

AT THE ARTSCROLL SHABBOS TABLE

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RABBI YEHUDA MUNK
EDITOR

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MRS. AVIVA KOHN

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 CHALLENGE OF HAVING IT ALL

Rabbi Frand on the Parashah

המאכלך מן במדבר... למען ענתך ולמען נסותך

The One Who feeds you manna in the desert... in order to test you (Devarim 8:16)

Everyone knows that life is a test. We struggle to make a living, to raise our children, to build up our communities. Nothing comes easy, and our test is to deal with the hardships and frustrations in the best way possible.

But what if our livelihood were served up to us on a silver platter? How wonderful that would be! No more worries about how to pay for the children's tuition or the new roof. What if everything we needed came to us like manna from heaven? Would we consider this a test? Hardly. We would consider it a blessing. The Torah, however, seems to say otherwise.

No sooner had the Jewish people come forth from Egypt that they complained (*Shemos* 16:3), "If only we had died by the hand of God in the land of Egypt when we were sitting beside the fleshpots, when we ate our fill of bread; now you have brought us out into the desert to let the entire congregation starve to death."

"Behold, I will rain down bread from the heavens on you," Hashem replied (*ibid.* 16:4). "The people shall go out to collect their daily portion every day, in order to test whether or not they will follow My Torah."

The commentators wonder what kind of test this is. What could be better than having everything you need delivered to your doorstep every day? This

is a test? This is a blessing!

Rashi explains that Hashem was referring to the laws that govern the manna. One

could not store away any manna for the next day. One had to collect a double portion on Friday. And so forth. This was the test. Would the Jewish people observe the laws of the manna scrupulously?

This test is also mentioned in *Parashas Eikev*, "The One Who feeds you manna in the desert... in order to test you." Sforno explains that the test is to see if the Jews would still follow the Torah when they do not have to worry about their livelihood.

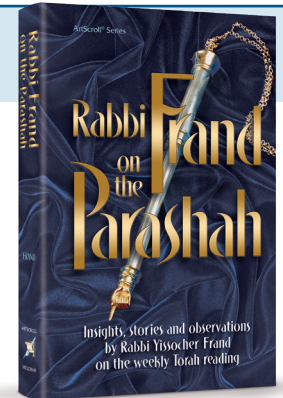
Yes, there is a great test in "bread raining down from heaven." Affluence without effort is a dangerous thing. It comes with a great amount of leisure time and freedom of action. What do we do with that leisure time and that freedom of action? Do we use our leisure time and freedom of action to taste the forbidden? This is the great test of the manna.

We are all aware of the test of poverty. We are all aware of the trials and tribulations of being poor. However, says Sforno, affluence also comes with great temptations. It puts a tremendous responsibility on a person. This is the test of the manna, and it is the test for many Jews in these affluent times. 📖



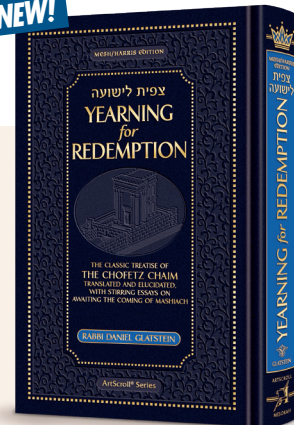
Rabbi Yissocher Frand

**WHAT COULD
BE BETTER
THAN HAVING
EVERYTHING
YOU NEED
DELIVERED
TO YOUR
DOORSTEP
EVERY DAY?**



THE NYOIKE FAMILY DEDICATES THIS WEEK'S PARASHAH IN APPRECIATION OF ALL
THE BLESSINGS IN THEIR LIVES AND IN PRAYER FOR PEACE AND HEALTH FOR ALL

MESORAH HERITAGE FOUNDATION



The following verse (*Tehillim* 130:6) requires explanation: נַפְשִׁי לַה' מְשַׁכֵּר, רִים לְבָקֵר שְׁמִרִים לְבָקֵר. *My soul [yearns] for the Lord among those longing for the dawn, those longing for the dawn.*

The Malbim explains that a watchman longs for the dawn; he eagerly awaits the morning because when it becomes light outside, he can see more clearly and his work will be easier. He will be safer in the morning. The arrival of the day also likely means the end of his shift.

When the watchman is engaged in his work throughout the night, he has no doubt in his mind that morning will come. He knows with certainty that the night will not last forever. He has complete confidence, because that is how the world works.

The watchman waiting for morning is not at all like someone awaiting the arrival of a guest. A guest may be late or may encounter a pressing issue he cannot postpone, or may not come at all. Perhaps he was the victim of an accident as he made his way to your home, and he will never show up. Thus, waiting for a guest's arrival will not be with confidence and certainty that he will come, while, in contrast, anticipating the morning is with complete conviction that it will arrive, without any shadow of a doubt.

What does this *pasuk* mean? Why are we even more eager than the watchman for the morning? Furthermore, why does the *pasuk* repeat the phrase שְׁמִרִים לְבָקֵר, *those longing for the dawn*.

Dovid HaMelech is saying that his soul awaits the coming of Mashiach with even more certainty than the night watchman's conviction that the sun will rise. He then continues: In what way does he wait with more certainty than the night watchman? Because the watchman is merely שְׁמִרִים לְבָקֵר, *longing for the dawn!* It will most certainly come, but no matter how eagerly and passionately he wishes the morning to come, it will not come any sooner. The sun



The Chasam Sofer

OUR BEING REDEEMED IS A GIVEN; THUS, IT DOES NOT REQUIRE US TO PRAY FOR IT.

will rise at the predetermined moment, regardless of the intensity of the watchman pining for the dawn of the new day. The new day will come when it is supposed to, and not a moment sooner. However, there is a difference when we wait for Mashiach. When Klal Yisrael longs for the *Geulah*, then it can come earlier!

Dovid HaMelech continues (*ibid.* vs. 7–8), advising, יְחַל יִשְׂרָאֵל, אֵל ה' כִּי עִם ה' הַחֶסֶד וְהַרְבֵּה עֲמוּ פְדוּת. אֵל ה' כִּי עִם ה' הַחֶסֶד וְהַרְבֵּה עֲמוּ פְדוּת. *Let Israel hope for Hashem, for with Hashem is kindness and with Him is abundant redemption. And He shall redeem Israel from all its iniquities.*

When we are languishing in *galus*, yearning for Hashem to redeem

us, it can come earlier! Hashem can bring Mashiach earlier than He intended! We therefore await Mashiach with an even deeper sense of longing than the watchman who knows with complete confidence that the night will end, because he can do nothing to make it happen sooner. However, in regard to Mashiach, Hashem gives so much *chesed*, so much lovingkindness toward His children, Klal Yisrael, that He can revise His initial plans and redeem us early.

The Chasam Sofer had the custom to begin *Rosh Chodesh bentching* with the paragraph of מִי שְׁעָשָׂה נִסִּים לְאַבְרָהָם...הוא יִגְאֹל אוֹתָנוּ בְּקֶרֶב, *He Who performed miracles...may He redeem us soon...*

The Ba'er Heitev amends the text, writing that the word בְּקֶרֶב, *soon*, should be omitted. The reason for this is because it is significant when this *tefillah* contains precisely twenty-one words, which is the *gematria* of the Name of Hashem (*Aleph-Kei-Yud-Kei*). It is also the numerical equivalent of the word אֵד in the phrase אֵד טוֹב, *only goodness*.

The Chasam Sofer vehemently disagrees; he holds that the word בְּקֶרֶב is critical to the *tefillah*! Our being redeemed is a given; thus, it does not require us to pray for it. Hashem promised that He will *continued on page 3*

	SHABBOS AUGUST 16 כב אב	SUNDAY AUGUST 17 כג אב	MONDAY AUGUST 18 כד אב	TUESDAY AUGUST 19 כה אב	WEDNESDAY AUGUST 20 כו אב	THURSDAY AUGUST 21 כז אב	FRIDAY AUGUST 22 כח אב
BAVLI	Avodah Zarah 59	Avodah Zarah 60	Avodah Zarah 61	Avodah Zarah 62	Avodah Zarah 63	Avodah Zarah 64	Avodah Zarah 65
YERUSHALMI	Pesachim 79	Pesachim 80	Pesachim 81	Pesachim 82	Pesachim 83	Pesachim 84	Pesachim 85
MISHNAH	Zevachim 10:1-2	Zevachim 10:3-4	Zevachim 10:5-6	Zevachim 10:7-8	Zevachim 11:1-2	Zevachim 11:3-4	Zevachim 11:5-6
KITZUR	198:4-14	198:15-199:9	199:10-200:2	200:3-9	200:10-202:1	202:2-8	202:9-203:2

Obviously, if everyone could hear all our thoughts, the average person with the average level of tolerance would be leaving emotional casualties all over the highways and byways of his life. We don't want people to know everything we think, because sometimes those thoughts will discourage or hurt them. They don't need to know that we think their business idea will never amount to anything, or that their new spouse seems a bit odd, or that we find their conversation boring. Many such thoughts are just fleeting impressions, but if we focus on them or voice them, they change our reality.

Negativity can sour relationships even when it's not personal. Nobody enjoys the company of the person who always finds the downside of every situation and complains about it. The food isn't hot enough, the band is too loud, the speaker goes on too long, the teacher is too strict, the room is too cold; people who share these thoughts regularly seem to be forbidding those in their circle to have a moment of unadulterated enjoyment.

Many people have trouble recognizing where to draw the line between what they think and what they say. While the best of all possible solutions is to see and think only good, this is a level that may take a lifetime to reach. In the interim, a person who wishes to sow goodwill and live in peace with others has to learn the fine art of leaving certain negative thoughts unsaid.

What are those thoughts? They're the ones that say, "I don't trust your judgment," or "He always has to do everything his way," when a person is doing things differently than we would. They're the thoughts that cast a shadow over another person's joy or call into question a decision that he has finalized. In the vast majority of situations, negative thoughts should remain just where they were born – inside our own head.

Peaceful, positive relationships can't compete against the constant din of negativity. Hashem taught us this when He brought us out of Egypt. The splendor of that moment would have been thrilling enough for the Jews who followed Moshe out of slavery; but to make our joy complete,

Hashem restrained the dogs of Egypt from barking as we left. We learn from this that when the only result of our noise will be to vex another person, silence is a far better option.

Menachem and Dave, old classmates, started out together in new jobs at the same company. They worked in two different departments, but both took their lunch from 1 to 1:30 in the small company dining room. Each was happy to see a familiar face, and they began eating together every day.

Over the course of a few days, they caught up with each other's lives. Then they began talking about the jobs they now held and the company they worked for. "Baruch Hashem, this job came up at exactly the right time," Dave said. "I had really outgrown my other position and was looking for a challenge, not to mention a raise. There's lots to learn here."

"Sure, but I wish they'd get their act together," Menachem commented. "I don't know about your work in the IT department, but let me tell you that in sales, no one's got a plan. You're really on your own, learning the job."

"Well, that's part of the challenge," Dave said.

"I don't buy it. They just don't want to invest in training," Menachem answered. "If I want to know anything, I have to track someone down who'll give me a minute of his time, and if I need more than that, I'm sunk."

Now Dave began pondering his own "learning curve" and thinking about the distracted, incomplete answers he was getting to his own questions. Maybe Menachem was right. The company wasn't well run. "Maybe I should have taken a different offer," he thought, feeling just a bit deflated.

Before voicing your negativity about something, ask yourself if your words are likely to sour the other person's mood or outlook [or if they are *loshon hora*]. If so, try to find the positive, or simply leave your comment unspoken. 📖



IN THE VAST MAJORITY OF SITUATIONS, NEGATIVE THOUGHTS SHOULD REMAIN JUST WHERE THEY WERE BORN – INSIDE OUR OWN HEAD.

THE NIGHT WATCHMAN

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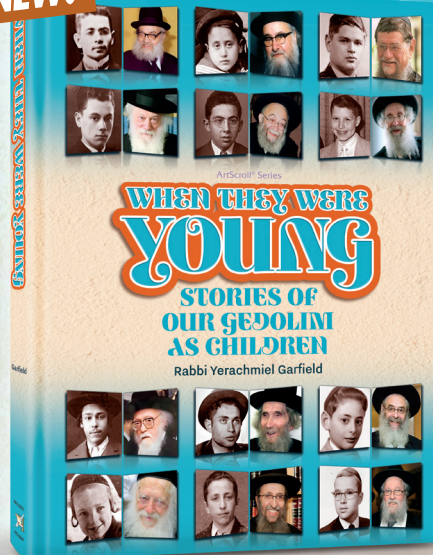
take us out of exile, and we know with absolute certainty that this will occur. There is therefore no need to *daven*

for the *Geulah*, argues the Chasam Sofer. What can make a difference is if we ask Hashem to redeem us *בְּקֶרֶב*, *very soon!* Our *tefillos* can serve to bring Mashiach sooner! The Chasam

Sofer maintained that the word *בְּקֶרֶב* is the crux of the entire *tefillah*. It is the main point that we are asking Hashem: Bring Mashiach imminently! Immediately! Right now! 📖

NEW!

When They Were Young



Rabbi Yosef Shalom Elyashiv

Yosef Shalom Elyashiv was born in 1910, in Shavel, Lithuania. He was the only child of R' Avraham and Rebbetzin Chaya Musha Elyashiv (his father took his mother's last name). His mother was the daughter of the famous *mekubal*, R' Shlomo Elyashiv, known as the Leshem (after the *sefer* he wrote).

In 1924, the Elyashiv family moved to Yerushalayim. Yosef Shalom learned in the Yeshivas Etz Chaim in Yerushalayim. He spent the rest of his life in Yerushalayim.

In 1934, at the age of twenty-four, Yosef Shalom married Sheina Chaya, the daughter of R' Aryeh Levin, who was known as the *tzaddik* of Yerushalayim.

In 1948, he was appointed a *dayan* on the Beis Din of Yerushalayim. Throughout his life he learned with *hasmadah* and was an expert in halachah. His reputation as a leading halachic authority grew. He became known as the *posek hador*, the *posek* of the generation, until his *petirah* in 2012.

AWAKENING THE GENIUS

RABBI YOSEF SHALOM ELYASHIV

הרב יוסף שלום אלישיב זצ"ל

Position: Posek hador

Place: Yerushalayim

Publications: Shiurei Maran HaGrish Elyashiv

Birth: 1910 **Petirah:** 2012

Known for: His *hasmadah* (diligence in learning), expertise in halachah, and leadership within the Torah community



Yosef Shalom grew up during a tense time in Yerushalayim. It was before the founding of the State of Israel, and the country was ruled by the British. While Jews were allowed to visit the Kosel, they were not allowed to bring holy objects there. Blowing the shofar on Rosh Hashanah was certainly forbidden.

A STORY FROM HIS YOUTH

Some of the young boys in Yosef Shalom's shul were not happy with this situation and wanted to take action. On Rosh Hashanah, after davening was over, one of them planned on sneaking a shofar into the Kosel area and blowing it there. Even though the plan was really dangerous and he would be arrested if caught, the boy still intended to go ahead with it. Yet not all his friends agreed with his idea.

The boys continued to debate the plan. They were standing right outside the shul where Yosef Shalom was sitting and learning. He heard both sides and really wanted to join the discussion. He didn't want to miss out. But he knew he should be learning and not wasting time. So he told himself, "You can go. Just learn for ten more minutes, and then go." After ten minutes passed, he told himself again, "You can go. Just learn for ten more minutes, and then go." One ten-minute time period led to another, and he kept pushing off going out to join the conversation. Eventually, he became more and more involved in the learning and no longer wanted to join.

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THE WEEKLY QUESTION

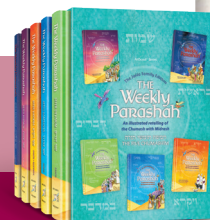
Question for Eikev:

Which seven foods are the Shivas HaMinim?

Kids, please ask your parents to email the answer to 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*.

Winner for Pinchas: YERACHMIEL SOMMERFELD, Jackson NJ

Question for Pinchas: When listing the families being counted, which family didn't have the letters hei and yud added to it, and why?
Answer: Yimnah, from shevet Asher, since Yimnah already begins with a yud and ends with a hei.



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