

# AT THE ARTSCROLL SHABBOS TABLE

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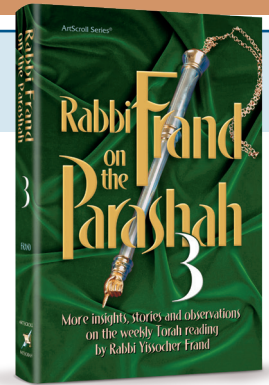
WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY  
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

## THE SUPERNATURAL LAND

Rabbi Frand on the Parashah 3 by Rabbi Yissocher Frand



אֶרֶץ אֲשֶׁר ה' אֱלֹקֶיךָ דֹרֵשׁ אֹתָהּ תָּמִיד עֵינֵי ה' אֱלֹקֶיךָ בָּהּ מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה.  
*A Land that Hashem, your God, seeks out; the eyes of Hashem, your God, are always upon it, from the beginning of the year to year's end (II:12).*

When the *meraglim* came back from Eretz Yisrael, they delivered a report stating that the nations inhabiting Canaan at that point were extremely powerful, and that it would be impossible to conquer the land. Not only were they punished for their report, but we continue to suffer as a result of it until today.

But what, exactly, did the *meraglim* do wrong? They honestly believed that it would be impossible to conquer the land. What should they have said?

The *Baal HaAkeidah* answers through an analogy. A person sends his friend to the tailor's shop to check on a garment that is for sale. His mission is to investigate the material, the craftsmanship, dimensions, and price. The messenger does as he was told, checking all the facts and figures. But when he returns, not only does he share the facts with his friend, he adds, "It's not the right color for you, and it's too expensive!"

This messenger has overstepped his mandate. He was supposed to deliver the raw facts, and instead he shared his opinion, which no one asked for. The buyer is the one who has to decide whether the color suits him and whether he can afford the garment.

The *Baal HaAkeidah* suggests that the *meraglim's* sin was adding editorial observations to the facts. They should just have described the situation and left it to Moshe to interpret it for the people. They should not have proclaimed that there was no way for the Jews to conquer the land.

The *Shelah* rejects the approach of the *Akeidah*. After all, he says, Moshe *did* ask them to share information regarding the strength of people living in Canaan at that point, which requires subjective judgment. One cannot expect a messenger to deliver only the facts on a matter that is so subjective without adding an editorial comment.

The *Shelah* suggests that Moshe was interested in hearing the *meraglim's* opinion, but not one based solely on military projections, but on Torah *hashkafah* (philosophy) as well. Moshe knew that they would find fortified cities inhabited by powerful giants. But the appropriate response to such findings should have been, "Yes, they are strong, and yes, their cities are protected, and through natural means, we don't stand a chance. But Hashem has told us that we should go into the land, so we will certainly defeat them."

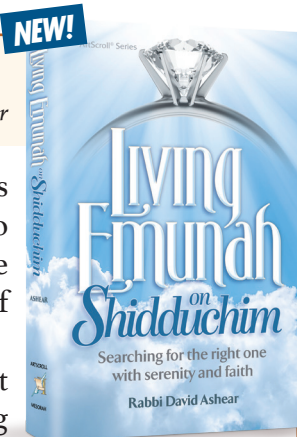
Their mission was to present the facts, along with a pep talk based on deep faith in Hashem. They were supposed to remind the people that just as Hashem had saved them miraculously at the Yam Suf, His Presence would negate the military advantage of the inhabitants of Canaan. The *meraglim's* mistake was to present a dispassionate, secular analysis of the military situation without taking Torah *hashkafah* into account.

Rav Moshe Shapiro asks how the *Shelah* could suggest an approach that seems to run

*continued on page 3*



Rav Moshe Shapiro



The *Midrash* tells us (*Bereishis Rabbah* 28:10) that since the creation of the world, Hashem has been involved with making *shidduchim*. This does not merely mean that when it is time for a couple to marry, Hashem brings them together. Rather, beginning decades earlier, Hashem leads each person to the circumstances they need to be in to eventually find and marry their *zivug*.

Rav Yitzchak Scheiner, the late *rosh yeshivah* of the Kaminetz Yeshivah in Yerushalayim, grew up in Pittsburgh at a time when there were no *yeshivos* or *talmud Torahs* in the vicinity. His parents were religious, but having no other choice they sent him to public school. After eight years of elementary school, he went on to a public high school called Peabody High. After graduating from there, he was accepted to the University of Pittsburgh, where he planned to major in mathematics. He was very good at math and Latin and his teachers told him he would become a scholar in those subjects.

As can be seen in hindsight, one potential hindrance to this plan was that forty days before his future wife was born, a Heavenly voice rang out, saying: “Esther Leah *bas* Rav Moshe (the granddaughter of the famed *rosh yeshivah* Rav Baruch Ber Leibowitz), is

going to marry Yitzchak Aryeh *ben* Reb Dov.” At that time, Rav Scheiner was a three-year-old boy growing up in Pittsburgh with no Torah learning available, while his wife was born in the great Torah center of Vilna. Yitzchak Aryeh would not know much about *Gemara* for the first sixteen years of his life, but he was destined to marry a girl from the family of the *gadol hador*, the author of the *Bircas Shmuel*, a *sefer* used in every *yeshivah* in the world. Not to mention that they lived almost 6,000 miles from each other.

Yitzchak was planning to attend the University of Pittsburgh. “Why aren’t you sending your son to New York to learn in *yeshivah*?” he asked the boy’s parents, who did not know that there were *yeshivos* at that time in New York. They agreed to send him there, and he went.

The following summer, Yitzchak learned in a camp in the Catskill mountains called Camp Mesivta, the only Orthodox Jewish learning camp that existed at the time. (He had developed a bad cough and it was recommended that he go there to breathe

the fresh mountain air.) It was there that he met new people who ended up bringing him to Yeshiva Torah Vodaas, where he studied for years under the great *rosh yeshivah* Rav Shlomo Heiman, and then under Rav Reuven Grozovsky.

Rav Grozovsky had married the daughter of Rav Baruch Ber Leibowitz and lived in Vilna. Later, he moved with his father-in-law to Kaminetz and learned in the *yeshivah* there called Knesses Beis Yitzchak. During World War II, Rav Grozovsky escaped Europe *continued on page 3*

**HE MATCHES UP PEOPLE FROM DIFFERENT BACKGROUNDS, FROM DIFFERENT PARTS OF THE WORLD, AFTER YEARS AND YEARS OF ADVANCE PLANNING.**



Rav Yitzchak Scheiner

How did Hashem arrange such a marriage?

The summer after Rav Scheiner graduated from high school, Rav Avraham Bender went to Pittsburgh to solicit funds for a *yeshivah*. He had never visited the East End neighborhood where the Scheiners lived, but on this occasion, Hashem sent him there. Since the Scheiner family was one of the few that kept kosher, Rav Bender stayed at their house.

While making small talk one day, he discovered that young

**THIS WEEK'S DAF YOMI SCHEDULE:**

**AUGUST / אב**

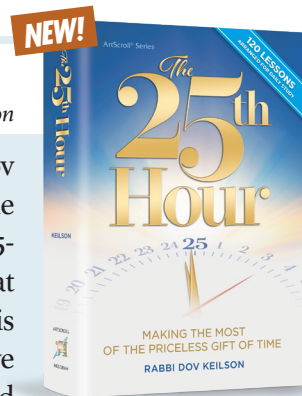
SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
5 י"ח	6 י"ט	7 כ	8 כ"א	9 כ"ב	10 כ"ג	11 כ"ד
Gittin 81	Gittin 82	Gittin 83	Gittin 84	Gittin 85	Gittin 86	Gittin 87

**THIS WEEK'S MISHNAH YOMI SCHEDULE:**

**AUGUST / אב**

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
5 י"ח	6 י"ט	7 כ	8 כ"א	9 כ"ב	10 כ"ג	11 כ"ד
Beitzah 4:4-5	Beitzah 4:6-7	Beitzah 5:1-2	Beitzah 5:3-4	Beitzah 5:5-6	Beitzah 5:7-Rosh Hashanah 1:1	Rosh Hashanah 1:2-3

The 25<sup>th</sup> Hour by Rabbi Dov Keilson



The Amshinover Rebbe was spending time with his *chassidim* on *Erev Yom Kippur* and he asked them what time it was. Two *chassidim* answered, each with a different response. One said, “It is late!” and the other said, “There is still time.”

The Rebbe said that both are correct perspectives on this very great and lofty day: Every Jew always needs two watches, one that says, “It is already late,” and the other that says, “There is still time.”

And that is really the perspective all the time: On the one hand, it is getting late. On the other hand, *baruch Hashem*, there is still time....

• • • • •

A person related that at the age of eighty-six, his mother’s health began to decline; her sight and hearing diminished greatly, and she suffered many *yissurim*. She fell into a depression and lost the will to live. This person went to his *rebbe*, Rav Yaakov Kamenetsky, and asked him what to say to try to strengthen his mother.

Rav Yaakov replied that when Yaakov Avinu was fighting

the *malach*, the *malach* told Yaakov to release him, for it was his time to sing to Hashem (*Bereishis* 32:25-27). Rav Yaakov explained that we do not know exactly what is needed to sustain a *malach*, yet we know that the angels were formed during the six days of creation. And thus, for this one day that the *malach* would sing to Hashem, it was worthwhile for Hashem to sustain him for 2,000 years!

Said Rav Yaakov, “You must therefore share with your mother that when she says one *Amein*, or one *kappitel* of *Tehillim*, or one *berachah*, it is worthwhile for Hashem to sustain her for 2,000 years!”

We have no idea of the indescribable value that one moment of *tefillah* has to Hashem, and even one single *Amein*!

The *talmid* relates that his mother thought about these words repeatedly until she truly absorbed them; and the *chizuk* from Rav Yaakov sustained her for another ten years! 📖

**FROM DECADES BEFORE**

*continued from page 2*

and eventually found his way to New York and Yeshiva Torah Vodaas. There, he suggested his niece, a granddaughter of Rav Baruch Ber Leibowitz, as a *shidduch* for his student, Rav Yitzchak Scheiner. That is the amazing story of how Rav Yitzchak Scheiner and his *rebbeitzin* came together!

These are merely some details of how Hashem made one *shidduch*. The same is true in millions of other people’s lives. Hashem is the *mezaveig zivugim*. He matches up people from different backgrounds, from different parts of the world, after years and years of advance planning. 📖

**THE SUPERNATURAL LAND** *continued from page 1*

counter to the principle that one is not supposed to place himself into a situation of temptation. Not everyone is able to accept a report that the situation seems so bleak just because it comes along with a pep talk. If they were to say, “We can’t win *b’derech hateva* (through natural means), but don’t worry — Hashem will help,” many people would question the wisdom of entering a battle with such weak odds. Why put the people into such a *nisayon*?

Rav Shapiro answers that although in all other areas of life, we should avoid *nisyonos* as much as possible, when it came to acquiring Eretz Yisrael, there was a need to spell out a precondition: There is no way to live in Eretz Yisrael under natural circumstances. Without Hashem’s Pres-

ence, Eretz Yisrael is not inhabitable.

This lesson is spelled out clearly in *Parashas Eikev*, in which Moshe informs *Klal Yisrael* that Eretz Yisrael is “A Land that Hashem, your God, seeks out; the eyes of Hashem, your God, are always upon it, from the beginning of the year to year’s end.” Eretz Yisrael has a supernatural existence.

Moshe knew that if the Jews did not enter the Land with that attitude, they wouldn’t last there. Rather than try to sweep this unique quality under the rug, Moshe sent the *meraglim* to find out for themselves just how unnatural the battle to conquer the Land would have to be. Unfortunately, they didn’t complete their task properly, but delivered only the raw facts, not the analysis that they were meant to deliver. 📖

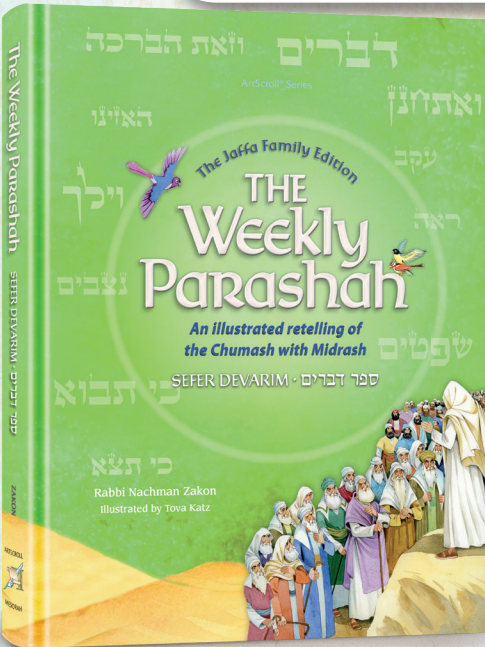
**This week’s Yerushalmi Yomi schedule:**

**AUGUST /**  
**אב**

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
5 יח Kilayim 21	6 יט Kilayim 22	7 כ Kilayim 23	8 כא Kilayim 24	9 כב Kilayim 25	10 כג Kilayim 26	11 כד Kilayim 27



# Parashah for Children



## פרשת עקב

**M**oshe praises Eretz Yisrael in the Torah by listing the kinds of food that grow plentifully there. Eretz Yisrael was famous for these foods. Though there are other foods that also grow in Eretz Yisrael, the Torah picked only these seven:



**Wheat, barley, grapes, figs, pomegranates, olives, and dates.**

These seven have a special name: The “Shivas HaMinim” — the seven types. They are treated differently than other fruits or grains.



What’s so special about them?

Mom sent you a fig and an apple for a snack? Pick up the fig first and make the berachah Borei Pri HaEitz. Then take a bite of the fig first, before you eat the apple.

The fig is more important than the apple. Why? Because figs are one of the Shivas HaMinim, so they are connected by the Torah to Eretz Yisrael. Even if the fig grew in California, it’s eaten before an apple grown in Eretz Yisrael!



When we eat one of the Shivas HaMinim, we make a special berachah achronah (a berachah said after eating).

On foods made out of wheat, barley, and other grains — if it is bread, we say Bircas HaMazon. If it is other foods made of wheat, like cake, we say Al HaMichyah.

On wine (made out of grapes) or grape juice, we say Al HaGefen.

On other fruits of the Shivas HaMinim, we say Al HaPeiros.

On fruits that are NOT from the Shivas HaMinim, we say Borei Nefashos.



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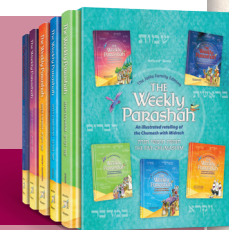
## THE WEEKLY QUESTION

*Question for Parashas Eikev:*

**Which words from the beginning of Shemoneh Esrei are found in this week’s parashah?**

Kids, please ask your parents to email the answer to [shabbosquestion@artscroll.com](mailto:shabbosquestion@artscroll.com) by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. **HINT:** The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

**The winner of the Parashas Mattos-Masei question is: NAFTULI TZVI RIEGLER, Lakewood, NJ**



The question was: Moshe told the Bnei Yisrael that Eretz Yisrael would be divided by lottery between nine-and-a-half shevatim. But aren’t there 12 shevatim, and counting Levi, 13?

The answer is: The shevatim of Reuven, Gad, and half of Menashe lived on the other side of the Yarden, so they weren’t included in the lottery. Shevet Levi was also not part of the lottery.