

Torah sweets

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DEVARIM – THINGS CAN ALWAYS BE WORSE, SO DON'T COMPLAIN

James once bumped into Harry and asked him how he was doing. "Not so good - I just went bankrupt, and I have to feed my family," Harry said.

"It could be worse," James replied calmly. A month or so later, James again encountered Harry, this time in a diner. "How are things now?" he asked.

"Terrible!" said Harry. "Our house burned down last night."

With total aplomb, James replied, "It could be worse."

A few months later, James ran into Harry a third time and asked if things had improved. "Things just get worse," Harry cried. "Now my wife has left me!" James nodded his head and gave his usual optimist-leaning smile, accompanied by his usual words: "Could've been worse." This time, Harry grabbed James by the shoulders: "I'm not going to let you off so easily this time. Every time I have seen you, I have told you about the latest disaster in my life. Every time you say the same thing: 'Could have been worse.' TELL ME – how could it have been any worse?"

James smiled and answered: "Well, it could have happened to me."

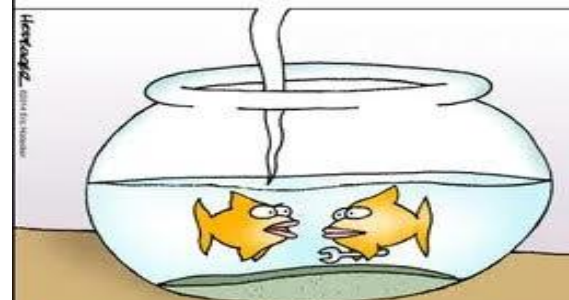
There are those who see the silver lining even in the most difficult situations, and then there are those who can pinpoint how a windfall of success must descend into the worst-case scenario. Yet, this is not just about defining the difference between optimism and pessimism. It's about maximizing and appreciating our current situation because things can always become more challenging.

The Midrash (Eichah Rabba 1:1) tells us that three people used the word Eichah to describe a calamity - Moshe Rabbeinu, Yeshayahu Hanavi, and Yirmiyahu Hanavi. Moshe asked in our Parsha, Devarim (1:12), "Eichah Esa Livadi - how can I alone carry the nation?" There was too much complaining from the people, and Moshe replied that he could not satisfy the nation. The second time, Yeshaya lamented moral decay, asking (Yeshaya 1:21): "How has the faithful city become a harlot?" He addressed how the people turned their backs on what was right and started sinning. Finally, the third time is in Megillas Eichah itself (Eichah 1:1) when Yirmiyahu mourned the actual destruction of the First Beis Hamikdash, lamenting, "How does the city so full of people sit desolate?"

These three statements apply to our people in various stages. With Moshe, people complained to him, whereas Yeshayahu was disappointed that the people turned their backs like a wayward wife, and Yirmiyahu had no one to talk to at all. Rav Asaf Haimoff observes that Yeshayahu would have had great joy to be in Moshe's situation, because at least the people were talking to their leader, even if they were negative. On the other hand, Yirmiyahu would have been thrilled to be in Yeshayahu's position because even though the people's backs were turned, at least there was someone to talk to. Yirmiyahu's lament was the worst one possible because there was no one left to talk to. Yet, each one – Moshe, Yeshayahu, and Yirmiyahu – said Eichah and complained about their own situation. If only they had each other's *pekalach* (package), they would have been happy.

We learn a powerful lesson here, says Rabbi Haimoff. Hashem gives each person their own challenges and dosage of suffering, tailor-made for their position in life. Whining and kvetching about our suffering is not going to change anything. Take a family that complains about going on a boring vacation, and then (Chas V'Shalom), a child gets sick with a serious illness that requires chemotherapy. How they wish that they were stuck on a dull family trip over their now much-greater issue. When Hashem sends troubles our way, let's remember they are relative, and Hashem is demanding something of us (and it's not to complain). We must learn how to make the best of our situation, as it's there to make us into better people and help us grow. Hashem gives us challenges that He knows we can handle. Complaining only makes us more miserable; conversely, finding acceptance makes us peaceful.

FINE, MR. OPTIMIST. THE BOWL IS HALF FULL!
NOW CAN WE CALL A PLUMBER?



HAFTARAH HONEYCOMBS BY R'MOSHE KLEIN DEVARIM – FINDING HUMANITY IN HUMANS

This Haftarah contains a lot of Mussar. The Navi (Yeshayahu 1:2) states that "Hashem said that He raised and exalted, yet they have rebelled against Me." Consider one who takes care of a child and gives him/her everything, only to have that child revolt. (There was a case like that when the adopted son was raised so incredibly well by a certain family but at sixteen years old, he turned around and robbed them). It should be inherent in a beneficiary not to be so ungrateful as to do something so low. Let's develop this idea.

The next Pasuk (ibid. 1:3) states: "An ox knows his owner and a donkey his master's crib; however, my nation - the Jews - didn't think." How could we not know who our Owner and Creator is? If one says, "well, an animal doesn't think, and we must think to see Hashem" that's exactly what the Pasuk is saying. We came from nothing, and Hashem gives us everything. We should simply be able to contemplate for a moment that Hashem is running the world.

How bad a state were the Jewish people in? The Pasuk (ibid. 1:9) says, "Had not the Hashem left some survivors, we would soon be like Sodom; we would resemble Amora." Sodom and Amora got turned over because they were sinful to Hashem and were very cruel to other human beings (Bereishis 19:25). The Sodomites refused to help any poor people. The Gemara (Sanhedrin 109b) relates that there was a young lady who would take bread out to the poor people in a pitcher so the people of Sodom would not see it. The matter was revealed, and the Sodomites smeared her with honey, positioned her on the wall of the city, and the hornets consumed her. This is how they despised Chesed. (SEE PAGE 2) →

1) A meal in conjunction with a Siyum upon completing a Masechta (tractate of Mishna or Gemara) is considered a Seudas Mitzvah and may contain meat and wine when celebrated during the 'nine days' (**Rema**, Siman 551:10) One who attends the Seudas Mitzvah just in order to eat meat and drink wine but has no particular closeness or friendship to the one making the Simcha has not acted properly.

Only while in attendance at the Seudas Mitzvah is the meat and wine permitted; meat and wine sent from the Seudah to someone's home is prohibited. (**Mishna Berura**, S"K 75) Once the actual week of Tisha B'Av arrives, only ten of the guests (besides the ones making the Simcha) may eat meat and drink wine, while the rest of the attendees must eat non-meat and wine items. (Rema, ibid. and Mishna Berura, S"K 77)

If one would not otherwise have finished the Masechta he was learning in time for a Siyum in the nine days, he should not increase or decrease his speed of learning in order to have it "conveniently" fall out in time for a meat meal in the 'nine days'. (Mishna Berura Siman 551 S"K 73). Likewise, if one would usually not make a Siyum with a meal for finishing whatever it is he finished, had it not been in the 'nine days', he should not make it during the 'nine days' either.

A Seudas Bar Mitzvah taking place "Bo Bayom" is considered a Seudas Mitzvah, and a fleishig meal may be served at the Bar Mitzvah celebration during the 'nine days'. If, however, the meal is taking place on a day other than the actual day on which the boy turns thirteen years of age, it may only be considered a Seudas Mitzvah if the boy gives a speech with Torah content (See **Chayei Adam Klal** 133:16 and **Mogen Avraham**, Siman 225:4 quoting the **Yam Shel Shlomo**, Bava Kama Perek 7 Siman 37)

In the week in which Tisha B'Av falls, if it isn't the boy's actual thirteenth birthday, a Seudas Bar Mitzvah should not be scheduled; rather, it should be postponed until after Tisha B'av. (This is the ruling of **Harav Chaim Kanievsky**, Z"TL, quoted in Sefer Yad B'Bein Hametzorim, page 86 footnote 17)

Many people have the custom to make a Seudah on the eve before a baby's Bris. This is referred to as a "Vacht Nacht Seudah". (See **Kitzur Shulchan Aruch**, Siman 163:8). Some Poskim (Kitzur Shulchan Aruch Siman 122:8) prohibit serving meat and wine at such a Seudah that takes place during the 'nine days', while some (See **Sha'arei Teshuva**, Siman 551:33) allow it, besides for the actual week in which Tisha B'av falls out. The **Shvus Yaakov** (Vol. 3 Siman 36) allows only one item (either meat or wine) at such a Seudah, in order that there at least some sort of remembrance of the Churban Bais HaMikdash.

For final rulings, consult a Rav.

THE LEARNING IN THIS MAGAZINE IS DEDICATED AS A COMPLETE AND SPEEDY REFUAH FOR LEEBA MIRIAM GEULAH BAS LEAH

SUGARY SAYING BY RABBI MENACHEM LOMNER

"Watch as Hashem puts together the pieces of history, all for our benefit."

Moshe Rabbeinu tells the Jews about the wars that happened before they got to Eretz Yisroel. The Torah (Devarim 2:20) says the Avim lived in Chatzerim, but then the Kaftorim destroyed them and took over. **Rashi** explains that the Jews wouldn't have been able to chase out the Avim because they came from Avimelech and Avraham Avinu swore not to fight against them. Instead, Hashem knocked them out another way for our benefit. When Moshiach comes, we will be able to see all "the moves" that Hashem did for us throughout history. May we merit seeing this history class, speedily in our days!

Rabbi Rafael Kahn, shlita, explains why Sodom was turned over. We learn from Tehillim (89:3) that "Olam Chesed Yibaneh - Forever will be built with kindness." The creation itself screams Chesed. There is only continuity with being kind to one another. For example, for a person to live, one needs oxygen. If we started taking fish out of water and putting humans into water, each transplanted being would die since each creature needs to be in its own habitat. The habitat of the world necessitates the ingredient of Chesed to persist. If one stops giving, creation itself will just collapse, turn over, and become nothing, writes the Netziv.

We must ask ourselves how it's possible for people to get to such a state if the Pasuk is comparing the Jews at that time to the people of Sodom. The following Pasuk states (ibid. 1:10): "*Hear the word of Hashem, chiefs of Sodom.*" **Rashi** explains that the Jewish people acted like the Sodom chiefs. The reason why this happens is gaivah (haughtiness). When people become so full of themselves, they only see themselves; they don't see others and don't reckon with anyone else. This trait goes against the nature of creation.

The Navi wonders how it's possible that animals can know their owner, but people can't? We don't understand that Hashem created nature in a certain way. He gave to us when He didn't have to, so how can we not perpetuate the creation by being givers? This is a strong rebuke, but what is the practical takeaway? There are many different modalities in therapy, such as CBT and DBT. One therapist recently shared that 80 percent of healing comes from the therapist not seeing his client as a *nebach* or a lowlife, but as a real person. Once he is seen as an actual human being, he can be given to. In many frum workplaces, there is now a lot of effort being made to be sensitive to the reality that there are other people around. As a community, however, we still need to put more effort into this area. When we come into shul, and someone is annoying us, do we see him as an individual? Do we see his struggles and someone who is just as relevant to creation as we are? Just as we feel deserving of having good things, do we see the same in another person? When we can sympathize and acknowledge the existence of someone else, it is then that we discover the root of Chesed and justification for the world to exist. Everything flows from there.

The extreme opposite of that is murder. This is what took place during the First Beis Hamikdash. They didn't see the other as a person; rather, they related to others as a nuisance, like a fly that is in one's way. Conversely, saving a person's life is the correction. The next time we are about to get annoyed at someone, let's wait and first think, even briefly. Let's try to see the other, understand where they are coming from, and hold space for them. When we do that, we will be able to bring Mashiach Tzidkeinu speedily in our days.

SUGAR RUSH ON 613 MITZVOS BY RABBI ELI REIT **MITZVAH # 219 – MOTZI SHEM RA**

In ancient times, the first part of the marriage ceremony was done as an engagement. Therefore, a couple was technically married already during their engagement. If a husband claimed that his wife had relations with another man after he was "*mekadesh*" her, which would then constitute violating the marriage, the husband must bring witnesses to prove his side of the story.

If the witnesses are later found to be false (lying), then the husband must pay a fine to his father-in-law. He must also remain married to her for the rest of his life, as the Pasuk (Devarim 22:19) says, "she shall be his wife; he may not divorce her for the rest of his life". Additionally, the husband gets *malkus* (39 lashes). The fine and the lashes are not administered nowadays. However, the requirement to remain married to her is still applicable. If the wife (understandably) does not want to remain married to this man, then he may divorce her.

Sefer Devarim is the book of rebuke. Moshe Rabbeinu said he was about to die. It was Rosh Chodesh Shevat, and he died on the seventh of Adar. So, for five weeks, he reviewed the Torah and rebuked the Jewish people, and that's why right at the beginning, he gives allusions to all the different topics that he's going to talk about. In our Parsha, Moshe begins talking about the Meraglim (spies) and how we lost the Land of Israel for 40 years - the consequences of that decision.

Then, Moshe states (Devarim 2:9-12): *“Hashem said to me, ‘Do not distress Moav, and do not provoke them to war, for I will not give you any of their land as an inheritance, because I have given Ar to the children of Lot [as] an inheritance. The Emim dwelt there, a great and numerous people, and tall as the Anakim; They also are considered Rephaim, as the Anakim; but the Moavites call them Emim. And the Chorites formerly dwelt in Seir, and the children of Eisav chased them out, and they took their land.”* What is this account doing here?

We know that Lot and Eisav were given three of the ten lands that were promised to the Jews. These places were populated by giants, people who were called scary - Emim/Anakim - who were called Chorites, as one's face would turn white upon seeing them. They weren't afraid because they said, “We're coming with the zechus of Avraham Avinu.” Yet, we were afraid to fight them, and we panicked. We said, “it's too hard for us; Hashem won't help us.” These people went and did what they had to in the zechus of Avraham, because they knew that Avraham was Hashem's chosen one and if Hashem promised that they would get this land, they could stand up against anybody.

It's frightening when you see the sacrifice of the nations of the world, and you see how much other people are willing to sacrifice for what they believe in. We speak about this in one of the Kinno's of Tisha B'Av. The Rishonim say that one of the reasons for the Crusades is that “when the nations of the world loved Israel so much that they were willing to sacrifice, but we, the Jews, didn't care as much.” That was a terrible incrimination of the Jews. We need to step up, be brave/courageous, and do what needs to be done. With Hashem's help, we'll reverse the mistakes we made in the past.

Rabbi Bumi Friedland is a Rosh Yeshiva in Israel who, despite being born into a traditional family, became a Chabad Chassid. It all started for him shortly after his Bar Mitzvah, when his tefillin were stolen from his locker. He frantically looked everywhere for them, but to no avail. A teacher of his explained that there was a very special person in Crown Heights, Brooklyn, who might be able to help. Thirteen-year-old Rabbi Friedland wrote to the **Lubavitcher Rebbe**, ZT”L, something along the following lines: “I hear that you're a tzaddik. Can you please tell me who stole my tefillin and where they are?” A short while later, young Bumi received a response. The Rebbe expressed empathy for his struggle and apologized for not being able to identify the thief. Then, he said something that was to reshape young Rabbi Friedland's life.

“Can I ask you a personal favor?” wrote the Rebbe. “The Halacha is that if someone steals tefillin, it's considered a disgrace if he then wears them, and he certainly does not fulfill the Mitzvah. If he then sells them and the buyer wasn't aware they were stolen, the **Alter Rebbe** (the first Lubavitcher Rebbe) writes that the buyer fulfills the Mitzvah, provided that the original owner gave up trying to find them. The **Gra** and the **Taz** disagree and say that he still shouldn't make a bracha on them. As you can see, these laws are very complicated. Therefore, would you be able to find the kindness in your heart to forgive the thief, so that if he's using them to put on tefillin, he should be able to fulfill the Mitzvah? That may help bring him to repentance, and at the very least, if he sold them, that person should be able to fulfill the Mitzvah.” When Rabbi Friedland's father saw this, he said, “Absolutely not! I am not going to forgive this thief!” However, when Rabbi Friedland saw that the Rebbe wasn't making light of his situation or the emotional anguish behind it, he internalized a very powerful and often-overlooked idea: that he is larger than misfortunes and that he is not a victim. Rather, he is the recipient of a Divine calling to step outside of his ego and make the world a better place, one good deed at a time.

Comment: In this week's parsha, Devarim, Moshe encourages the new generation of Jews not to repeat the mistakes of their parents, but to choose a better path and trust in Hashem. Often, we're faced with two options. One option is to think about ourselves and the most efficient way to get what we want, whether it's success, physical pleasure, or just a break from the world. However, there's another way: to think about what Hashem and other people need from us. That doesn't mean ignoring our own needs. It means becoming altogether larger people. The first way is tempting, but only those who choose the second can free themselves from resentment and fear and help others do likewise.

MILK'N'HONEY FROM JERUSALEM BY RABBI JONATHAN TAUB
DEVARIM - REBUKING AT THE END OF ONE'S LIFE

Pashas Devarim opens with Moshe Rabbeinu, shortly before his death, rebuking the children of Israel. **Rashi** comments, *“from whom did Moshe learn this? From Yaakov Avinu, who only rebuked his sons shortly before his death. He said, ‘Reuven, my son, I will explain to you why I never rebuked you all these years, lest you leave me and go to my brother Eisav.’”* The **Sefer Degel Yehudah** asks, was there really a suspicion that Reuven might, if he hears words of rebuke from his father, leave him and go to Eisav? He explains that the idea that is being conveyed is the following.

Tzaddikim (righteous people) try to ensure that their ways are according to pure truth, without flattery and trying to fool people. Yaakov was concerned that after he rebuked Reuven, perhaps Reuven's actions would be mixed with a little bit of intent to try and appease his father. This respect would be, therefore, only in the presence of his father to appease him. This is called going to my brother Eisav, because that was the approach of Eisav. He tried to deceive his father with his words, to appear as though he was a righteous and upstanding man. He would ask him questions such as, “How do we tithe salt? How do we tithe straw?” This was what Yaakov was concerned about. Perhaps Reuven would resemble Eisav, and his actions would be to try to make an impression on his father. Therefore, when he rebuked him shortly before his death, there was no concern about this, because Reuven would understand that the intent was only for genuine internal change and not for any external impression. Soon, Yaakov would not be alive, and there would be no opportunity for false respect.

The **Yehudi HaKadosh** explains a Midrash in our Parsha using this idea. Rabban Shimon Ben Gamliel said that there was nobody who respected his parents as he did, and even so, Eisav was superior to him, because unlike Eisav, he served his father in dirty clothing. However, when he went out to the marketplace, he would put on his finest clothing. Eisav didn't do this. The clothing that he would normally wear were not the clothes that he used to serve his father. When he served his father, he wore the best that he had.

The question is, if Rabban Shimon Ben Gamliel thought that this was a praiseworthy approach, why didn't he do it? The answer is that the idea being conveyed is that Eisav would change his external appearance to try to create a good impression in front of his father, whereas Rabban Shimon Ben Gamliel wasn't trying to fool anybody, and the way that he served his father was an expression of his true essence.

FRIENDLY ATTITUDES: BEARING THE PAIN, NOT THE GRUDGE

BY RABBI M.D. WEISS

One way for us to be forgiving and accepting others even if they wronged us, says the **Chofetz Chaim**, ZT”L, (Shemiras HaLashon, Shaar Hatevunah chapter 8), is by training ourselves to bear difficulties with the right attitude. As is stated in Avos D’rebi Nosson (41:11), “Train yourself to accept pain and forgive your insult. When one insults you, you should not respond.” This is accomplished when one realizes that every suffering is from Hashem due to our sins, and it is our sins that are insulting us, not the person whose mouth it is coming from. If one accepts the suffering with this attitude, Hashem will elevate him in this world and in the next. We find (Shmuel Beis, 16:10) that when Dovid Hamelech was being cursed and humiliated by Shimie ben Geirah, he accepted it from Hashem with humility and was elevated to becoming the fourth leg of Hashem’s Chariot.

If one perfects himself in this Middah of accepting suffering and difficulty with love, he will be considered like those who love Hashem, who are compared to the strong shine of the sun. Our Sages say (Shabbos 88b) that those who are insulted and don’t return the insult, those who hear their disgrace and do not respond, those who perform Mitzvos with love and are joyous through suffering, the Pasuk (Shoftim 5:31) states, “Those who love Him are like the sun that comes out in its strength.” The Chofetz Chaim explains that Chazal are enumerating three levels within this statement. The first one - “those who are insulted and don’t return insult” - this means that they don’t respond with insult; however, they do possibly respond with some words. The second - “those who hear their disgrace and do not respond” - this means that they do not respond at all. However, inside, their heart is bitter over the insult they received, and it’s possible that they don’t respond because they don’t want to receive more insults. The third, and highest level - “those who perform Mitzvos with love and are joyous with suffering” - this means that they don’t respond because of their love for Hashem, as they have learned to accept suffering happily, realizing that it is for their good. When one reaches this third level, one will consequently receive great honor. Because attaining this level is a result of the holiness of one’s soul and the pure Emunah (faith) in Hashem that He is observing everything and is in full control.

The **Sefer Toldos Adam** (chapter 16) relates that one time, the righteous Rav Zalman, a talmid of the **Vilna Gaon**, was traveling with his brother **Rav Chaim of Volozhin**. When they arrived at an inn, the innkeeper was very rude to them and refused to provide them with lodgings. As they were leaving the inn, Rav Chaim noticed that his brother Rav Zalman was crying. He asked him, “Why are you crying? Did you pay any serious attention to the innkeeper’s words? I paid no attention to his words!” Rav Zalman responded: “*Chas v’shalom*, I am not crying because of the insulting words of the innkeeper. Rather, I felt some measure of pain in my heart from his words, and I cried because I realized that I have not yet attained the level of those who accept insult happily.” To truly appreciate suffering and insult, one must realize how terrible a sin is and how awful the suffering for a sin is in the next world. Only then can one appreciate what it means to be cleansed of sin through bearing the pain in this world as opposed to the next world.

The purpose of this discussion is not to get us depressed. However, it is beneficial to be aware of this and to make mention of it from time to time. The Chofetz Chaim brings that the fire of Gehinom is sixty times hotter than the fire in this world, and the fire of the second level of Gehinom is sixty times as hot as the first level (and so on). The **Ramban** writes that a moment of suffering in Gehinom is worse than an entire lifetime of suffering the likes of Iyov underwent. Thus, when one realizes this, he will have more appreciation of suffering in this world as it removes one’s sins and cleanses one’s soul for the World to Come.

The **Sefer Charedim** adds: “When I hear people insult me and disgrace me in public, I imagine that there is a scale in front of me. On one side of the scale are my sins, which weigh the scale down, and on the other side of the scale, I see the insults that I receive tipping the scale to the other side. This way I can accept Hashem’s judgement and remain silent.” Our Sages say (Rosh Hashana 17a) that one who forgives those who hurt him will merit that Hashem will forgive him for all his sins.

In conclusion, let’s develop the proper attitude towards suffering in general and specifically to suffering and insult, which he thinks is being caused by other people. We must realize that these insults are only Hashem’s messenger to give him a gift of atonement and raise him to higher spiritual levels. When we have this mindset, we will find it easier to be forgiving of others and not bear long-term and (hopefully even) short-term grudges towards our fellow Jews.

SHALOM BAYIS AND THE PARSHA

BY RABBI YITZ GREENFIELD

DEVARIM – WHEN YOUR HEART LIES TO YOU

In this week’s parsha, Moshe Rabbeinu recounts to Klal Yisrael the reason they did not go directly into Eretz Yisrael. He says, (Devarim 1:27) “And you slandered in your tents and said because of Hashem’s hatred for us did he take us out of the land of Mitzrayim to deliver us into the hand of the Amorite to destroy us.”

Rashi (ibid.) elucidates a fascinating psychological insight. He writes, “Yet he loved you, but you hated him. As the popular saying goes, that which is in your heart about your friend is what you think is in his heart about you.” Rashi also asks, why did Klal Yisrael mention Mizrayim at the end of the Pasuk? He explains Klal Yisroel interpreted Hashem’s taking us out of Mizrayim as an expression of hatred. This can be compared to a king of flesh and blood who had two sons and two fields; one that depended on irrigation and one that was dependent only on rain. To the son he loved, he gave the field that had the irrigation system. To the son he hated, he gave the field that was dependent on rain only. Hashem took us out of Egypt, which has the Nile River to irrigate it, to bring us into Eretz Yisrael, which is dependent only on rain.

It appears that Moshe was telling Bnei Yisroel how wrong they were to think this way. Firstly, Hashem loved them, but since they had hatred in their hearts, all they could feel was hatred. Secondly, love is all about attachment. When someone has a close relationship and feels love for another person, they just want to be with the one they love. They enjoy being in their presence, spending time with them, and relating to them. Hashem gave the Bnei Yisrael a land reliant on rain in order that He could be closer to Klal Yisrael, since they would be forced to speak to Him daily, so he would send rain to them. Hashem purposely set up a system where they would be reliant on Him and must spend time talking to Him. How can we take the insights in this Pasuk and apply them to our marriage? We can realize that when we feel our spouse is against us, we should search our hearts and make sure we are not upset, angry, or disappointed about something entirely unrelated to our spouse. It is possible that the emotional charge we are feeling towards our spouse is a projection of a different feeling having to do with an unrelated cause. Let’s try not to fall into this trap.

We should keep in mind Rashi’s point, that which is in your heart about your spouse is what you think is in his/her heart about you! Also, in the same way Hashem wants us to speak to him daily so we can deepen our relationship every day, so too, we should make sure to set aside quality time with our spouse every day. We want our spousal attachment to develop and grow, and the only way to do this is by spending time alone together regularly. It is not easy to search our hearts, especially when we are upset, and it’s hard to find time to spend with our spouse daily, but the dividends are worth the effort. May Hashem bless our efforts with success and shine the light of Shalom Bayis into our homes!