



ב"ה

Eikev in a Nutshell
(Deuteronomy 7:12–11:25)

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos – Parshas Eikev

Erev Shabbos – Aug 23 – Av 22

Candle Lighting 7:25 pm

Mincha 7:25 pm

Shabbos Day – Aug 24 – Av 23

Tehillim Reading 8:00 am

Shacharis 9:30 am*

Torah Reading 10:35 am

Rabbi Neubort’s Drasha 11:10 am

Kiddush 12:10 pm

Gemara (2-31 Summit) Postponed

Shiur & Shalosh Seudos 6:25 pm

Mincha 7:25 pm

Rabbi’s Drasha 7:45 pm

Shabbos Ends 8:25 pm

**Latest morning Shema is 9:34 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

Minyan

Shacharis 6:15 am

Mincha 1:45 pm

Maariv 9:15 pm

Classes

Chassidus, Mon-Fri 5:55 am

Halachah, Mon-Fri 1:40 pm

and at 9:25 pm

Torah Studies Mon. 7-8:00 pm

Tuesday Talmud 9:30-10:00 pm

Wednesday Mishna 8:30-9:15 pm

In the Parshah of Eikev (“Because”), Moses continues his closing address to the children of Israel, promising them that if they will fulfill the commandments (mitzvot) of the Torah, they will prosper in the Land they are about to conquer and settle in keeping with G-d’s promise to their forefathers.

Moses also rebukes them for their failings in their first generation as a people, recalling their worship of the Golden Calf, the rebellion of Korach, the sin of the spies, their angering of G-d at Taveirah, Massah and Kivrot Hataavah (“The Graves of Lust”). “You have been rebellious against G-d,” he says to them, “since the day I knew you.” But he also speaks of G-d’s forgiveness of their sins, and the Second Tablets which G-d inscribed and gave to them following their repentance.

Their forty years in the desert, says Moses to the people, during which G-d sustained them with daily manna from heaven, was to teach them “that man does not live on bread alone, but by the utterance of G-d’s mouth does man live.”

Moses describes the land they are about to enter as “flowing with milk and honey,” blessed with the “seven kinds” (wheat, barley, grapevines, figs, pomegranates, olive oil and dates), and as the place that is the focus of G-d’s providence of His world. He commands them to destroy the idols of the land’s former masters, and to beware lest they become haughty and begin to believe that “my power and the might of my hand have gotten me this wealth.”

A key passage in our Parshah is the

second chapter of the Shema, which repeats the fundamental mitzvot enumerated in the Shema’s first chapter, and describes the rewards of fulfilling G-d’s commandments and the adverse results (famine and exile) of their neglect. It is also the source of the precept of prayer, and includes a reference to the resurrection of the dead in the messianic age. ❖

This week’s Kiddush is sponsored by the Shul.

תהלים
Tehillim - Psalms
Join us this Shabbos morning August 24 at 8:00 am for Shabbos Mevorchim Tehillim.
This week’s Tehillim reading is dedicated to a refuah sh’laima for Devorah bas Michoela.

Thank You to:
Dr. Daniel Krich
for reading the Torah and to our Kiddush and Security Volunteers

Halachic Zmanim
Shabbos, August 24
Daylight Savings Time
Earliest Tallis 5:15 AM
Latest Morning Shema 9:34 AM
Earliest Mincha (Gedola).. 1:33 PM
Plag Hamincha 6:22 PM
Earliest Evening Shema 8:11 PM

Chassidic Masters

“Half an Hour a Day”

By Eli Pink

The Shema is probably the most famous part of our daily prayers. The prayer consists of three paragraphs: the first two paragraphs are from Deuteronomy, the first from the sixth chapter and the second from the eleventh chapter. (The third paragraph, that talks about the mitzvah of tzitzit and the Exodus from Egypt, is from the fifteenth chapter of Numbers.)

Shema is a fundamental prayer – the only part of the daily prayers, in fact, whose recitation is biblically mandatory – because it contains many fundamentals of our religion, such as belief in G-d's unity and the precepts of love and awe for G-d. A number of the more well-known mitzvot such as tefillin and mezuzah are also mentioned, as is the commandment to study Torah and teach it to our children. In fact these mitzvot are so important that they are mentioned in both the first and second paragraphs of the Shema. However there is a seemingly superficial difference.

In the first paragraph we are told: "teach [words of Torah] to your children" and then we are told: "bind them... upon your arm"; while in the second paragraph we are instructed: "bind them... upon your arm" and only then are we told: "teach them to your children." What is the significance behind this change in wording?

The mitzvah of educating our children in the ways of the Torah begins as soon as they are born, well before they are obligated to put on tefillin. The command to offer our First Fruits to G-d, the mitzvah of the bikkurim, is allegorically taken to refer to ensuring that during the early years of childhood a youngster devotes his "First Fruit" to G-d—through receiving a thorough Torah education.

However the Torah does not stop there. While the first paragraph of Shema puts the education before the tefillin, the second paragraph mentions education after tefillin. The moral? Even after children reach maturity, even after their Bar/Bat Mitzvah, it is still the parents' responsibility to teach them Torah.

Rabbi Sholom DovBer of Lubavitch once said: "Just as it is incumbent on every Jew to put on tefillin every day, so too it is an unequivocal duty on every individual, from the greatest scholar to the most simple of folk, to set aside a half-hour each day in which to think about the education of their children." ❖

“Born on Top of the Mountain”

By Mendy Wolf

The story is told of a group of mountain climbers who had their hearts set on reaching the peak of a very tall mountain.

They trained for years, practicing in harsh climates, scaling smaller mountains. One day, they thought they were finally ready. Supplied with essentials and filled with excitement, they set out for the long climb.

After many difficult days, the group finally reached the summit. Their satisfaction was complete - they had achieved their great goal, realizing a dream of years. Suddenly, to their shock, they sighted a young boy sitting comfortably on a rock. Here they had trained for years to scale the mountain; how had he gotten there?

In response to their questions, the lad stated simply, "I was born here.

Imagine you were that child, fortunate to be given what others needed to labor arduously to accomplish. How would you feel? Would you be grateful? Would you take it for granted? Would you feel superior to others?

Now stop imagining. You are that boy. Yes, we are each born with unique talents and capabilities which enable us to reach heights that remain out of reach for others. Every one of us is born at the top of some mountain, be it intellect, physical strength, creativity or anything else.

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It is easy to feel that we own our achievements. We pride ourselves on a job well done. We consider ourselves deserving of the profits of our labor. Charity? It's my money! Gratitude? For what? This is all my work!

In Deuteronomy (8:17-18), Moses exhorts us not to fall into that trap of entitlement. When we start thinking, "My strength and the might of my hand made me all this wealth," we are to remember that our strength was, after all, given to us by G-d.

Yes, we may work hard, and for that we deserve recognition. But let us not forget that we received a head start. We may have cut a great deal, but it was only because we received a "lead." We were born at the top of a mountain: Our efforts, however laudable, really build upon the talents and capabilities we were given, gratis. ❖

"When Love Grows From Fear"

By Yeruchem Eilfort

"Perhaps you will say in your heart, 'These nations are more numerous than I: how will I be able to drive them out?' Do not fear them. You shall remember what the L-rd, your G-d, did to Pharaoh and to all of Egypt"--Deuteronomy 7:17-18.

Rabbis are constantly teaching anyone who will listen (and even some who try not to) that the words of the Torah are eternal. The dictates are just as true now as on the day they were given.

Our Torah is described as the Torah of Truth. Truth remains constant; it does not change. Just as in the days that the Jews were poised to enter and conquer the Holy Land they were commanded to disregard the superior numbers enjoyed by the enemies of our nation, so too in our times. Just as then the Jews were implored in the strongest possible terms "Do not fear them!" So too in our days must we remove the fear from our hearts and act with strength and courage.

But what of this powerful emotion called fear? What part does it play in the Jew's life? Actually fear has a central place in our service of G-d, and as we will see serves as a stepping stone to true love of our Creator. Our portion states "Now Israel, what does the L-rd, your G-d, ask of you? Only to fear the L-rd, your G-d, to go in all His ways and to love Him, and to serve the L-rd, your G-d, with all your heart and with all your soul." Later still our portion reads "The L-rd, your G-d, you shall fear, Him you shall serve..."

For centuries Jews have stated in high praise of one another, "He is a true G-d-fearing Jew." And yet today in many circles such praise would be construed as being almost backward, or at the very least awkward. Many spirited debates have been held on the necessity of fearing the Almighty. Many feel that only love is needed, and associate fear as a negative emotion in relation to G-d.

Our portion indicates that the opposite is true.

If we study the issue we learn that there is a progression regarding one's emotional attachment to the Creator. According to our Sages the most basic emotion is fear, and they elaborate that this means fear of punishment. This same theme is echoed in the Ethics of Our Fathers where the Mishnah reminds us not to lose faith in the concept of Divine Justice (that we will be held accountable for our actions).

If we parallel our spiritual service with our growth as human beings we see the same holds true in raising a child. When a parent imparts standards of behavior upon a child, he or she starts by making clear that there will be negative consequences if the child acts out in a negative manner. While love is of course given in copious amounts, the parent cannot expect the young child to modify his behavior based only on love. It may be argued that a young child does not even feel love until some maturation has occurred. This is because love is a more complex emotion that comes when the intellect has evolved to some degree, while fear is more instinctual.

A Jew starts out with this baseline fear of punishment, which leads to love; a type of love that stems from our appreciation for all that G-d gives us.

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We then grow even further and develop a sense of awe in relationship to G-d. Awe is an outgrowth of the previously attained levels. Because we are in awe of G-d our behavior is modified yet further, so that every step we take and regardless of our surroundings we are cognizant of the G-dliness which envelops us, leading us to higher plateaus. Finally we reach the highest emotional level, where we love G-d to such a degree that we do all in our power whenever we can for Him, simply because we desperately desire to please Him.

The steps in the person's emotional progression are available for any who chooses to access them. May we be successful in our emotional ascent towards the heights of true love and fear of our G-d! ❖

Haftorah in a Nutshell – 2nd Shabbos of Consolation

Isaiah 49:14 - 51:3

This week's haftorah is the second of a series of seven "haftorot of Consolation." These seven haftorot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

The exiled Jewish people express their concern that G-d has abandoned them. G-d reassures them that it is not so, comparing His love and mercy for His people to that of a mother for her children, and even greater than that, too.

The prophet Isaiah then touchingly describes the ingathering of the exiles which will occur with the Messiah's arrival and returning to the initial subject matter of this haftorah, that of the Jewish people's complaint of being abandoned by G-d, he reminds them of their rebellious behavior that brought about the exile and suffering. He concludes with encouraging words, reminding us of what had happened to our ancestors, Abraham and Sarah. Just as they were blessed with a child when they had all but given up hope, so too, G-d will send us the Messiah. ❖

Love and awe are the two wings by which a deed
is raised aloft. --Tanya

From Our Sages

Because you hearken to these laws (Deuteronomy 7:12)

*The commentaries dwell on the Hebrew word **eikev** in this verse—an uncommon synonym for “because.” Many see a connection with the word **akeiv** (same spelling, different pronunciation), which means “heel.”*

Rashi interprets this as an allusion to those mitzvot which a person tramples with his heels—the Torah is telling us to be equally diligent with all of G-d's commandments, no less with those that seem less significant to our finite minds.

*The Tzemach Tzedek (the third Chabad rebbe) sees it as a reference to **ikveta d'meshicha**, the generation of “the heels of Moshiach” (the last generation of the exile is called “the heels of Moshiach” by our sages because: a) they are the spiritually lowest generation, due to the “descent of the generations”; b) it is the generation in which the footsteps of Moshiach can already be heard). This is the generation that will “hearken to these laws,” as Maimonides writes: “The Torah has already promised that the people of Israel will return to G-d at the end of their exile, and will be immediately redeemed.”*

The Lubavitcher Rebbe says: Our commitment to Torah should be such that it permeates us entirely, so that also our heel—the lowest and the least sensitive part of the person—“hearkens to these laws, observes them and does them.” In other words, our relationship with G-d should not be confined to the holy days of the year, or to certain “holy” hours we devote to prayer and study, but should also embrace our everyday activities. Indeed, this “lowly” and “spiritually insensitive” part of our life is the foundation of our relationship with G-d, in the same way that the heel is the base upon which the entire body stands and moves. ❖

Community Events

Starting Sept. 5 – **Jewelry Making Workshop**. Make your own unique accessories – bracelets, necklaces, and earrings. In each week of a 5-week course, a new technique is presented and used to create a beautiful, hand-made piece of jewelry. Thursdays, 9:30 – 11:30 AM at Fair Lawn Jewish Center. Sign up at: www.Sabraculture.com

Starting Sept. 5 – **Beginner Israeli Dancing for Womens**. Thursdays, 11:30 AM – 1:30 PM at Fair Lawn Jewish Center. Costs as low as \$10. Register at: www.Sabraculture.com

Sept. 8 – **Paint Night by Paint By Me**. Meet your inner artist replicating the event's featured painting. No previous art experience necessary. Each participant will go home with a painting they can be proud of (done solo, or part of a couples painting). **DARCHEI NOAM**. Early bird pricing (by 8/18): \$35/pp or \$30/pp for groups of 2+. After it is \$45/pp or \$40/pp for groups of 2+. BYOB, dessert & refreshments will be served. RSVP by Sept. 1 at <https://dno.am/paintnight>

HELP MAKE THE PATERSON MINYAN

NEXT MINYANIM:

Shabbat, August 24 = Parshat Eikev,

Shabbat, September 14 = Parshat Ki Tetzei

Where: Federation Apartments, 510 E. 27th Street/12th Ave in Paterson, NJ (beginning at 9:00 a.m.)

Your participation helps benefit Jewish senior citizens from all backgrounds.

Consider also making the Minyan also for Rosh Hashanah September 30/October 1 beginning 9:00a.m.

Visit: www.patersonshul.org or contact JerrySchranz@gmail.com.

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weekday morning
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as we delve into
the mysteries of
Chassidic concepts.
5:55 am
followed immediately
by Shacharis.

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Good Shabbos to all!

