

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

*By the grace of Hashem, following all CDC Guidelines, our Shul is now able to offer Minyanim. See schedule to the left, or contact one of the rabbi for details.*

**Anshei Lubavitch Congregation**  
Rabbi Levi and Leah Neubort

*Adult education:*  
Rabbi Avrohom and Rivky Bergstein

*Youth Outreach:*  
Rabbi Eli and Ruty Steinhauser

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 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.”

**Shabbos Schedule**

**Erev Shabbos – Aug 7 / Av 17**  
Candle Lighting ..... 7:47 pm  
Mincha ..... 7:30 pm

**Shabbos Day – Aug 8 / Av 18**  
Shacharis ..... 10:00 am\*  
Torah Reading ..... 10:55 am  
Rabbi Neubort’s Drasha ..... 11:30 am  
Kiddush ..... Postponed  
Mincha ..... 7:50 pm  
Rabbi’s Drasha ..... 8:10 pm  
Shabbos Ends ..... 8:48 pm

*\*Latest morning Shema is now 9:28 AM. Be sure to recite the Shema at or before that time (even if at home).*

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.

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. ❖

**Weekday Schedule (not on a holiday):**

**Minyan**

Shacharis (Mon-Fri) ..... 6:15 am  
Shacharis (Sunday) ..... 9:00 am  
Mincha / Maariv ..... 8:15 pm

**Classes**

Chassidus, Mon-Fri ..... Postponed  
Halachah, Mon-Fri ..... Postponed  
Monday Torah Studies ..... Online only  
Tuesday Talmud ..... Online only  
Wednesday Mishna ..... Online only  
Thursday B’lyun ..... 9:30-10:00 pm

*(continued next column)*



*“As a bird soars the skies on its two wings, so a mitzvah is carried upward upon wings of love and awe.”*  
— Zohar

**Halachic Zmanim**  
**Shabbos, August 8**  
**Eastern Daylight Time**

Earliest Tallis ..... 4:57 AM  
Latest Morning Shema .... 9:28 AM  
Earliest Mincha (Gedola) ..1:38 PM  
Plag Hamincha ..... 6:39 PM  
Earliest Evening Shema .... 8:34 PM

## Chassidic Masters

### When the Heel Becomes a Head

*By Eli Touger*

#### Nothing Comes Unearned

One of the fundamental principles of Chassidic thought is that all revelations of G-dliness are dependent on man's Divine service. Even revelations which transcend our mortal grasp must be drawn down through our own efforts.

The above also applies to the revelations of the Era of the Redemption. In that era, it will be seen that our world is G-d's dwelling. And just as a person reveals his true self at home, so too, at that time, G-d's true self, as it were the essential aspects of His Being will be perceived in this material world.

These revelations will not, however, come about merely as an expression of Divine favor. Instead, they will have been ushered in by our deeds and our Divine service during the era of exile. And more particularly, it is the response to the challenges that arise during the era of ikvesa diMeshicha the current age, when Mashiach's approaching footsteps can be heard which will precipitate Mashiach's coming.

#### Responding to G-dliness

An intellectually honest person is, however, prompted to ask: How can our Divine service bring Mashiach? Mankind was on a higher spiritual level in previous generations, and seemingly

displayed a greater commitment to Divine service. How can our efforts accomplish a purpose that theirs failed to achieve?

These questions can be resolved by contrasting our Divine service during the era of exile with that carried out at the time of the Beis HaMikdash. In our prayers, we say "we are unable to go up, and to appear and bow down before You." When a person came to the Beis HaMikdash and appeared before G-d, he had a direct appreciation of G-dliness. And as a spontaneous reaction, he prostrated himself. This was not merely a superficial act. On the contrary, experiencing G-dliness directly spurred complete homage, motivating men to willingly forgo all personal concerns and subordinate every aspect of their being to G-d.

During the era of exile, by contrast, G-dliness is not apparent, and our commitment is not triggered by external factors. Instead, it must come as a result of our own initiative.

When G-dliness shines openly, the revelation draws a person to Divine service, and causes him to feel satisfaction in this endeavor. When, by contrast, G-dliness is not overtly revealed, commitment to the Torah and its mitzvos requires more self-sacrifice.

#### A Point in Soul Above "I"

When focusing on the extent of commitment how much of a person's character is given over to Divine service there is no question

that the Jews who lived during the time of the Beis HaMikdash possessed an advantage. G-dliness permeated every aspect of their being.

Nevertheless, the very fact that this commitment absorbed their minds and their feelings indicates that it left room for a sense of self. Their Divine service had an "I," albeit an "I" of holiness.

In the time of exile, by contrast, a person's Divine service occupies less of his conscious thought, and there is less external motivation. For us today, making a commitment to Divine service, and abiding by it, reflects the workings of an inner potential that transcends the conscious self. A modern believer must go beyond all concepts of a personal "I". It is not his thoughts or his feelings, but rather his true self, the aspect of his being which is totally identified with G-dliness, which motivates this expression of his conduct.

This reflects a deeper dimension of soul and a deeper commitment to G-d than was revealed during the time of the Beis HaMikdash.

#### A Channel for the Soul's Power

These concepts are related to this week's Torah reading, Parshas Eikev. Eikev literally means "heel," and refers to ikvesa diMeshicha, the time when Mashiach's approaching footsteps can be heard. Moreover, the connection between this era and "heels" runs deeper.

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The human body is used as a metaphor to describe the Jewish nation as it has existed over the ages. In that context, our present generation can be compared to the heel the least sensitive limb in the body for we lack the intellectual and emotional sophistication of our forebears.

Indeed, our Sages refer to the heel as “the Angel of Death within man.” Nevertheless, we find that the heel possesses an advantage over the other limbs. It is the part of the body that yields most easily to the will. For example, it is easier to put one’s heel into very hot or very cold water than to immerse any other limb.

One might say that this advantage is a result of the heel’s lack of sensitivity. Because the heel is furthest removed from the influence of the heart and mind, it offers less resistance to orders which run contrary to one’s thoughts and feelings.

Chassidus explains, however, that there is a deeper dimension to the heel’s responsiveness. The heel is uniquely structured to express the power of the will. Our wills are channels for the expression of our souls, and of all the limbs in the body, it is the heel which displays the most active obedience to this potential.

Our minds and hearts are mediums for the expression of our conscious potentials. And our heels are mediums for the expression of our inner will, which transcends conscious thought.

Similarly, in the analogy, it is the souls that can be compared to “heels,” the people living in ikvesa diMeshicha, whose commitment expresses inner power, and manifests the infinite potential of the G-dly spark in each of us.

### **Just Recompense**

Other interpretations explain that the word eikev refers to “The End of Days” when the ultimate reward for observance of the Torah and its mitzvos will blossom. Indeed, the beginning of the Torah reading focuses on the reward we will receive for our Divine service.

This prompts a question: Since the mitzvos are G-dly, how can any material benefit possibly serve as fair recompense?

The answer to this question has its source in our Sages’ statement: “The reward for a mitzvah is the mitzvah.” The fundamental reward for observance of a mitzvah is the connection to G-d which such observance establishes.

The rewards of health, success, and material well-being mentioned by the Torah are merely catalysts, making possible our observance. For when a person commits himself to observe the Torah and its mitzvos, G-d shapes his environment to encourage that observance. As the Rambam states:

*If you will serve G-d with happiness and observe His way, He will bestow these blessings upon you... so that you will be free to gain wisdom from the Torah and occupy yourself in it.*

These benefits of observance, however, are not ends in themselves, but merely help men reach their ultimate goal: the service of G-d.

The real benefits mankind will receive will be in the Era of the Redemption, when:

*There will be neither famine nor war, nor envy nor competition, for good things will flow in abundance, and all the delights will be as freely available as dust.*

And yet, man should not strive for this era merely in order to partake of its blessings.

The Sages and the prophets did not yearn for the Era of Mashiach in order to rule over the entire world, nor in order to eat, drink, and celebrate. Rather their aspiration was to be free [to involve themselves] in the Torah and its wisdom, without anyone to oppress or disturb them.

It is the observance of the Torah and the connection to G-d which this engenders which should be the goal of all our endeavors.

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## Realization of the Mission

The two interpretations of the word eikev are interrelated. For it is the intense commitment that characterizes our Divine service during ikvesa diMeshicha which will bring the dawning of the era when we will be able to express that commitment without external challenge.

Heartfelt dedication to the Torah today will bear fruit, leading to an age in which the inner spark of G-dliness which inspires our observance will permeate every aspect of existence. "For the world will be filled with the knowledge of G-d as the waters cover the ocean bed." ❖

## From Our Sages

### ***The 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.*

***Ibn Ezra and Nachmanides (Ramban)** interpret it in the sense of "in the end" (i.e., "in the heels of," or in the sense that the heel is at the extremity of the body)—the reward being something that follows the action. A similar interpretation is given by Ohr HaChaim, who explains that true satisfaction and fulfillment comes at the "end"—the complete fulfillment of all the mitzvot, and by Rabbeinu Bechayei, who sees it as an allusion that the reward we do receive in this world is but a lowly and marginal (the "heel") aspect of the true worth of the mitzvot.*

***Baal HaTurim** gives a gematriatic explanation: the word eikev is used because it has a numerical value of 172—the number of words in the Ten Commandments.*

***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.*

**Join us each weekday morning (Mon-Fri) as we delve into the mysteries of Chassidic concepts. At 5:50 am -- followed immediately by Shacharis.**

## 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 "haftoros of Consolation." These seven haftaros 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. ❖

### ***Thank You to:***

**Yossi Nigri for reading the Torah  
and to our Security Volunteers**

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**From all of us at Anshei-Lubavitch, we hope and pray for the safety and health of you and your loved ones. May the Almighty protect us all and send complete healing to those who need healing. And may our world very soon find the ultimate cure to all diseases with the coming of Moshiach, sooner than we can imagine.**

**Good Shabbos to all!**

שבת שלום גוט שבת!

