

This is the land that shall fall to you as an inheritance, the land of Canaan according to its borders. (34:2)

Rashi explains the term, *tipol lachem*, “shall fall to you.” Since the land had been apportioned by lottery, its division was expressed in terms of “falling.” Alternatively, he quotes the *Midrash* that explains “falling” as a reference to Hashem causing the ministering angels of the seven nations, who at that time inhabited the land of Canaan, to “fall” from the Heavens. They were bound up before Moshe *Rabbeinu*. Hashem said to Moshe, “Look, they no longer have *koach*, strength.” Hashem expects us to be *mishtadel*, endeavor, regardless of the fact that it is Hashem Who prepares the path of success. We do “our thing,” but we must remember that our thing is nothing more than a façade. Success is only effected by Hashem.

This idea, explains *Horav Gamliel Rabinowitz, Shlita*, is the underlying lesson of the *Midrash*. Hashem told Moshe, “I took down the angels. (Whatever *koach*, strength and power, they had came from Hashem. He relieved the angels of their power.) See, they do not have any power (of their own). They are no longer a threat to you.”

How often do we aggrandize our various successes – intimating that it was “me”; “I” with “my” hard work; “my” attention to detail, “my” persistence, etc. Rarely do we hear someone attribute his success purely/solely to *siyata diShmaya*, Divine assistance. A young man who had truly worked hard and succeeded in a business endeavor came before the *Satmar Rav, zl*, to petition his blessing – for the future. He began his conversation saying, “The *Rebbe* should believe me that I did this all on my own. My father did not help – neither did my father-in-law. My entire success was carried with my “ten fingers.” The *Rebbe* listened and, in his sweet, mellow tone said, By *inzere’ frima Yidden reefed men dus – siyata diShmaya*, “We observant Jews refer to such success as *siyata diShmaya*.”

A Jew must realize that every bit of success (or failure) is orchestrated by Heaven. His “ten fingers” are powerless without Hashem as the power source. *Horav Baruch Dov Povarsky, Shlita*, has been learning *b’chavrusa*, in tandem with a study partner, with a prominent attorney, Yaakov Weinroth, who is viewed by many as one of the top attorneys in *Eretz Yisrael*. The attorney, who has a brilliant mind, was once a student in *Ponevez*, and he has maintained a *kesher*, strong bond, with the *Rosh Yeshivah*.

At a gathering in *Bnei Brak*, *Rav Povarsky* spoke about the need to pray for *siyata diShmaya* in order to understand Torah. He said, “Years ago, an attorney named Yaakov Weinroth learned by us in the *yeshivah*. He later shared with me that from time to time, he meets with judges, some of whom serve on the Israeli Supreme Court. He related that he sometimes says over a *shtikel Gemorah*, passage in the *Talmud*, and explains it analytically (in the manner that one studies in *yeshivah*). He is shocked when they do not understand what he is saying to them. The *Gemorah* and the *lomdus* are above their heads. How could this be? A young student in the *yeshivah*

understands what a Supreme Court judge finds difficult to comprehend?"

The *Rosh Yeshivah* concluded, "The explanation is quite simple. Torah is *Toras Hashem* and, without *siyata diShmaya*, there is no chance that one can understand a single word!"