



Adapted from the sefer **חמין במוצאי שבת** and **דעות דזעיר אנפין** collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Melave Malka Shoftim 5772

In this week's *parsha*, the *Torah* specifies certain types of people who must return from the battlefield.

וְיָמִי הָאִישׁ אֲשֶׁר אִרְשׁ אִשָּׁה וְלֹא לָקַחָהּ יֵלֶךְ וְיָשֹׁב לְבֵיתוֹ כֹּן יָמוּת בַּמִּלְחָמָה וְאִישׁ אֲחֵר יִקְחָנָה
- Who is the man who is betrothed to a woman, and has not yet consummated the marriage. Let him go and return to his house, lest he die in war, and another man marry her. (דברים כ:ז)

The *Targum Yonasan ben Uziel* reveals a *chidush* in his translation of the *pasuk*.

" דָּלָא יִגְרוּם לִיה חוּבָא דְלֵא חֲדִי בְּאַנְתִּיָּה וְיִתְקַטִּיל בְּקֶרְבָּא " - Lest the sin of not gladdening his wife cause him to be killed in battle.

There is a well-known teaching of Rav Bunim of Pshischa zy" a. The *Zohar Hakadosh* (זוה"ק תצא נ"ח) explains that the *pasuk* **כִּי תֵצֵא לַמִּלְחָמָה עַל אִיבֶיךָ** - When you will go out to wage war on your enemies, (דברים כ"א:י) - that while the *pshat* refers to actual battle, it also contains a *remez* - hint to our battle with the *Yetzer Hara*. Rav Bunim explained that in times that *Am Yisrael* is engaged in actual warfare, that is the *pshat* and *milchemes ha'yetzer* is the *remez*. However, when *Am Yisrael* don't need to fight on an actual battlefield, the opposite is true. The *pshat* of the *pasuk* refers to our battle with the *yetzer*, and the *remez* refers to actual warfare.

If so, our *pasuk* must also refer to both waging physical warfare on our enemies, and to *milchemes ha'yetzer*. Therefore, according to the *Targum Yonasan*, the *pasuk* warns a person to beware of the life -



[1]
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threatening danger that he faces if he neglects to gladden his wife. That sin could cause him to fall in battle, whether he is fighting a foreign army, or fighting the *yetzer*.

A man wages war on the *yetzer* by immersing himself in *limud Torah* at every opportunity. This form of warfare follows Chazal's teaching that Hakadosh Baruch Hu says בראתי יצר הרע, בראתי תורה תבלין - I created the *Yetzer Hara*, and I created the Torah as the cure. However, that same man may neglect the important *avoda* of bringing joy to the heart of his wife, who enables him to learn Torah by taking care of all household needs.

A husband who isn't wise enough to raise her spirits by explaining the magnitude of the reward that she earns, and by thanking her and declaring, as R. Akiva did to his *talmidim* שלי ושלכם שלה - "My Torah, and your Torah, are all hers", puts his life in danger. This isn't flattery. It is a clear and simple truth. Without her raising the children, and undertaking the endless myriad tasks needed to run a home, his *Torah* will lack the permanence needed to apply it to every situation in life.

As Chazal say, (ברכות י"ז.), Rav said to R. Chiya, with what merit do women earn (the great rewards ascribed to them in the *neviim*)? They bring their sons to learn in the *beis knesses*, and they allow their husbands to learn in the *beis medrash*, and they wait for their husbands to return from the *beis medrash*. (Rashi explains that this refers to women who even give their husbands permission to learn in another city).

Clearly, the success of the husbands *limud Torah* depends entirely on the support, encouragement, and self-sacrifice of his wife. If he isn't wise enough to recognize this, and in his arrogance or obliviousness neglects to bring joy to his wife by expressing his affection and appreciation, she will be very hurt. Then *chalila*, that sin could lead to his "death" in his battle with the *yetzer*.



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He must internalize the understanding that without his wife, he wouldn't be able to learn Torah, and he must explain to her that his Torah is hers, and acquired only in her *zechus*. Only then can he defeat the *yetzer*.

There is a frightening story in *Maseches Kesuvos* (ו"ב:).

“Rav Rechumi went away to learn Torah, and regularly returned home once a year, on *Erev Yom Kippur*. One year, he became so immersed in his learning that he lost track of the time. Meanwhile, at home, his wife was waiting for him, and as time passed, she consoled herself by repeating, ‘Surely he will come now’. When she saw it was very late and he still hadn't returned home, a tear fell from her eye. At that same moment, the floor upon which Rav Rechumi sat collapsed and he was killed”.

This story illustrates the lesson of the *Targum Yonasan*. Someone who goes out to wage war on the *yetzer* without taking care to gladden his wife, puts his life in danger.

Therefore, each and every Jewish man must be very careful to fulfill וְשִׂמַח אֶת אִשְׁתּוֹ - He must make his wife happy. (דברים כ"ד:ה). In other words, at the same time that he advances in *limud Torah*, *avodas Hashem*, and *yiras shamayim*, he must constantly ensure that his wife is delighted with his accomplishments, as well as with her own *avoda*.

One who learns Torah should never be a כפוי טובה - an ingrate who ignores all that his wife does for him. By constantly finding ways to raise her spirits, he truly fulfills the *mitzva* of וְשִׂמַח אֶת אִשְׁתּוֹ.

When preparing a *chosson* for marriage, *tzadikim* would often point out Rashi's explanation of this *mitzva*

וְשִׂמַח – יְשִׂמַח אֶת אִשְׁתּוֹ he shall make his wife happy, and the *Targum* is



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ויחדי עם (to make his wife happy). One who translates it as ויחדי אתה (he will rejoice with his wife) is mistaken, for that is the translation of וישמח rather than וישמח.

Tzadikim would emphasize that the Torah commands a husband to make his wife happy, rather than to rejoice with his wife, which would mean that he is also focused on his own happiness. He is supposed to focus exclusively on her *simcha*. As we explained, this can only be accomplished by expressing gratitude and recognition that any of his achievements in *Torah* and *avodah* were only attained because of her, and in her *zechus*.

A husband who does this will then be able to wage war on the *yetzer hara*, and defeat that deadliest enemy to the point of submission.

ולעובדו יתברך בלב ונפש חפצה, אכ"ר.



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