

INTERNET PARSHA SHEET
ON EIKEV - 5758

B'S'D'

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Peninim Ahl HaTorah Parshas Eikev by Rabbi A. Leib Scheinbaum
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"This shall be your reward when you listen to these ordinances." (7:12)
Rashi explains that according to the Midrash, the word *ceg* also means "heel." The Torah, therefore, alludes to those mitzvos which people may regard as unimportant. This disregard for the body of mitzvos that people determine to be relatively unimportant, extends to the point that they tend to tread upon the discarded mitzvos with their heels. The Torah promises Klal Yisrael that if they maintain their devotion to all of the mitzvos, even those which have been neglected due to their apparent insignificance, Hashem will reward them. What is the meaning of "treading upon mitzvos"? Horav Moshe Swift, zl, remarks that trampling upon something with the heel, so that the weight of the entire body crushes down upon it, presents a considerably stronger statement than simply stamping on something with one's toes. Yet, Rashi claims many people maintain this attitude in regard to mitzvos. Is this possible? Unfortunately, not only is this attitude possible, it is prevalent among those who choose to be selective in the "type" of mitzvos they observe. Perhaps the greatest menace to Judaism is the individual who deems himself capable of determining the importance and relevance of one mitzvah above another. Some individuals focus upon the humanitarian mitzvos, while relegating the spiritual service mitzvos to a distant second place. Others venerate the communal mitzvos like kashrus, education and family purity to the point that they have no qualms about disparaging those who do not see things their way. To reject one mitzvah for another, to give precedence to one area of the Torah over another, is to trample upon mitzvos! The Torah is one great mosaic. To delete one portion of this great picture is to distort its integrity. Horav Swift renders a very thoughtful interpretation of the pasuk in Tehillim 49:6, "Wherefore should I fear in the days of evil, when the iniquity of my heels shall surround me." We can relate to the evil which the organs of the human body perform. We can easily understand the iniquity of the eyes, the hands and the feet. The pasuk, however, seems to emphasize that on the days of judgement the sins which the heels commit will cause us great consternation. Sin in itself is pardonable. After all, we are only human beings who are easily swayed by the blandishments of the evil inclination. We should not fear the actual sin as much as the premeditation and preparation that generates the sin. Before one sins, he must first trample upon the mitzvah. He must find some legal loophole or manner in which he can convince his own conscience that the evil he is about to undertake is totally correct. He might even view his act to be a mitzvah. This is trampling upon a mitzvah. For this type of sin, there can be no forgiveness.

"It is not by bread alone that man can make a life for himself, but that man can live by everything that comes from the mouth of Hashem." (8:3)

This pasuk underscores the significance of acknowledging the source of man's sustenance. The word *ojk* actually has a dual meaning. It can mean "bread" or "wage war". Horav S.R. Hirsch, zl, declares that "bread" is the nourishment that man wrests from nature, competing with his fellow man for the "piece of bread." "Bread" represents the joint product of nature and man's intelligence, indicating man's mastery over the mundane world.

Consequently, "bread" is the physical manifestation of the intelligence with which man creates his own sustenance as he interacts with his fellow man to "harness" nature. The tragedy of man begins when he thinks that his ability and creative power are the sole ingredients of his material success. The prime factor in man's sustenance is Hashem's Providence. Every morsel

of bread in which we are fortunate to partake is due solely to Hashem's beneficence. To forget or disregard this fact is to fall prey to man's greatest delusion. Regrettably, in our daily task of providing for ourselves and our families, we sometimes fail to acknowledge the Hand of Hashem directing our material sustenance. We foolishly think that it is our "struggle" to wrest our bread from nature through any means which we feel is correct. If such an attitude reigns in our minds, then we will no longer care whether in so doing we continue to observe Hashem's laws while earning our daily bread. Do we restrict ourselves within the prescribed limits, or do we obtain our sustenance either by manipulating those around us or by trespassing the Torah code? Moreover, when we begin to think that our material sustenance is predicated upon our efforts, our concern for breadwinning becomes a never-ceasing race, leaving us neither time nor vitality for spiritual pursuits.

The forty years of wandering in the wilderness constituted an institution of learning. During that year we were inculcated with the notion that everything comes from Hashem. In the desert we were far removed from all factors that would normally enable man to win his bread through a combination of natural resources and human enterprise. We had no input when Hashem fed us manna, the Heavenly bread. This form of nourishment in no way manifested the imprimatur of human achievement. There was no room for error. It was "delivered" to our doors, each person according to his apparent needs, clearly demonstrating Hashem's Divine perception of and sensitivity to each individual's personal needs. Thus, during these forty years we realized that human existence is not contingent solely on "bread" or on the natural and human resources represented by bread. Rather, we acknowledged that man can exist on anything that is apportioned to him by Hashem. Furthermore, even the actual "bread" which is apparently produced by his own endeavor is in reality a gift from Hashem.

"I grasped the two Luchos. and I smashed them before your eyes. at that time Hashem said to me, 'Carve out for yourself two Luchos like the first ones.' The Bnei Yisrael travelled. there did Aharon die." (8:17) Moshe's recounting of his days in Heaven are interrupted so that we should recognize and mourn the loss of a tzaddik to the same extent that we mourn the breaking of the Luchos. The loss of a righteous person should generate within us a sense of loss and despair which is commensurate to the tragedy of losing the Luchos. Chazal offer a number of interpretations for this parallel. The Kesav Sofer explains that despite the loss of the Luchos, albeit intense, they still had the new Luchos. These second Luchos, however, although sublime, paled in comparison to its predecessors. Likewise, when a tzaddik passes away, there may indeed be another great leader waiting to succeed him, but he is not as great as the tzaddik whom he follows. In both cases, the loss for the individual Jew is immense. Each tzaddik has his own unique attributes which are an intrinsic part of his personality and character. With his demise, these virtues become extinct. The tzaddik's demise is an irreparable loss for the entire Jewish community.

weekly@virtual.co.il * TORAH WEEKLY * Highlights of the Weekly Torah Portion Parshas Eikev <http://www.ohr.org.il/tw/5758/devarim/Eikev.htm>

Soul Food "For man does not live on bread alone, rather on all that comes from the mouth of Hashem man lives." (8:3) How is it possible for the soul whose very essence is spiritual to be sustained by something as physical as food? The answer is that, in reality, the whole of Creation exists only as a result of the power of Hashem's original utterance at the time of Creation (as the verse states: "By the word of Hashem, the heavens were created"). It is this same power of Hashem's word wrapped inside the food which nourishes the soul. When a Jew takes an apple and says a blessing over it, he awakens the latent spiritual power implanted in the fruit at the time of the Creation. That's real "soul-food"!

Stealing the World "And you will eat and be satisfied and you will bless Hashem your God" (8:10) Rabbi Levi pointed out a seeming contradiction between two verses in Tehillim (Psalms): One verse states "The earth and it's fullness are Hashem's," and another verse states "The earth He has given to Mankind." Really, replies the Talmud, there is no contradiction: The first

verse refers to the situation before a person says a bracha (blessing) thanking G-d for the food, while the second verse refers to after the bracha. Said Rabbi Chanina "Anyone who takes pleasure from the physical world without first saying a bracha is as if he stole from Hashem."

Haftorah: Isaiah 49:14-51:3 To the Lighthouse No matter how far the Jewish people fall from favor, they can never lose their status as the Chosen People of Hashem. That is the underlying theme of the Parsha and its Haftorah. This is the second of the seven Parshios of consolation after Tisha B'Av. This Haftorah is the source of the famous phrase "light unto the nations." Isaiah tells the Jewish People that despite the terrible tragedies and hardships of exile, he does not despair -- he knows that the end of the exile is coming. And so he pleads with his contemporaries and all of their offspring throughout all the generations to remember that they are the children of Avraham and Sarah, and that Hashem will surely comfort them.

Sources: * Soul Food - the Arizal * Stealing The World - Talmud, Tractate Berachos 35a Written and Compiled by Rabbi Yaakov Asher Sinclair General Editor: Rabbi Moshe Newman Production Design: Eli Ballon Prepared by the Jewish Learning Exchange of Ohr Somayach International 22 Shimon Hatzadik Street, POB 18103 Jerusalem 91180, Israel Tel: 972-2-581-0315 Fax: 972-2-581-2890 E-Mail: info@ohr.org.il Home Page: <http://www.ohr.org.il>

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Torah Insights Parashat Ekev August 15, 1998 Rabbi Raphael Marcus

"And it will be, if you hearken diligently to My commands that I command you today to love Hashem your G-d and to serve Him with all your heart and with all your soul. Then I will give the rain of your land in its time--the early rain and the late rain--and you will gather in your grain and your wine and your oil." These verses indicate that our service of Hashem "with all our heart and soul" will cause our agricultural efforts--and by extension, all our financial toil--to be blessed with success. The mishnah in Avos emphasizes this ideal: "Pleasing is Torah with derech ertz [a worldly occupation], for the efforts of both causes sin to be forgotten. And any Torah that is not accompanied by work will become nullified in the end and lead to sin." In the Talmud, Rabbi Yishmael champions this position. "Hanheig bahem minhag derech ertz. Combine them [words of Torah] with a worldly occupation." This simple strategy presents an incredible challenge. For Torah study, according to Rav Chaim Volozhin, must be your pursuit during all free moments, and Torah ethics must be reflected in all of your conduct as you are pursuing your livelihood. Nonetheless, Rabbi Yishmael's view is forcefully challenged by Rabbi Shimon bar Yochai. "Is it possible," he asks, for one to be beholden to the agricultural cycle of plowing, sowing, harvesting, and processing and still have time to study properly? "What will become of Torah?!" cries Rabbi Shimon bar Yochai. Which view do we accept? Abaye remarks that many followed Rabbi Yishmael and succeeded, while many followed Rabbi Shimon bar Yochai and did not succeed. And Rava, the Talmud informs us, told his students to look after their livelihoods during the planting and harvest seasons and not report to the study hall. The Rambam, as interpreted by many sages, maintains that the view of Rabbi Yishmael is the approach for the majority of people. Nonetheless, a select few, who understand the sacrifices and responsibilities entailed, may opt for the view of Rabbi Shimon bar Yochai and expect to be supported by the community as they dedicate themselves to the study of Torah. That is our situation today: a majority of working Torah Jews combined with a cadre of Torah scholars. It behooves us to stress to the world of Rabbi Shimon bar Yochai how much respect is needed for the world of Rabbi Yishmael. As one of the greatest sages of Eretz Yisrael commented to one of his contemporaries after listening to him tell a group of yeshiva students that their studies during the war put them, too, on the front lines, "Richtig, aber ich bin zecher az ze dafen nit goimel benchin nochen milachamah." It is also our obligation to educate and persuade the world of Rabbi Yishmael to appreciate how crucial it is for Klal Yisrael to have the world of Rabbi

Shimon bar Yochai. The phenomenal growth of kollelim across the country has strengthened each and every community by raising the general level of observance and learning. Moreover, we must reject any camp that sees only its own point of view and refuses to acknowledge the validity of other positions. Our Sages recognized and appreciated both points of view. Rabbi Raphael Marcus Rabbi Marcus is rabbi of Congregation B'nai Torah in Toronto, Canada. OU Torah Insights 5758 Union of Orthodox Jewish Congregations of America Please send all comments to webmaster@ou.org

<http://www.jpost.com/Columns> The Jerusalem Post SHABBAT SHALOM: Repentance and the End of Exile By RABBI SHLOMO RISKIN

(August 13) "And it shall come to pass because you hearken to these laws, safeguarding and keeping them, that the Lord your God shall keep with you the covenant... which He swore unto your fathers, and He will love you, and bless you, and multiply you... in the land which He swore unto your fathers to give you." (Deut. 7:12-13) Have we returned to Israel for good, or is this "Third Commonwealth" only an opportunity, depending for its long-term stability on the moral, ethical and spiritual commitment of its residents?

In this week's portion of Ekev we find two passages which seem to contradict each other concerning this issue. The first, which opens this week's portion, we've quoted above. The words speak for themselves. In fact, the opening word, Ekev, underscores the theme of qualification. No affirmative gestures here! If the Israelites break the law, they will pay the price of not inheriting the land. If we keep the law, then God will bless us in the land which He promised our fathers. However, the Bible goes on to teach: "Not for your righteousness or for the uprightness of your heart did you go to possess their land; but it was because of the wickedness of these nations that the Lord your God drove them out before you." Here the Almighty is presenting a different slant on our right to the land; it has less to do with our worthiness, and more to do with our neighbors' unworthiness - we are being judged in comparison to the nations around us, rather than in the absolute terms of our own conduct.

To reconcile these passages, the Ohr HaHayim HaKadosh distinguishes between two stages in the redemptive process: entering the land of Israel is the first, and remaining there for good is the second. Our entry into the land comes about as a result of the evil of the other nations. But whether or not we remain depends solely upon our ethical, moral and spiritual conduct. There is also an alternate (and more comforting) way to orchestrate these verses, as Rabbi Hayim Ibn Atar explains. Initially, when the Almighty guarantees that the descendants of Abraham will inherit the land, He stipulates that as soon as the Canaanites demonstrate totally unacceptable moral behavior, "in the fourth generation they will return here." (Gen. 15:16) The biblical text continues to outline the ultimate boundaries of Israel: "In that day the Lord made a covenant with Abraham saying, 'Unto your seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.'" Hence, the Ohr HaHayim suggests that whether or not we prove ourselves worthy, God promises that He will take us out of Egypt and bring us to Israel. That is unconditional, if only because without a homeland, God's promise that we will be an eternal people cannot be kept. But how much of the Promised Land comes into our possession - whether or not we get to inherit the full boundaries from the Nile to the Euphrates - depends on us. This second interpretation teaches us that having to give up parts of the Land is a message from Above that our ethical behavior is not what it ought to be. Jews, take heed!

Let me add the following, taught by my revered teacher, Rav Joseph Soloveitchik: Twice - first in Leviticus and then again in Deuteronomy - the Torah outlines the disasters that await the Jewish people if we stray from the path. But at least in Leviticus, God closes His awesome words with a promise: "And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break My covenant with them." (Lev. 26:44) However, the second

description of disasters concludes rather matter-of-factly, devoid of hope or optimism: "These are the words of the covenant which God commanded Moses..." (Deut. 28:69), with no reference to returning the Israelites to the land. Why the difference? According to many commentators, each description refers to the destruction of one of the Temples: Following the destruction of the first Temple, God promised a return, and a fairly swift one at that - after only 70 years. Following the destruction of the second Temple, the exile will be much longer. However, adds the Rav, the second group of warnings does not really conclude until a chapter and a half later: "And it shall come to pass, after all these things have come upon you, the blessing and the curse [as outlined in chapter 28], that you shall return to the Lord your God and hearken to His voice...." (Deut. 30:1,2). In other words, after the first destruction, God guaranteed that He would bring about a deliverance; after the second, our deliverance would be dependent upon our repentance!

How illustrative of all this is the Hebrew calendar! Following Tisha B'Av, the memorial of the destruction of the Temple, come seven Sabbaths in which we read prophetic portions of consolation. This is followed by the Torah reading of Nitzavim, which we have just cited (Deut. 30), the portion which calls us to repentance (teshuvah), and which falls on the Sabbath preceding Rosh Hashanna, the first of the Ten Days of Repentance culminating in Yom Kippur. Hence we are being primed to move from the destruction of the three sabbaths preceding Tisha B'Av - which feature a prophetic recording of the loss of our Temples - on to consolation. However, the ultimate consolation will only come if we repent of the sin which caused this exile, and thus become worthy of redemption! May we learn to take our Bible - and our calendar - very seriously. Shabbat Shalom

hamaayan@torah.org Hamaayan / The Torah Spring Edited by Shlomo Katz Eikev Today's Learning Mikvaot 2:7-8 Kitzur 191:1-5 Eruvin 103

We read in this parashah, "He afflicted you and let you hunger and He fed you the mahn that you did not know . . ." This verse, R' Yehuda Leib Chasman z"l comments, teaches us G-d's great love for the Jewish people. Imagine a child who refuses to eat the delicious and healthful food which has been prepared for him. The parent may coax the child, "I know it's hard for you, but I will be so proud of you if you eat everything." Should it be hard for a child to eat his mother's delicious cooking? Should it have been hard for Bnei Yisrael to eat the mahn, which could taste like any delicacy and which enhanced the spirituality of those who ate it? Nevertheless, just as a loving parent may make a "big deal" when a child does what should come naturally, so Hashem makes a "big deal" over the smallest things that the Jewish people do. The prophet Yirmiyah quotes Hashem, "So said Hashem, 'I remember for your sake the kindness [which you showed] in your youth, when you followed Me into the desert, into the land which was not planted.' Did we really do a kindness for Hashem? In the first place, even the lowliest of the Jews attained prophecy at the Red Sea, so it is hardly surprising that they followed Hashem. Secondly, does it matter whether the "desert" is "planted" when one's traveling companion - Hashem - can bring the ten plagues and split the sea? Surely He can provide! Again, what Hashem's words to Yirmiyah reflect is His great love for the Jewish people such that He makes a "big deal" over nothing. (Quoted in Haggadah Shel Pesach Knesset Yisrael Chevron p.169)

"Hear, O Israel, today you cross the Jordan . . ." (9:1) The midrash on this verse comments: "The halachah is that one who drinks water recites the blessing, 'That all was created by His word'." What does this halachah have to do with the quoted verse? R' Meir Margulies of Lvov z"l (died 1790) explains as follows: How could Moshe say, "Today you cross the Jordan"? Bnei Yisrael were not destined to cross the Jordan that day! The answer is that had Bnei Yisrael been worthy, they could have crossed the Jordan that very day. How so? Didn't more than a month remain in the 40 years that Bnei Yisrael were sentenced to remain in the desert? Those 40 years would not be over until Pesach time, which was about six weeks away. The answer is that the halachah sometimes allows part of a year - even one day - to count

as a year. Thus, because Bnei Yisrael now stood in the calendar year in which they were to enter Eretz Yisrael, they might have entered the Land at any time. However, this is true only according to the opinion of the Talmudic sage (R' Eliezer) who holds the world was created, and the year begins, in the month of Tishrei. According to the sage (R' Yehoshua) who holds that the world was created in the month of Nissan, it was not now the same calendar year as when Bnei Yisrael would be permitted to enter the Land. Which berachah is the correct blessing for water might depend upon this same dispute. When the Torah says, "Bereishit"/"In the beginning, G-d created the heavens and the earth," does the Torah mean, "The first things that G-d created were the heavens and the earth," or does the Torah mean, "In the first month [i.e., Tishrei], G-d created the heavens and the earth"? Arguably, it would thus be easier to say that "Bereishit" means "In Tishrei" because Bereishit 1:2 implies that water already existed when the heavens and earth were created! Chazal teach that the world was created through ten "utterances" (of which "Bereishit" was the first), but that some things were created even beforehand in G-d's "thought." Was water one of these things? One who holds that the heavens and earth were the first physical creations, i.e., that "Bereishit" means "First," would answer negatively. According to that view, water must have been created through one of the ten "utterances," and the blessing on water surely can be, "That all was created by His word." However, if one holds that "Bereishit" means "In Tishrei," - which is consistent with the view that Bnei Yisrael could have entered Eretz Yisrael early because the 40th year already had begun in Tishrei - then maybe water was created first in G-d's "thought" (not by an "utterance") and the blessing on water is not, "That all was created by His word." This is why it is necessary for the midrash on our verse to teach that the blessing on water is, nevertheless, "That all was created by His word." [The midrash does not explain why.] (She'eilot Uteshuvot Meir Netivim, Vol. II)

An Astonishing Midrash "He afflicted you and let you hunger and He fed you the mahn that you did not know . . ." (8:3) - This suggests that women should light candles on Friday evening. Chazal say: A person who cannot see his food does not enjoy it as much as does someone who can see what he is eating. This is why Bnei Yisrael did not appreciate the mahn. Although the mahn could taste like almost anything that one desired, one could not see the thing that he desired and therefore did not attain the enjoyment which he sought. This is one reason why candles are lit on Friday evening, so that we can see our food and enjoy it fully. (Binat Nevonim)

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Parshas Ekev Rabbi Yisroel Leichtman

Hashem's Blessings "And it will be if you will listen to the mitzvos that I command you today to love Hashem your G-d and serve Him with all your heart and all your soul... you will gather your grain." (Devarim 11:13-14). The second paragraph of Shema, found in this week's parsha, describes the blessing the Jewish people will receive if they serve Hashem with all their hearts and souls. To understand the intent of these verses we must delve into their explanation found in the Gemorah Brachos 35b. The Gemorah begins by contrasting the word diganecha - your grain, which is found here, to the verse in Hoshea (2:11) where it says digani - my grain. The verse in Hoshea refers to a time when the Jewish people are not following Hashem's will as opposed to here where they are. However, a few lines later, the Gemorah appears to be contradict itself when Rabbi Shimon bar Yochai contrasts the blessing found in our verses to the

prophecy in Isaiah which states "and strangers will stand and feed your flocks" (61:5). Isaiah is describing a time of even greater blessing when the Jews will be freed from all work-related responsibilities and become beneficiaries of strangers who will do their work. Rabbi Shimon says that this refers to a time when the Jewish people are doing Hashem's will, while the verses in the Torah refer to a time when they aren't. How can the Gemorah describe the same verses in Devarim as referring to both a time when the people are following Hashem's will and a time when they aren't? Which one is it? The Tosafos explain that Rabbi Shimon isn't saying that the verses in Devarim describe a time when the people aren't doing Hashem's will, however, he does state that the people are not tzaddikim gemoorim - completely righteous. But this begs the question, how can they not be completely righteous if the verse says they are serving Hashem with all their hearts and all their souls? What else is required of them?

Rabbi Naftoli Tzvi Yehudah Berlin in his classic work on the Torah, Haamek Davar explains the words of the Tosafos. He says that the Jewish people derive their sustenance from two very different sources of merit - bringing sacrifices to the Bais HaMikdash and learning Torah. He gives a parable of a king who desires to support his people. Those who are loyal to him are given fertile land to plough, plant crops, produce flour, and finally bake bread. On the other hand, his beloved private army is provided for from the royal treasury and hardly works for the bread they receive. "As it is on earth so it is in heaven". Hashem provides sustenance both in the merit of the sacrifices brought to the Bais HaMikdash - those who are loyal to the king, and in the merit of the Torah - the king's private army. Now we can understand the Tosafos. "Serving Hashem with all your heart" is referring to avodah, bringing sacrifices to the Bais HaMikdash. (Note - The Gemorah Taanis 2a that explains avodah as prayer means a time when we are without the Bais HaMikdash.) Hashem therefore gives us land, rain and grain, like loyal subjects to the king who receive a parcel of land for their sustenance.

On the other hand, Rabbi Shimon is describing people who are completely righteous - people who are totally devoted to learning Torah in addition to serving Hashem with all their heart. They are Hashem's beloved troops who will receive the blessing in Isaiah "and strangers will stand and feed your flocks".

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<http://www.ou.org/torah/tt/thisweek/aliya.htm>
Aliya-by-Aliya Sedra Summary Parshat Ekev
[Numbers] are mitzvot in Sefer HaChinuch

KOHEN - First Aliya - 25 p'sukim (7:12-8:8) This is the longest Shabbat Mincha - Monday - Thursday reading. B'reishit and Ki Tisa have longer first-Aliyot, but we don't read the whole portion on Monday- Thursday or Shabbat Mincha. Mas'ei, according to the custom of noá stopping in the middle of the "travels" would be much longer, but most shuls do not follow that minhag.

SDT - In the context of the opening verses of the sedra, the word EKEV means "in the wake of..." (following G-d's words). The Baal HaTurim presents a mini-mussar lesson based on the choice of the word EKEV, which means "heel". The heel represents humility, in that it always follows the toes and the rest of the foot (and body). Since it does noá initiate action, it does not run the risk of becoming arrogant. We must realize that humility is an important key in our following G-d's words. Thus, the opening words of the sedra can be saying: "If you are humble and follow G-d's commands, then..."

Another observation of the Baal HaTurim: EKEV is numerically 172 - the number of words in the Aseret HaDibrot (Yitro version); hence a connection between the name of the sedra and the mitzvot mentioned in the first pasuk. Moshe Rabeinu reiterates the "simple" deal that HaShem offers us: If we observe the mitzvot then He will keep the promises that He made to our ancestors. (Allusion is made to the "small" mitzvot that one would tend

to trample upon with his heel.) He will love us, bless us, and see to it that we flourish. We will be the most blessed among all the nations. Following this, Moshe issues another of the many warnings against idolatry. Do not wonder how it will be possible to prevail against the many nations in the Land and do not fear them. The miracles witnessed in Egypt (and in the Midbar) will be repeated with other nations. Conquest of Eretz Yisrael will be slow so that the Land will not be overrun by wild animals.

SDT - Commentators ask, could not G-d Who split the sea and performed countless other miracles, prevent the problem with animals without drawing out the period of conquest. They explain that the period from Yetziat Mitzrayim until entering the Land was supernatural, which was filled with miracles, but it was an unnatural time. Food from heaven, miraculous well water, clothes that we did not outgrow, shoes that did not wear out, and protection from the Clouds of Glory, all demonstrated G-d's special relationship with the People, helped develop within them a special faith in G-d, but was not to be their way of life. Just as the fetus is protected and provided for during gestation and then emerges into the less perfect but "natural" world, so too Israel is soon to emerge from its womb to face the reality of the natural world. Hence, the warning about the animals. No one will be able to stand before Israel. The idols of the nation shall be destroyed and we shall not desire their rich trappings. It is forbidden to derive benefit from the adornments of idolatry, even if they have not been worshipped. Nor may we have anything to do with idolatry, directly or peripherally. We may not benefit from that which is consecrated to idolatry [428,429]. All that G-d commands us in the Torah is for the purpose of living... in Eretz Yisrael.

SDT - This is an oft-repeated theme of Moshe's words to the new generation that is soon to cross the Jordan River. It emphasizes the interdependence and inseparable nature of the three fundamental events that define the Jewish People - the Exodus, Matan Torah, and entry into the Land. Moshe next asks us to remember the experiences of the years of wandering, the miracles as well as the tribulations. That was a testing period which set the stage for real life in E. Yisrael. The Land is beautifully described and the Seven Species are enumerated. This gives prominence to grain products (bread, pastry, etc.) in the realm of brachot and gives priority to wine and the five special fruits.

The Torah commands us to "bench" after meals [430], Chazal augmented this rule with a wide range of brachot to be recited before & after partaking of food by which weá express our appreciation and thanks to G-d for the bounty of His world. Similarly, the Sages required us to say brachot before (many) mitzvot, as well as blessings of praise, request, and acknowledgment - all geared to make us and keep us constantly aware of G-d and His role in the Creation and continuing maintenance of the world.

SDT - Based on the words of the command to say Birkat HaMazon, we are not only thanking G-d for the food, as would be expected, but also for the Land. This is reflected in the texts of Birkat HaMazon and "Al HaMichya" (a.k.aá "bracha me'ein shalosh"). Since Birkat HaMazon is a mitzva which applies in all places (not just in Israel), commentaries ponder the significance of the reference to the Land. The Ramban says that when one looks back at the oppression in Egypt and remembers the harshness of the wilderness, and is now enjoying the bounty of the Land of Israel, there is special cause to thank G-d. Even during times of exile, the significance of the Land (and the Torah) to the life of the Jewish People must not be overlooked. To paraphrase a chassidic interpretation of the verse which commands us to "bench": One can eat anywhere and be satisfied physically, but to be spiritually satisfied as well - that happens only in the natural environment of the Jew and his Torah - in Eretz Yisrael. Perhaps this is why the Sefer HaChinuch speaks of the brachot for Torah learning in the same context as Birkat HaMazon. "And you will eat and you will be satisfied..." - this refers to both physical and spiritual food. The implication of the Ramban's words is that only in Eretz Yisrael can one be genuinely fulfilled in the performance of mitzvot. One can keep (many) mitzvot outside of Israel, but there is something vital lacking under those circumstances. This message is often repeated by Moshe Rabeinu during these final weeks of his life. When the Jewish People were in the wilderness, Moshe Rabeinu taught them to thank

G-d for their sustenance - the *Manna*. This is represented by the first bracha of *Birkat HaMazon*. When *Yehoshua* brought the People into *Eretz Yisrael*, he inspired the second bracha which acknowledges that there is much more to thank G-d for - the Land, the Torah, the Covenant with *HaShem*. These add the spiritual dimension to the otherwise physical act of eating.

LEVI - Second Aliya - 13 p'sukim (8:11-9:3) Until now, the People have periodically displayed lack of faith in G-d in troubled times (hunger, thirst, fear). At this point, *Moshe* issues a very different kind of warning. When the People will enter the Land, successfully defeat the nations therein, and begin to benefit from the spoils of war and the bounty of the Land, the potential exists to discount G-d's role in their good fortune. *Moshe* warns: be careful to remember He Who took us out of Egypt and fed us in the wilderness. Do not say: look what I accomplished with my own powers. Always remember that it is G-d who continuously keeps his promises to our ancestors. Know that turning from G-d towards idolatry will result in annihilation, as with the other nations. Notwithstanding the might of the nations we are about to face, have confidence that G-d will lead us to victory. Note that the words that *Moshe* uses to describe the nations that we will face in *Eretz Yisrael* are very similar to the words used by the *Meraglim* when they panicked the People with their evil report on the Land. *Moshe* is not glossing over the difficulties that lie ahead. He is rather instilling confidence in the People that will come from faith in G-d and His promise to fight on our behalf.

The Perfect 10 The pasuk that describes the Land of Israel as a land of the 7 species contains 10 words. The bracha for *BREAD*, the premier item in the verse, has 10 words. When one makes *HaMotzi*, his 10 fingers should be on the bread. Bread comes to the table through the observance of 10 mitzvot - Do not plow with an ox and donkey together; do not plant mixed seeds, leave the gleanings for the poor, so too the forgotten bundle of wheat, and the corner of the field; do not muzzle an animal on the threshing floor; give the Kohen his *T'ruma*; *Maaser* to the Levi, take the second tithe, and give *Challa* to the Kohen.

SHLISHI - 3rd Aliya - 26 p'sukim (9:4-29) *Moshe* next "put things in perspective". We must not think that we deserve all that G-d is giving us, but rather we must remember the many times we angered G-d in the wilderness AND even at Sinai! [Some mitzva-counters consider this *Zachor* to be among the Torah's 613; *Rambam* and the *Chinuch* do not. Some people have the custom of reciting the 6 or 10 Remembrances daily after *Shacharit*.] *Moshe* now recounts for the People the devastating event of the Golden Calf. How glorious the events should have been when *Moshe* descended the Mount with the first *Luchot*. *Moshe* tells how G-d wanted to destroy the People and how he (*Moshe*) interceded on behalf of the People and returned to the mountain for an additional 40 days and 40 nights. Even *Aharon* was a subject of G-d's anger. *Rashi* explains that G-d was angry at *Aharon* for "going along" with the People as far as he did. The implication, is that *Aharon* lost his sons as a result of G-d's anger with him. *Moshe's* prayers on behalf of his brother were partially successful - *Aharon's* other two sons lived. Inter alia, *Moshe* mentions other places where the People angered G-d. *Moshe* tells the People that he smashed the *Luchot* when he saw the Golden Calf.

SDT - The Midrash says that when *Moshe* broke the *Luchot*, its letters flew back to Heaven and all that remained were the broken pieces of the Tablets. The Midrash adds that the command to "Remember the Shabbat day to sanctify it" remained intact. This is alluded to in the Shabbat morning *Amida* where we say: "And two tablets of stone, he brought down in his hand, and on them was written *SH'MIRAT SHABBAT*". That's all that was still written on the first set of *Luchot*.

R'VII - Fourth Aliya - 11 p'sukim (10:1-11) *Moshe* continues the account by telling about the second set of *Luchot* and the Ark constructed to contain them. He then tells of the travels of the People, the death of *Aharon*, and the succession of his son, *Elazar*. *Moshe* also tells of the special role given to the tribe of Levi as a result of the (improper) behavior of the People. The juxtaposition of the breaking of the *Luchot* and the death of *Aharon* teaches us several things: The death of a Talmid Chacham is as hard on us as the smashing of the *Luchot*. When a Talmid Chacham dies, we all become

like mourning relatives - just like the national mourning for the *Luchot*. An irreparable, invalid *Sefer Torah* is to be buried next to a Talmid Chacham. (*Baal HaTurim*) **CHAMISHI** - Fifth Aliya - 20 p'sukim (10:12-11:9) "And now, People of Israel, what does G-d want from you? ONLY to revere Him, follow His ways, love Him, and serve Him with all your heart and soul. To fulfill all that he commands - for our own good." *Moshe* tells the People that even though G-d is the Master of all, He has a special relationship with our ancestors and their descendants (us). We must not be stubborn; we must be good, for G-d is truly great and not subject to bribery. We are required to especially love the convert [431] - we know how it is to be a stranger among others. Revere G-d [432], serve Him [433], cling to Him (by adhering to Torah scholars [434]), and swear in His Name [435] when necessary to swear.

Mitzva Watch *Rambam* counts the commandment to pray daily as Biblical, based on "and Him you shall serve" and "and to serve Him with all your heart", defining service of the heart as prayer. It seems that the *Rambam* splits the Biblical and Rabbinic aspects of prayer - Almost any words to G-d in the course of one's day would constitute a fulfillment of the Torah Law, whereas specific texts, frequency, and timing would be required by the Sages. *Ramban* holds that prayer is a rabbinic mitzva and that "Serve Him" is a general, all-encompassing "do mitzvot well" reminder. The *Ramban* accepts the idea that the p'sukim from the Torah inspired the Sages to require prayer. At first look, it seems problematic that there is no specific command in the Torah "Thou shalt daven" (or words to that effect). The use of the indirect form - serve Him, serve Him with all your heart, what is service of the heart, prayer - leads to different views on exactly what is commanded here. If you think about it, SERVE HIM WITH ALL YOUR HEART is the best way to command us to daven, because it tells us clearly the high premium placed on *KAVANA* in the case of davening. Of course, all mitzvot should be performed with proper intention, thought, and feeling. But if one falls short in the *Kavana* Department, most mitzvot are still acceptable that way. With davening, *kavana* is the whole story, not just a component of the mitzva. This is so specifically because the Torah did NOT command us to pray, but rather to serve G-d with all our hearts. He is our G-d and He formed a mighty nation from a family of 70 souls. Love Him and do His mitzvot (do his mitzvot out of love for Him). Learn the lessons of Jewish history - the miracles and wonders of the Exodus, the crossing of the sea, and the punishment of *Datan* and *Aviram* (here singled out for their arrogant, unforgivable insult to *Eretz Yisrael*, as opposed to *Korach* whom *Moshe* was able to forgive [SG]). Once again, *Moshe* emphasizes that the purpose of mitzvot and the proper environment for Torah is *Eretz Yisrael*.

SHISHI - Sixth Aliya 12 p'sukim (11:10-21) The Land that the People are about to enter is a land that is "accountable to G-d" in obvious (and less obvious) ways. G-d is demanding of it and of its soon-to-be inhabitants (us). The sedra concludes with a restating of the "deal" that opened the sedra. (This passage is the second part of *Shma*.) If we keep the mitzvot then we will have bountiful rain and abundant yields; if not, then... "And you shall serve him with all your heart" (meaning to pray) is followed by G-d's promise of bountiful rain - from here we learn to include the mention of G-d as rainmaker and the request for rain (in its proper season) in the *Amida*. The promise of "grasses in your fields for your animals and you shall eat and be satisfied" is the source of the rule that one feeds his animals BEFORE he feeds himself. This primarily applies to one's farm animals, but even feeding fish in an aquarium or providing for the cat who visits your doorstep before you sit down to breakfast, is a fulfillment of this concept (and a lesson for others).

T'filin, Torah learning, and *Mezuzah* are restated as is the correlation between mitzvot and long life in the Land. This second portion of the *Shma* is one of the two passages in a *Mezuzah* and one of the four portions in *T'filin*.

SH'VII (and *Maftir*) - 7th Aliya 4 p'sukim (11:22-25) Once again, the "deal" that the sedra began with is repeated at its conclusion - If we will keep all the mitzvot, motivated by a love of G-d; if we follow in his footsteps (by performing acts of kindness) and cling to Him... then we will prevail against mightier nations than ourselves. The sedra concludes with promises of

successful conquest of the Land - if we keep our side of the deal.

Haftara - 27 p'sukim Yeshayahu 49:14-51:3 2nd of the 7 Haftaras of Consolation read between Tish'a b'Av and Rosh HaShana. G-d's message through the prophet, is that He has not forgotten Zion nor forsaken His People. It might seem that He has abandoned His People and His Land, but there will come a time when the People will return to their roots and be restored to their Land. The exile is not permanent; there was never a "divorce" between G-d and the People of Israel. G-d will help in the battles against the mighty nations that oppress His People. G-d has (will) comforted Zion; the desolated areas will flourish; joy and gladness, thanks and song will be found in Zion.

In Parshat Eikev alone, G-d has told us several times that we exist in order to keep the Torah, and if we do keep the Torah, then we will keep Eretz Yisrael as well. That The People of Israel, the Torah of Israel, and the Land of Israel are (supposed to be) inseparable. Jewish History has shown us that we don't stay faithful to that deal. With all the times that the Torah repeats this message, and all the times we renege on our commitment, we could become quite depressed as to the hopelessness of our exile. Comes the prophet and gives us the hopeful message of the Redemption. This is our consolation following the repeated destructions we have suffered.

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From: "dmgreen@skynet.net" "dvartorah@torah.org" [1996]
Subject: Parshas Eikev THE SH'MA by Chaim Ozer Shulman

The first chapter of the Sh'ma, which is in the Torah Portion of Vaeschanan (6:4), as well as the second chapter of Sh'ma which is in the Torah Portion of Eikev (11:13) both enumerate three Mitzvos (commandments): Torah study, Tefilin and Mezuzah. Interestingly, the order of these Mitzvos differs in the two chapters of Sh'ma. The first chapter lists first Torah study (Teach your children (6:7)), second Tefilin (Put a sign on your arm ... and between your eyes (6:8)), and third Mezuzah (Write on your door posts (6:9)). The second chapter of Sh'ma, however, lists first Tefilin (A sign upon your arm (11:18)), second Torah study (Teach your children (11:19)) and third Mezuzah (On your door posts (11:20)). Why is the order of these three commandments different in the two chapters of Sh'ma? Also, why is the first chapter of Sh'ma written in singular form (V'Ahavta, V'Shinantam L'Vanecha, etc.) while the second chapter of Sh'ma is written in plural form (Tishmiu, U'Keshartem, etc.)?

The answer to these two questions may lie in the fact that the first chapter of Sh'ma discusses accepting the yoke of the Kingdom of Heaven, while the second chapter of Sh'ma discusses accepting the yoke of the Mitzvos (commandments). We see this in the Mishnah in the second chapter of Berachos (Daf 13.): Said Rabbi Reb Yehoshua Ben Karchah, why is Sh'ma read before V'Haya Im Shmoah? So that a person should accept the yoke of the Kingdom of G-d and afterwards accept the yoke of commandments.

This explains why the first chapter of Sh'ma is written in singular form and the second chapter of Sh'ma is written in plural form. With respect to accepting the yoke of the Kingdom of Heaven, each person has to work on himself individually and privately to come to believe in, and serve G-d. But with respect to accepting the yoke of Mitzvos, a person can fulfill this publicly, and in fact fulfilling Mitzvos in public is often preferable ("In a large crowd G-d's glory is revealed") Therefore the first chapter of Sh'ma which deals with accepting the yoke of the Kingdom of Heaven is in singular form, and the second chapter of Sh'ma which deals with accepting the yoke of the Mitzvos is in plural form. This also helps us understand why in the first chapter of Sh'ma Torah study is mentioned before Tefilin and in the second chapter of Tefilin is mentioned before Torah study. With regard to accepting the yoke of the Kingdom of Heaven, a person must first understand with his mind through Torah study that there is a G-d, and only afterwards can he fulfill with his body things that symbolize

his belief in the oneness of G-d. Therefore in the first chapter of Sh'ma Torah study is mentioned first. With respect to accepting the yoke of the Mitzvos, however, one can certainly keep the Mitzvos even without understanding the reasons or knowing all the underlying details. That is the concept of Na'aseh ViNishma (we will do and we will listen), that one can accept the Mitzvos even before understanding the reasons. Therefore in the second chapter of Sh'ma Tefilin is mentioned first, since Tefilin symbolizes all the Mitzvos that a person fulfills with his body, while Torah study is mentioned afterwards as that deals with the reasons and the ideology.

A similar explanation was given by both my grandfathers, Rabbi Michal Kossowsky ZTL and Rabbi Moshe Shulman ZTL, as to why one first puts on the Tefilin of the hand and afterwards the Tefilin of the head, but one takes off the Tefilin of the head first, because even before understanding the reasons with our head, we must do the Mitzvos with our hands, and even if the reasons escape us we must continue to do the Mitzvos.

What remains to be understood is why Mezuzah is mentioned last in both chapters of Sh'ma. Mezuzah being last in the first chapter of Sh'ma is very logical, because with regard to accepting the yoke of the Kingdom of Heaven one first must believe in G-d with one's head through Torah study, then one can put a sign on one's body to show this belief (through Tefilin), and finally one can put a sign on one's home that this home houses a family that believes in G-d. In the second chapter of Sh'ma, however, Mezuzah should logically belong before Torah study, because one should do Mitzvos in one's house even before one understands the reasons for them. So why is Mitzvah of Mezuzah placed last even in the second chapter of Sh'ma?

Perhaps a Mezuzah on a house shows not only that parents keep the Mitzvos, but also that children who grow up in the house will keep the Mitzvos as well. If parents do not learn Torah and do not understand the reasons and the philosophy behind what they do, they will not be able to instill in their children a devotion for the Torah and the Mitzvos. Therefore, even with respect to accepting the yoke of the Mitzvos, Torah study is a necessary prerequisite to building a house of Mitzvos. And that is why even in the second chapter of Sh'ma, Mezuzah is placed last after Torah study.

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dafyomi@virtual.co.il The Weekly Daf #235 Parshas Eikev
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Learning from the Animals Even if the Torah had not been given to us, says Rabbi Yochanan, we would have been able to learn certain basics from the behavior of animals. From the cat we would have learned the elementary rules of cleanliness and respect for other people's sensitivities, expressed in the fact that this feline creature does not defecate in the presence of people, and even makes an effort to cover its excrement. From the ant we would have learned to respect other people's property. The Midrash (Devarim Rabbah, Parshas Shoftim) tells the story of an ant which dropped a grain of wheat it was carrying in its mouth to store away for the winter. Ant after ant came along to sniff the grain and then crawled away because it realized that it belonged to someone else, until the original owner came along to retrieve it. Other examples are cited as well of lessons we can learn from a mule, a dove and a rooster in regard to decency, fidelity and domestic relations. But the question arises as to what it is that causes these representatives of the animal kingdom to behave in these particular manners. It is not an intellectual or moral decision on the part of these creatures, explain the commentaries, which lies behind their actions. It is simply because the Creator wanted us to learn certain behavioral patterns that He instilled in particular creatures the instinct to behave in a certain fashion which would communicate a lesson to their human observers. This is what is meant by the passage in the Book of Iyov (35:11) quoted by the gemara: "He teaches us through the animals of

the earth and makes us wiser through the birds of heaven." It is our Creator who teaches us how to behave by orchestrating the nature of animals and fowl to serve as an education for man. * Eruvin 100b

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