

Torah sweets

EIKEV – THE ONLY ONE WE HAVE TO FEAR, WITH APOLOGIES TO FDR

An anxious man rushes to his doctor and says, "Doc, I'm scared to death of dying! Is there any way I can prolong my life?" The doctor looks at him and asks, "Well, do you smoke or drink? Do you eat heavily fried foods?"

"Never!" the man replies. "I exercise, I eat perfectly, and I get eight hours of sleep!" The doctor shrugs and sighs, "In that case, what are you so afraid of living for?"

Every one of us, no matter how macho, is a scaredy cat in some area. Some experience classic fears, like the fear of death, the fear of public speaking, the fear of rejection, and the fear of dangerous creatures like snakes and spiders. Others have weird fears like anatidaephobia (fear of a duck watching them), amaxophobia (fear of driving or being driven), and arachibutyrophobia (Fear of Peanut Butter Sticking to the Roof of one's Mouth). Of course, the fastest rising fear is nomophobia (which is no-mobile-phone phobia). It goes well beyond the ordinary irritation of a dead battery. People with nomophobia experience genuine panic when they cannot access their phone - racing heart, sweating, and difficulty breathing. When FDR said that the only thing to fear is fear itself, he was wrong, but not for the obvious reasons.

In this week's Parsha, Eikev, Moshe Rabbeinu tells us that the only thing Hashem asks from us is to fear Him. In fact, the Gemara (Berachos 33b) tells us that everything's in the Hands of Heaven, except for one thing: fear of heaven. If you want to give Hashem the one thing he doesn't have, acquire a Fear of Him. There's only one problem. If you look at the passage, Moshe then goes on to list a whole bunch of other things that Hashem requests from us: To walk in His ways, to love Him, to serve Him, and to do His Mitzvos.

One of the commentators explains that all other requests are initiated through our Yirah. Hashem sits back and waits to see whether each of us fears Him, and if so, to what extent? Once we show Hashem that we fear Him, He will help with everything else, as our Sages say (Shabbos 104a), *"if somebody comes to purify himself, Hashem will help him."* This includes fearing Him, walking in His Ways, and doing all His Mitzvos. Although love of Hashem is a higher level than fear of Hashem, if you love Hashem but you don't fear Him, then you may say, "Hashem is not going to really care if I transgress the commandments. He is my good buddy, and because we are close, He will look the other way."

The question is, how do we work on fear of Hashem? **Reb Harry Rothenberg** explains that we must tap into the reality of how we are hardwired and utilize it for the right ends. Take those fears that we already have, kick them out the door, and replace them with fear of Hashem. This is because if you're afraid of only Hashem, you don't have to be afraid of anything else. With Eretz Yisrael surrounded by so many hostile enemies that keep threatening to send bombs and missiles into civilian areas (and often do), we can't be scared. How are we going to defeat these enemies who are more numerous than we are? Another Pasuk (Devarim 7:18) in our Parsha: "Don't be afraid - remember what I did to Pharaoh and what I did to Egypt - I will take care of them." We only must fear is Hashem.

We must realize that fear of Hashem doesn't just mean fear of punishment, being scared of Hashem's wrath. Fear of Hashem also means awe and reverence. Reb Rothenberg suggests that a good time to think about Hashem's awesomeness is right before going to sleep at night; we can clear our minds and just think about what Hashem did/does. He created the Earth, which alone is spectacular. He also created the sun and the moon, the planets, the stars, and the galaxies. He's still down here, micromanaging every aspect of each one of our lives. The more we think about that, the more we believe and internalize that, the more awe and reverence and fear of Hashem we'll have, and the more liberated we will be of all the worries in this world.



HAFTARAH HONEYCOMBS BY RAV MOSHE KLEIN **EIKEV – JEWS' UNBREAKABLE BOND WITH HASHEM**

This week's Haftarah, Eikev, opens (Yeshayahu 49:14) as follows: "And Zion (the Jewish people) said, 'Hashem has forsaken me, and Hashem has forgotten me.'" Hashem answers in the following Pasuk (ibid. 49:15): "Shall a woman forget her nursing child, from having mercy on the child of her womb? These too shall forget, but I will not forget you." Hashem says it's impossible for Him to forget about us.

However, the Gemara (Berachos 32b) makes an interesting statement: Hashem said, *"First of all, I created all the celestial bodies in the Heavens for you, do you think I would forget you?"* The Gemara adds, *"ulah – could be a young child, but it can also be olah (offering). Hashem said: 'Have I forgotten the ram offerings that you brought before Me in the desert?' The Jews asked, 'Since there is no forgetfulness before You, perhaps You will not forget the Eigel (Golden Calf)? Hashem replied: 'These [eleh] too shall be forgotten.' The Jews said: 'Hashem, since there is forgetfulness before the Throne of Your Glory, perhaps You will also forget the events revolving around the revelation at Sinai?' Hashem replied, 'I will not forget that.'"* For those keeping score: Hashem chooses to forget the Eigel but not the offerings in the desert and Har Sinai. The question is, why did Hashem forget one and not the other?

Let's learn two fundamental ideas that are crucial to our Avodas Hashem. The first one comes from the **Mei Hashiloach**, who explains that there is a stark contrast when a Jew does a Mitzvah or an Aveirah as opposed to when a goy (gentile) does a good deed or a sin. Because a Jew has a Neshama and a connection to Hashem, an aveirah does not destroy that relationship, whereas when he does a Mitzvah, it does make an influential impact. On the other hand, a goy's good deeds don't create a bigger connection, but his sins are destructive. →

HAFTARAH HONEYCOMBS BY RABBI MOSHE KLEIN
(CONCLUSION FROM PAGE 1)

This is why Hashem decided to forget the Eigel because it was not real in the sense that it didn't change the essence of how Klal Yisrael connects to Hashem. Once the Jews saw that Hashem "forgot" (chose to ignore) the Eigel, they feared that He would also "forget" the good things like the offerings and Har Sinai. To that, Hashem said, "The Mitzvos you do are the real essence and won't be forgotten." However, we can take this a step deeper.

The Pasuk in Shir Hashirim (1:5) states: "*I am black and beautiful*". The Midrash on that says, "The Jews said, 'We are black from the sin of the Eigel, but I am beautiful with the Har Sinai.' Then, the Jews declared, '*With what I am black, I am beautiful.*'" How does that make any sense if black is meant to represent sin and ugliness? What is the Midrash trying to say?

The idea is as follows. Hashem created people with different natures. Some people are naturally lazy, so they will be consistently lazy to do both Mitzvos and Aveiros, while others who have energy would run to do Mitzvos and Aveiros. When we grasp our nature, we must realize how to use it in the proper way. Let's think about the Eigel - the Jews panicked and ran to sin. At Har Sinai, the Jews got excited and said, "na'aseh v'nishma - we will do, and we will hear." So, one can conclude that the Jewish nation is naturally impetuous, hasty, and spontaneous. The people were telling Hashem, "If You forget the Eigel because we panicked, maybe You will also forget Har Sinai because we didn't really think things through long enough."

Hashem tells the people that they were making a mistake and says, "Your nature is to be connected to me. When you saw the moment at Har Sinai to accept my Torah, you jumped at the opportunity to be close to Me, which is your nature, and I will not forget it." When the Eigel happened, the reality is that the Jewish nation was looking to connect, which is evidenced by their running. Yes, they made a mistake, but their goal was altruistic, albeit in an incorrect manifestation.

The **Chasam Sofer** explains that this is the meaning behind "with what I am black, I am beautiful." The alacrity that the Jewish people showed at the Eigel - the blackness - also revealed their beauty in that they jump to connect with Hashem. When Hashem said, "Can a woman forget her young? Can I forget Har Sinai?" Hashem implied that He remembers our essence and nature. What's the takeaway for us here? The Jews worried that Hashem had forsaken them due to the sins that they had committed. Hashem was telling the people that they were good in essence, and He can both forget the bad and remember the good, since all a Jew usually tries to do is the right thing. We search to become better and connect because that's how we are wired, and no sin can ever take that away.

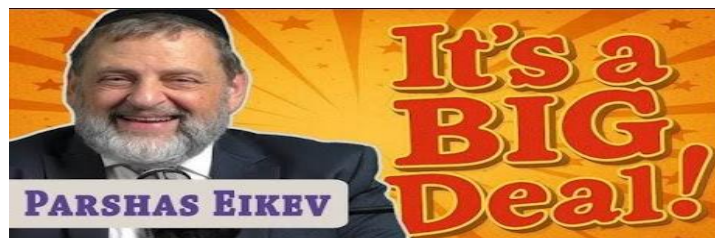
The message for us is crystal clear. A Jew must realize that he is always connected to Hashem. No matter where a Jew is or what he is doing, he is simply searching (even if sometimes it's in the wrong place). However, if one has a birds' eye view of who we are, we can see our goodness in what we try to do. Instead of putting ourselves down or thinking Hashem forgot about us, we should know the truth is: Hashem is with us the whole time, and we should just continue working our ourselves at all times.

SUGAR RUSH ON 613 MITZVOS BY RABBI ELI REIT
MITZVAH # 222 - GIVING A GET

If a man wants to divorce his wife, then he must go through the process prescribed by the Torah. The Pasuk (Devarim 24:1) says, "*He shall write for her a book of separation.*" The husband must hand the "get" (divorce document) to the wife.

A get can also be delivered by a *shaliach* (messenger). It can even be put into her property, which will then acquire the "get" for her. There are various laws about how a "get" must be written, and an expert should be used.

EIKEV - IT'S A BIG DEAL, BY RABBI DOVID ORLOFSKY



The famous Pasuk in Eikev states (Devarim 10:12-13): "*Now, what does G-d ask from you? To fear G-d, to walk in all of his ways, to love him, and to serve Hashem your G-d with all your heart and soul. To keep all His Mitzvos and His statutes, which I command to you today.*" This is an amazing concept! A mother says to a kid, "What are you complaining about? What do I ask from you already? To do all the shopping, the cooking, the cleaning, and babysitting! Is that a big deal?" Yeah, it's a huge deal! So, the request that seems to be a small thing is followed by many complex levels of Divine service. What's going on here?

To understand, **Rashi** (ibid. 10:12) puts it into a context for us: "Although you did all this, yet His mercy and His love are extended over you, and in spite of all that you sinned against Him, He asks nothing of you except to Fear Hashem." There's a concept in Christianity called original sin. Because Adam and Eve ate from the tree of Knowledge, people are cursed; they can never find redemption. Only when G-d sends down his "son" to die for people can they be forgiven. Otherwise, humanity is stained with sin, and there's no way to remove that. The Torah doesn't believe in original sin, but the closest we could get to that is the sin of the Golden Calf, which was so destructive for the Jewish people. Chazal tell us that at Har Sinai we reached the level of Adam and Chava before they sinned, and had we received those first luchos (tablets) we would have had cheirus - freedom from death, from the Yeitzer Harah, and from all the bad things.

We would have gone into the world the way it was meant to have been. We would have undone all the difficulties, but we built the Eigel, and we destroyed all that. So that would be our version of original sin. That's what the story was through all of Eikev - up until this Pasuk. Hashem says, "Look at everything you've done." And yet, what does G-d ask from you? Nothing more than he asked from you at Har Sinai - "To love G-d and be in awe of G-d."

The **Mesilas Yesharim** takes the Pasuk and uses it as the basis to explain what a Jew is meant to be doing in this world. Most Jews focus on doing Mitzvos, but that's only one of the categories. Having proper kavana (intent), loving G-d, being in awe of G-d, fixing our Middos (character traits) - all of these are areas that are essential to a Jew. That's what Hashem gave us at Har Sinai, and now, even though we built the Eigel, and we served it, despite all that, Hashem forgave us. We can continue to do what He had originally put us into this world to do when He us gave us the Torah, because we're here to be able to live lives of spiritual greatness. We don't say, "Well, after you did this, it'll never be the same, and you'll never be forgiven." We can now go on to be able to live great and meaningful lives.

SUGARY SAYING BY RAV MENACHEM LOMNER

"When your life is the service of Hashem, it is all free."

The Torah (Devarim 10:9) says that the Levi'im didn't get a land of inheritance in Eretz Yisrael because "Hashem is their inheritance". Because of their service, Hashem gave them a special support program. The Rambam famously says at the end of the laws of Shemittah that everyone can "tap into" this program. Anyone who dedicates their life to Avodas Hashem is guaranteed sustenance and will get this special protection. When one builds for the King, he gets all the resources "on the house".

Summary: The trait of humility has two facets. We spoke about the humble outlook – how we perceive ourselves. This involves internalizing various factors such as the inevitable deficiencies that we have, the limitations of our talents, the obligation those talents place upon us, and the fact that those talents are inborn and not achieved. Plus, we need to consider the general state of lowliness of all earthly creatures, the puniness of our own accomplishments and wisdom compared to the earlier generations.

The Ramchal writes: “We’ve spoken until now about humility of thought. We will now speak on humility in action, which divides into four parts: conducting oneself in lowliness, bearing insults, hating authority over others (rabbanus) - which is fleeing honor, and granting honor to everyone.” (Mesilas Yesharim, Ch. 22)

We will spend significant space on each of these areas, but it's interesting to point out that the Ramchal's list is a progression. The first step is making sure our movements – the outward actions – bespeak our inner mindset. This requires intent on our part to walk the walk. After one learns how to move humbly, when one is insulted, he will not automatically go into fight mode like someone with an ego to defend. Only those who can handle insults will be able to run away from praise because it no longer matters what people say about them. Finally, only someone who is not preoccupied with one's ego has the mental headspace to think about the well-being and dignity of others, taking the time to imbue them with the belief that they are created in the image of G-d.

The Ramchal continues: **“Conducting oneself in lowliness: it is proper for this to be in one's speaking, walking, sitting, and all of one's movements. In one's speaking: Chazal said, ‘one should always speak with other people in a gentle manner’ (Yoma 86a). This is stated explicitly in scripture: ‘the words of the wise are heeded [when spoken] gently’ (Koheles 9:17). One's words should be of honoring [others], not of belittling them. Likewise, the Torah says: ‘he who belittles his fellow lacks sense’ (Mishlei 11:12), and ‘when the wicked comes, there also comes contempt’ (Mishlei 18:3).”** (ibid. Chapter 22)

Rabbi Moshe Hauer, ZT”L, makes an incredible observation about this. We know that the Torah was given to shape our personalities and to inform and uplift our every interaction, producing people of wisdom, faith, and elevated character. These qualities are bundled into the single phrase, “Hakol kol Yaakov - The voice is the distinct voice of Yaakov,” describing a voice with three qualities: First, it was pleasant and appealing, free of the gruff and demanding assertiveness characteristic of Eisav. Second, it was faithful, spurning human arrogance in favor of humble prayer and acknowledgment of our reliance on Hashem. Finally, it was wise and searching as it engaged in the unending pursuit of the wisdom of Torah.

The Rambam (Yesodei Hatorah 5:11) writes: *“When a Torah scholar conducts himself carefully, speaks pleasantly, relates well socially, greets people warmly, does not humiliate them even when he is humiliated by them, honors even those who disrespect him, is trustworthy, and does not while away his time in idle social settings but is seen at all times studying Torah, wrapped in tzitzis, crowned with tefillin, carrying out all his deeds beyond the measure of the law in a way that does not seem alien and extreme and that leads others to praise him, love him, and find his deeds worthy of emulation - such a person sanctifies Hashem's Name. The Pasuk (Yeshayahu 49:3) states: ‘And He said to me: Israel, you are My servant, in whom I will be glorified’ refers to him.”*

Rabbi Hauer writes that even when Yaakov had to deceive his father so that he would be empowered by his blessings (and prevent the dominance of his wicked brother Eisav), he could not and would not compromise on his characteristic humility, pleasantness, and refinement. While he disguised himself in Eisav's clothes and used the hairy goatskins to cover up the smooth skin on his arms, he chose to risk discovery rather than speak even for a few moments with his brother's language and tone (see **Rashi** to Bereishis 27:21-22). Yaakov represented the ideal image of man whose beauty was reminiscent of Adam (Bava Basra 58a), the original person created in Hashem's image and endowed with the uniquely human power of speech.

That capacity was the ultimate tool of human relationship and must always reflect the Tzelem Elokim, the Divine image within us. *“Hakol kol Yaakov - The voice is the distinct voice of Yaakov.”* Torah scholars and all those who speak in the name of Torah bring honor to Torah when they display unrelenting humility and pleasantness, demonstrating gratitude rather than triumphalism, and refusing to adopt the voice of Eisav - the gruff, arrogant, and strident language and tone of the political battlefield.

We will continue next week, B'Ezras Hashem, with how to walk humbly.

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

“My son, give attention to my words; incline your ears to my words. Do not lose sight of them; keep them in your heart. For they are life to those that find them; and healing for all flesh” (Mishlei 4:20-22)

Hat Aznecha: Shlomo HaMelech is urging us to turn our ear towards His Torah and Mitzvos and turn away from matters which are of lesser importance. Much like when we turn on the radio, when we tune in to Hashem's speech and words, we can only hear them clearly when all the other static is avoided. This reminds me of the Mishna/Beraisa in Avos (Perek 6) that talks about the voice that echoes every day from Choreiv. The signal is there, but can only be heard by one who is tuning in.

Al Yalizu Me'eneicha: During our day, we do have to take care of things that come up. They might be mundane at times. The key thing to keep in mind is to be careful not to let them distract us from the more important things. We should always keep His Word in our sights even when we need to tend to other matters. We experience this when we put on the Tfillin Shel Rosh “Bein Einecha”.

Shamerem B'Soch Livavecha: Next, Shlomo warns us to be extremely guarded about Hashem's Word. We need to make sure it is safely in our heart with a Shmirah to ensure that they are not ever forgotten.

Ki Chaim Heim...U'L'Chul Nefesh... When we tune in to Torah and Will of Hashem, keeping them within our sights and guarding them so that we do not forget them, they provide us with eternal life.

“V'Atem HaDveikim BaHashem... Chaim Kulchem HaYom”.

They are also the perfect remedy for all that ails us. Generally, when one must take medication to deal with a localized issue, there are negative side effects in how the body overall responds. Hashem's Word has the effect that it improves the overall health of the entirety of the person.

Connecting to the Parsha: Dovid HaMelech writes in Tehillim about the Torah: *“Gam Avdecha Nizhar Bahem, ‘Shamram Ekev Rav”.* He refers to all the types of Mitzvos - those that are rational as well as those that are accepted without fully understanding them. Eikev is a word that represents the immediacy of the great reward in store for those who take heed.

Takeaway:

Torah is not merely knowledge to learn - it is a way of life to keep before our eyes, within our hearts, and at the center of our attention.

Self-reflective question:

What "static" most often distracts me from hearing Hashem's voice?

MILK'N'HONEY FROM JERUSALEM BY RABBI JONATHAN TAUB
EIKEV- THEY ARE MIGHTIER THAN YOU

Moshe Rabbeinu tells the Jewish nation (Devarim 9:1), “You are passing over the Jordan today to drive out nations who are greater and more powerful than you (mimecho).” **Rashi** comments, “You are powerful, and they are more powerful than you.” The **Maharal** (in Gur Arye) asks why we need the word mimecho. Surely, it is enough to say that “nations are great and powerful.” Therefore, Rashi has to explain why we are being told that, though you are great and powerful, they are even greater and more powerful than you. The Maharal asks, “What is the Pasuk telling us? What difference does it make if you're weak and they are strong, or you're strong and they are very strong? In both cases, it is miraculous that you are overcoming a nation that's more powerful than you! For example, if a team in the 3rd division beats a team in the 2nd division, that's as special as a team in the 2nd division beating a team in the 1st division. What's the difference?

The Maharal answers with a very relevant and timely idea. If you were weak, it would be clear that your victory is from Heaven. However, if you are actually strong you have a well-developed army, there might be the possibility of thinking that it is because of your might that you're winning the battle. That is what the Pasuk is teaching us. That's not the case; even though you are strong, the nations around you are stronger than you. Even so, you will be victorious, and you will destroy them quickly. Remember, however, it is not because you are strong and powerful. It is because “*Hashem your G-d who gives you strength to do might (Devarim 8:18). And you must remember that the Hashem your G-d who is passing in front of you... He will destroy them, and He will subjugate them* (ibid. 9:3).”

It has nothing to do with the power of your strong army. It is purely the strength of the Al-mighty. That's an incredibly relevant message for our times. It has nothing to do with armies. It has everything to do with the Almighty. As the Gemara (Avodah Zorah 2b) says, “*The Al-mighty says, ‘I am the one who determines wars.’*”

SHORT STORIES OF THE WEEK BY YONI SCHWARTZ

Rav Shalom Eisen, ZT”L, a famous dayan in Yerushalayim, had been a talmid of **Rav Isser Zalman Meltzer**, ZT”L, many years earlier. By that time, Rav Meltzer was very old, and it was hard for him to move around like he used to. Rav Shalom Eisen came to his house to let him know that he was making a bar mitzvah for his son, and wanted to ask for a bracha. Knowing Rav Isser Zalman's condition, he concluded with the words, “Of course, we don’t expect the Rosh Yeshiva to come. We just wanted to share the good news.” During the bar mitzvah, Rabbi Eisen heard somebody trudging up the steps. “Oh no,” he thought. He looked into the stairwell of the apartment building to see Rav Issur Zalman slowly shuffling up the stairs. He exclaimed, “Oy vey! The Rosh Yeshiva didn’t have to shlep himself all the way here. It’s too much!”

Rav Isser Zalman responded, “I’ll tell you. You learned by me many years ago when you were a young boy. Now, you told me that you’re making a bar mitzvah, and I realized how the years are flying. I’m getting old, and I must do teshuva. Then, I realized that I’m now thinking of doing teshuva because of you, and that’s something for which I owe gratitude to you. That’s why I had to come to the bar mitzvah.”

In a similar vein, **Rav Chezkel Abramsky**, ZT”L, once stayed overnight at a hotel. Suddenly, late at night, he heard someone through the wall in the room next door thanking Hashem: “Thank You, Hashem, for my health. Thank You for my children. Thank You for the opportunity to learn Torah, for my wife, and for the ability to pay the bills. For everything that I have, thank You, Hashem.” The next morning, Rav Chezkel Abramsky was curious, so he asked the hotel clerk, “Could you tell me who was staying in room 10A?” The clerk responded, “The **Chofetz Chaim**.”

Comment: In this week’s parsha, Eikev, we come across a famous Pasuk (Devarim 8:17-18): “(If) you will say in your heart, ‘My strength and the might of my hand achieved all this success for me,’ you should remember Hashem, your G-d, because He is the One who gives you strength to succeed.” The greatest threat to what holds us together as families and communities isn’t hardship but success without gratitude. The Torah’s message has never been more relevant: we are weakest not during persecution but when we’re too comfortable to show gratitude to the One Who gave us all we have.

SHALOM BAYIS AND THE PARSHA
BY RABBI YITZ GREENFIELD

EIKEV – LISTEN WITH YOUR HEART

In this week’s parsha, there is a Pasuk that informs us how to live our best life in this world. Moshe tells us (Devarim 11:13): “And it will be that if listening, you will listen to my commandments that I command you today, to love Hashem your G-d and to serve him with all of your heart and all of your soul.” According to **Rav Shimshon Rephael Hirsch**, the first prerequisite for all happiness is repeated listening to Hashem’s commandments. What does listening mean? What is the difference between hearing and listening?

When you hear something, you are not necessarily paying attention to it. You hear things all the time. Most sounds get filtered out. This is incredible because otherwise, we would be too overwhelmed. Our brain gets used to filtering out excess noise. Yet, this same gift can create a challenge when we do want to focus and actively listen. Rashi explains that the listening referred to here is listening intently to Torah and Halacha, reviewing what we already know, and going on to learn new Torah insights. The end of the Pasuk speaks about serving Hashem with all our hearts and all our souls. The Alshich differentiates between them and writes that “with all your hearts refers to prayer, and with all of your souls refers to our dedication when we are performing the Mitzvos.

Meaningful living happens when we daven as well as when we perform Mitzvos. Do we understand what we are saying? Are we purposeful when we wake up in the morning and begin all the tasks at hand? With kavanah, everything we do can be transformed into a mitzvah - even going to sleep! So, to live the happiest and most fulfilled life, we need to actively listen and study Torah by learning – in order to do. We need to keep Torah and Mitzvos fresh, and we need to live every day in a purposeful way. How do we apply this to our marriages? We can practice active listening every time our spouse speaks to us. We want to make sure we are not distracted. We can ask questions if we don’t understand something, but at the same time, we should make sure not to interrupt our spouse’s train of thought. Then, we might want to reflect on what we heard to make sure we understand our spouse. When our spouse shares something with us, we can empower our spouse with our active listening by listening more than we talk.

Let’s keep our marriages fresh by setting aside time every week to go out on a date with our spouse. It does not have to be a long or expensive date; it just needs to be time alone for two. Going out for ice cream, taking a walk, or getting coffee together will keep us connected. To keep our marriages meaningful, we can pay attention to what we say to our spouse and when we do something for our spouse. We can have the attitude that we want to do this with pleasure, instead of “we must do this.”

Active listening gives someone else the gift of being recognized and having their feelings validated, but it takes effort to stay focused. Keeping up a weekly date night will keep our marriages close, but it takes time and effort to stick to. Having a can-do attitude when it comes to our spouse can deepen our connection, but it takes a positive mindset. The dividends are worth the effort. May Hashem bless our efforts with success and may He shine the light of Shalom Bayis into our homes!