

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

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.”

(continued next column)



When a person recites a blessing before eating, he makes—or at least has the opportunity to make—a fundamental acknowledgement of G-d’s presence in his life. “Man does not live by bread alone, but by everything that emerges from the mouth of G-d.” (Eikev 8:3)
— The Rebbe

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule

Erev Shabbos – July 30 / Av 21

Candle Lighting 7:56 pm

Mincha 7:30 pm

Shabbos Day – July 31 / Av 22

Shacharis 10:00 am*

Torah Reading 10:50 am

Kiddush 12:30 am

Beis Medrash 7:00 pm

Mincha 8:00 pm

Rabbi’s Drasha 8:20 pm

Shabbos Ends 9:00 pm

**Latest morning Shema is now 9:25 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

Minyan

Shacharis (Mon-Fri) 6:15 am

Shacharis (Sunday) 9:00 am

Mincha (Sun-Thurs) 1:45 pm

Maariv (Sun-Thurs) 9:15 pm

Eruv website:

www.fairlawneruv.com

Eruv Hotline: 201-254-9190.

Bulletin

To sponsor the Bulletin, please contact the Rabbi

This week’s Kiddush is sponsored by Dr & Mrs Kuperberg in memory of Avi’s mother Liba bas Michael.

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.



**Thank You to:
The Baal Korei, and the Security Volunteers**

Halachic Zmanim

Shabbos, July 31, 2021

Daylight Savings Time

Earliest Tallis 4:46 AM

Latest Morning Shema 9:25 AM

Earliest Mincha (Gedola) .. 1:39 PM

Plag Hamincha 6:47 PM

Earliest Evening Shema 8:45 PM

Chassidic Masters

The Consolation of Exile

*Based on the teachings of
the Lubavitcher Rebbe,
Rabbi Menachem M. Schneerson*

Eikev is one of the “Seven [portions] of Consolation.” Since its Haftorah deals with redemption, we must accordingly say that the Torah portion does so as well.

As we find ourselves in a state of exile, redemption can be better understood by first discussing exile and its underlying causes. When we become aware of the cause of exile, we will know how to rectify it, which in turn will lead to the Redemption.

This can be compared to a physically ill person who knows the nature of his malady. He will then go to a doctor and know what to say to him. The doctor in turn will then know how to heal him. Thus, the very awareness of illness and its symptoms is already “half the cure.”

The same is true with regard to exile. Knowledge of its cause is the beginning of redemption, for knowing what brought on an exile prompts the nation to heal itself and thus attain a state of redemption.

In the portion of Eikev, Moshe reviews the Jewish people’s 40-year sojourn in the desert, a place he describes as “great and fearful, filled with snakes, fiery serpents and scorpions.”

All the above not only describes the desert, then, but also our present exile, existing as we do in the “desert of nations.” Knowledge of these details is in fact a consolation, for when we know how to extricate ourselves from the desert, and go on to do so, then the current state of exile ceases.

In describing the desert as a great desert, we come to understand the primary reason why exile among the nations is described as being in a “desert of nations.” It is because Jews are a distinct minority there, just as a desert is sparsely inhabited.

This, unfortunately, may lead the Jews to see the desert as indeed “great,” and the un-Jewishness of the environment so vast that they feel unable to withstand the culture and mores that seem to engulf them.

In truth, absolutely nothing can impede a Jew in his spiritual service of Torah and mitzvos. When a Jew acts with pride and displays his Judaism unabashedly, then “all the nations of the world behold that G-d’s Name is upon you, and they fear you.”

But when a Jew thinks that the “desert of the nations” is “great” and that he himself is puny, this in itself serves to perpetuate a state of exile.

Thinking of the world as a “great desert” can lead to an even greater descent: A person might not only think of himself as puny in comparison to the “great desert,” but feel abject fear, thinking that the “other” has total control over him.

He then becomes afraid to act like a Jew even when not in direct contact with the world, for maybe someone in that “great and fearsome desert” will become aware of his Jewish actions, even though they are performed only in the privacy of his own home.

This leads to being bitten by the “snake,” which our sages describe as having “searing venom.” In spiritual terms, this means that the person becomes totally engrossed by the heat and passions of the world around him, thereby diminishing his passion for Judaism.

This absorption leads to an encounter with the “fiery serpent” — becoming so smitten by the heat of worldly matters that the fire of Judaism is utterly extinguished. In turn, this leads to the “cold venom” of the scorpion, which renders its victims entirely “cold” to spiritual matters.

Knowing that lack of tenacity in the “great desert” leads to all these problems, a Jew is able to hasten the end of exile by standing up proudly for his Judaism, and marching on to the Redemption with the speedy arrival of our Righteous Moshiach. ❖

*Based on Likkutei Sichos, Vol. II,
pp. 372-375.*

We can love G-d “with all our might” because there is an aspect within our being that is beyond our conscious power. Every one of us possesses a soul that is an actual part of G-d. That’s who we really are. When this inner potential surfaces, the love it inspires is extreme and exceeding.

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.

Ibn Ezra and Nachmanides 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.

If you should say in your heart: These nations are more numerous than I; how can I dispossess them? You shall not be afraid of them (Deuteronomy 7:17–18)

When you understand that the nations are more numerous than you, and that you, with your own power, cannot defeat them, but are totally dependent on G-d’s help, then you need not fear them. But if you begin to believe that you can defeat them on your own, then you indeed have great cause for fear.
-- (Maasei Hashem)

You shall consider in your heart, that as a man chastens his son, so the L-rd your G-d chastens you (Deuteronomy 8:5)

When a father punishes his child, the suffering he inflicts on himself is greater than anything experienced by the child. So it is with G-d: His pain is greater than our pain.

-- (Rabbi Levi Yitzchak of Berditchev)

Haftorah for Eikev in a Nutshell

Isaiah 49:14 - 51:3

This week's haftorah is the second of a series of seven "haftorot of Consolation." These seven haftarot 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. ❖

PATERSON SHUL AUGUST 7 "HBD" MINYAN

The Paterson Shul @Senior Towers of Paterson located at 510 E. 27th Street/Paterson will host a small "Happy Birthday" Simcha at our next Minyan on Shabbat, August 7 at 9:30 a.m. (Parshat Re'eh)

HIGH HOLIDAYS PLANNING:

Minyanim: Rosh Hashanah September 7 & 8 ;

Yom Kippur night of September 15 for Kol Nidre 7p.m. and Sept. 16. (Seats are free)

With COVID restrictions lifted for masks they are only required when entering/exiting the apartment complex.

For more info visit: www.PatersonShul.org or contact JerrySchranz@gmail.com

Good Shabbos to all!

שבת שלום גוט שבת!

