



CONGREGATION BETH ISRAEL OF THE PALISADES

קהילה קדושה בית ישראל של הפליס

*An egalitarian Conservative community
where 'welcome' is not just a word!*

PARSHA EKEV

AUGUST 8, 2020 - AV 11, 5780



“Remember, do not forget, how you enraged the LORD your God to wrath in the wilderness: from the day that you went forth out of the land of Egypt, until you came to this place, you have been rebellious against the LORD”

[Deuteronomy 9:7]

עקב

PARASHA EIKEV
TORAH – DEUTERONOMY 7:12 – 11: 25
HAFTARAH – ISAIAH 49:14-51:3

HAFTARAH ALERT!!

Today we read the 2nd of the 7 Haftarot of consolation following Tisha B'av

PARASHA EIKEV

Parshat Ekev begins with the promise of Hashem's abundant blessings for B'nai Yisroel. "V'Haya Ekev Tishm'un" - when our people hearken to the law (Devarim 7:12), particularly those ordinances that apply to man's relationship with his fellow man, Hashem will protect and bless us. These uplifting words served as encouragement to B'nai Israel as they prepared to enter the land of Israel. They also speak of the destiny of our people.

We find this theme again in our Parsha (Devarim 11:13). This section contains the second part of our daily prayer, the "Sh'ma Yisroel." "V'Haya Im Shamo'a," teaches us to love Hashem and serve him with all our heart and soul. The Torah describes in detail the rewards for obedience to Hashem and the consequences of choosing a different path in life.

Among the punishments enumerated are: drought, loss of produce and banishment from the land of Israel (verse 17). As overheard by a grandmother admonishing her young grandson, "When you behave yourself, you'll get everything, but when you're bad, you'll get nothing...or worse!" We are Hashem's children and Hashem wants us to have everything.

It seems that we find this dualism throughout the Torah, reward and punishment next to each other as though they are opposite sides of the same coin.

Indeed, we are empowered by Hashem to transform life's daily opportunities into a blessing or a curse. We have that freedom of choice to select the ways of Torah, for that brings us blessings.

The long exile we have experienced is a result of making the wrong choices. One of the consequences of disobedience to Hashem as we learn this week, is the loss of our land and exile. No nation on earth can match this experience. When other countries were conquered, they kept their land and paid taxes to the new owners; this is the norm. B'nai Yisroel, however, was dispossessed from the Land of Israel, sent to wander in the exile and essentially experienced all the predictions written in the Torah detailing what happens when someone disobeys Hashem.

Imagine if the exile had never taken place. The words of the Torah would be viewed as ancient myths; interesting stories but hardly relevant to modern man. The Torah's promise to reward good and punish evil would be seen as fiction as well. The exile proves that Hashem keeps his promises.

It's time we learned the lesson of Parshat Ekev and choose the path of abundant blessings and divine protection. In this way the Torah's positive promises will be fulfilled.

May we all merit the divine protection of Hashem in these challenging times.

THOUGHT QUESTION OF THE WEEK

The word "Ekev" in Hebrew also means "heel." Our sages connect the "heel" idea to those little Mitzvot that we tend to overlook. Which Mitzvah do you believe is neglected nowadays?

Eikev Aliyah Summary

General Overview: Moses continues his pep talk to the Israelites, cautioning them not to fear the Canaanite armies for G-d will wage battle for them. He also notifies them that their entry into the Land is not due to their own virtues – Moses reminds them of their many transgressions to emphasize this point – but rather, it is in the merit of the nation's Forefathers. The commandments of prayer and Grace After Meals are mentioned. The second part of the Shema is also found in this portion.

First Aliyah: This section begins with a promise: if the Israelites observe G-d's commandments, they will be blessed in a multitude of ways, including the obliteration of their Canaanite enemies. Moses enjoins the Israelites not to fear these enemies, for G-d will miraculously deliver them into their hands. Moses instructs the Israelites to destroy all the idols and their accoutrements which they will find in Canaan. Moses then discusses their forty-year desert ordeal, and the many tests and miracles which accompanied them. Moses provides a description of many of the wonderful features of the Land of Israel, and the Israelites are commanded to bless G-d after they eat and are sated.

Second Aliyah: Moses admonishes the Israelites that the new-found fortune which will be their lot once they enter the Promised Land should not lead them to forget the One who provided them with the wealth. Such a blunder would lead to their destruction and ruin.

Third Aliyah: Moses tells the Israelites that they will inherit the Land of Israel not due to their own merits and righteousness, but because of the promise G-d made to the Patriarchs. In fact, Moses reminds them of the many times they angered G-d while in the desert, placing special emphasis on the sin of the Golden Calf, when G-d would have annihilated the Israelites if not for Moses' successful intercession on their behalf. He also makes brief reference to the other times when the Israelites rebelled against G-d.

Fourth Aliyah: Moses recounts how after the Golden Calf debacle, G-d commanded him to carve two new tablets upon which G-d engraved the Ten Commandments, to replace the first set of tablets which Moses had shattered. At that time, G-d also designated the Levites to be His holy servants, because of the devotion they demonstrated throughout the Golden Calf incident.

Fifth Aliyah: Moses charges the Israelites to love and fear G-d, and to serve Him. He expounds on G-d's greatness, and impresses on the Israelites their great fortune: that G-d has chosen them to be His treasured nation. He again reminds them of the many miracles G-d had performed on their behalf since they left Egypt.

Sixth Aliyah: Moses tells the Israelites that the land of Israel is constantly dependent upon G-d for irrigating rains, and that the land is constantly under G-d's watchful eyes. We then read the second paragraph of the Shema prayer. In this section we are admonished to observe G-d's commandments, which will cause G-d to supply bountiful rainfall and harvests. Non-observance will lead to exile. We are commanded regarding prayer, *tefillin*, *mezuzah*, and teaching Torah to our children.

Seventh Aliyah: Moses informs the Israelites that if they follow G-d's ways and cleave to Him, they will easily occupy the land of Israel, and no man will stand up against them.



When to bow— and how to bow



Bowing at Bar'chu, although halachically controversial, is so ingrained an Ashkenazi custom that to eliminate it also is questionable. That being said, the procedure is:

1. At Bar'chu, bow from the waist (not from the knees).
2. Before saying Hashem's Name, stand erect.
3. At Baruch shem, bow again from the waist.
4. Again, before saying Hashem's Name, stand erect.

DURING THE AMIDAH, we bow at various points. *Bowing at other times actually may be a violation of halachah.* The method is:

1. At the opening of the Avot blessing, at Baruch, and again at the end of Avot (Magen Avraham), bend the knees.

At the second word (Ata), bow from the waist.

At Hashem's Name, stand erect.

2. At Modim, we have an exception to the bowing procedure. **We do not bend our knees.** Instead, we simply bow from the waist. At Hashem's Name, we stand erect.

3. At the end of the Modim blessing (v'al kulam... hatov shimcha), we repeat the full procedure:

Bend the knees at Baruch; at the second word (Ata), bow from the waist; at Hashem's Name, stand erect.

There is, of course, yet another "bowing," but it is not technically part of the Amidah. As we recite *osch shalom bimromav*, we take three steps backward, as if we are taking leave of our King, bowing first to our left (*osch*), then to our right (*shalom*), and then forward, as we take three steps back. The gemara credits the practice to Rava, who said we should bow first to Hashem's right, which is our left.

LEARN!!!

DID YOU KNOW.....

Were you ever called for an Aliya? “YA-AMOD.....” Everyone is familiar with the call. BUT did you ever listen carefully to the FIRST call – the one for the Kohein to be honored with the first Aliya? It is different, and goes like this:

וַיַּעֲזֹר וַיִּגַן וַיּוֹשִׁיעַ לְכָל־הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן. הַכֹּל הָבֹה
גָדֹל לִאֱלֹהֵינוּ, וְתָנוּ כְבוֹד לַתּוֹרָה. [בַּת כַּהֵן, קָרַב. תַּעֲמֹד
בַּת _____ הַבַּת כַּהֵן.] בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

LISTEN
FOR THIS!!

Now here is the point – after Gabbai 1 makes this call, WE ALL SHOULD ANSWER:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים כְּלַכֶּם הַיּוֹם.

V-atem had-vaykeem badonai Elohaychem chayeem kul-chem hayom.

You who cling to God have been sustained to this day.

ANSWER
WITH THIS!!

LEARN!!!

Just 5 times a year we get to celebrate the completion of a book of the Torah– here is the correct procedure:

- חזק When the Torah reader concludes a book of the Torah:
1. Close the Torah scroll.
 2. For Oleh: Congregation chants חזק חזק ונתחזק *hazak hazak venithazzek*; oleh remains silent.
For Olah: Congregation chants חזקי חזקי ונתחזק *hizki hizki venithazzek*; olah remains silent.
 3. Torah reader repeats congregation's words (oleh/olah remains silent; if Torah reader is the oleh/olah, omit this repetition).
 4. Open the Torah scroll.
 5. The oleh/olah kisses the Torah scroll, closes it, and continues with the usual concluding berakhah.

COMPILED BY GABBAI FRED