



CONGREGATION TIFERETH BETH DAVID JERUSALEM

# Shabbat Bulletin

שבת פרשת עקב  
כב אב ה'תשפ"א

Shabbat Parshat Eikev  
July 30 - 31, 2021 / 5781

Please print this bulletin before Shabbat.

Rabbi  
Yechezkel Freundlich

Chazzan Sheini  
Rev. Amiel Bender

President  
Josh Orzech

6519 Baily Road, Côte Saint-Luc, Québec H4V 1A1 Canada • 514-489-3841 • www.TBDJ.org • director@tbdj.org

## SHABBAT SHALOM • שַׁבַּת שְׁלוֹם

*Aufruf of David Aaron Feldman*

### Shabbat Parshat Eikev

*Haftara: Yeshayahu 49:14 - 51:3*

*When davening at home, it is preferable to do so at the same time as the rest of the community.*

#### Friday, July 30

- 4:00pm Daf Yomi on Zoom
- 6:45pm Mincha, Kabbalat Shabbat and Maariv - Sanctuary and Tent
- 6:53pm Plag Hamincha
- 8:07pm Candle Lighting
- 8:25pm Sh'kiah

#### Shabbat, July 31 / 22 Av 5781

- 8:00am Shacharit - Upper Social Hall
- 8:00am Shacharit - Tent
- 9:19am Sof Zman Kriyat Shma
- 9:30am Shacharit - Main Sanctuary
- 10:00am Kef Club Programs for Kids - Tent
- 6:52pm Plag Hamincha
- 7:30pm Chumash Shiur with Rabbi Freundlich - Sanctuary
- 8:00pm Mincha and Maariv - Tent and Main Sanctuary
- 8:24pm Sh'kiah
- 9:16pm Havdala
- 9:45pm Daf Yomi on Zoom
- 9:50pm Musical Havdala and Kumzits with Rev. Bender on Facebook

#### SCHEDULE FOR THE NEXT WEEK

Mincha is at **8:05pm**  
Sunday to Thursday

Candle Lighting is at **7:58pm**  
on Friday, August 6

**Due to changing regulations and necessary adjustment of our scheduling, please visit our website (TBDJ.org) and check your emails for up-to-date schedules and information on minyan locations and registration.**

#### COMMUNITY NEWS

Mazal Tov to **Debbie & Howard Feldman** and **Ella & Ernest Ehrmann** and their families on the forthcoming wedding of their son and grandson David Feldman to Paige Blumer on Thursday, August 5. Sharing in their simcha are Paige's parents Candy & Arthur Blumer, her grandmother Esther Blumer and many delighted siblings, aunts, uncles and cousins in both families.

Mazal Tov to **Estelle & Saul Deitcher** and **Susan & Zev Munk** and their families on the birth of a great great grandson and great grandson in Yerushalayim on Tuesday, July 27. Proud parents are Elisheva & Dani Rokowsky. Sharing in their simcha are grandparents Shira & Yanki Brenner and many delighted aunts, uncles and cousins.

Mazal Tov to **Monica & Joseph Gauze** on the engagement of their granddaughter Judith Gauze to Matt Edell. Proud parents are Deena & Jeffrey Gauze and Paul Edelle and Dina Hadari, all of Toronto. Sharing in their simcha are Matt's grandfather Isaac Edell and many delighted siblings, aunts, uncles and cousins in both families. Lovingly remembered at this time is Matt's grandmother Vera Edell z"l.

#### SPONSORSHIPS AND THANK YOUS

Kiddush is sponsored by **Debbie & Howard Feldman** in honour of the aufruf of their son David Feldman and in honour of his upcoming wedding.

Seudah Shleesheet is sponsored by the **Rozansky Family** to mark the conclusion of shloshim for beloved husband, father, father-in-law, grandfather, brother, cousin, uncle and friend Stephen Rozansky z"l (Zalmen Elyah ben Avraham Moishe - 20 Tamuz).

Rabbi Freundlich's drashot on Shabbat, and his two weekly shiurim next week, are sponsored by the **Drazin Family** in memory of beloved grandfather, great grandfather and great great grandfather Aaron Drazin z"l (Aharon ben Aryeh Shalom - 19 Av).

This Shabbat Bulletin is sponsored by **Phyllis & Michael David** in honour of their 36th Wedding Anniversary on Wednesday, August 4th.

### High Holy Days 5782

Rosh Hashana - Tuesday, Sept. 7 and Wednesday Sept. 8  
Kol Nidrei / Erev Yom Kippur - Wednesday, Sept. 15  
Yom Kippur - Thursday, Sept. 16  
Sukkot - Tuesday, Sept. 21 - Tuesday, Sept. 28  
Simchat Torah - Wednesday, Sept. 29

*Our schedule of services and registration details will be announced in the coming weeks.*

## *Thank You Hashem!*

*Thank you Hashem!* These words are the theme of a “hit” song that is sweeping the contemporary Jewish music world. Written by a young Jewish musician named Joey Newcomb, this song has been turned into a popular YouTube video that documents the ups and downs in the day of a young gentleman who loses his job. Through the series of mishaps which happen to the young gentleman during one day in his life, there is a strong message that Hashem’s providence is appreciated, that all that happens is for the good.

The song includes a well-known verse from Psalm 136: יהוה לה' כי טוב כי לעולם חסדו – *Give thanks to Hashem for He is good, for his kindness endures forever.* In general, this film clip shows and teaches us how to appreciate Hashem’s world even with the ups and downs in our lives. The message of the song is the important, lifelong and ongoing theme of *thank you to our Creator* - an appreciation for all that we have. We begin our morning with the prayer *modeh ani*, through which we thank Hashem for returning our souls to us as we begin our day anew. As we continue our day, we express our gratitude to Hashem through numerous blessings that we recite before, during and after a variety of daily activities. We even praise Hashem numerous times a day as we leave the rest room thanking our Creator for fashioning our bodies with wisdom, allowing for the many functions of our bodies to sustain us with a precise balance of our organs and functions. To top it off, when our friends and peers ask about our welfare, we answer *baruch Hashem!* Indeed, we have everything to thank the source of all goodness, to thank Hashem for. Everything that we achieve in our lives is due to the wisdom that Hashem planted within us to pursue our careers, relationships, education and so much more.

We must at the same time be careful not to misappropriate our success to ourselves. In this week’s Torah portion of Eikev, the challenge of success is spelled out for Bnei Yisrael. Moshe warns them to beware, lest they allow the oncoming prosperity and security to blind the identity of Hashem, the source of all blessings (Rav Matzliach). The Torah tells us: *Beware that you do not forget the L-rd, your G-d, by not keeping His commandments, His ordinances, and His statutes, which I command you this day; lest you eat and be sated, and build good houses and dwell therein; and your herds and your flocks multiply, and your silver and gold increase, and all that you have increases; and your heart grows haughty, and you forget the L-rd, your G-d, Who has brought you out of the land of Egypt, out of the house of bondage; Who led you through that great and awesome desert, [in which were] snakes, vipers and scorpions, and drought, where there was no water; who brought water for you out of solid rock; Who fed you with manna in the desert, which your forefathers did not know, in order to afflict you and in order to test you, to benefit you in your end; and you will say to yourself, “My strength and the might of my hand that has accumulated this wealth for me.”; But you must remember the L-rd your G-d, for it is He that gives you strength to make wealth, in order to establish His covenant which He swore to your forefathers, as it is this day (Devarim 11-18).*

The Torah presents a wonderful scenario, a utopian dream for one and all. Bnei Yisrael succeeds in everything they do: they amass great wealth, they have homes, livestock, food and more. But then they get haughty and forget Hashem, the source of all goodness who gave them that wealth and prosperity, the miracles of the exodus from Egypt, protection, food in the desert and so much more. This message which was spoken to our ancestors in the desert so many years ago is an example of the living words of our Torah - דברי אלקים חיים - which span the generations with eternal lessons. We are taught an enduring lesson in human nature. We do not always remember or show gratitude to our Creator. Sadly, recognition and gratitude to Hashem, as well as to our parents and peers, tend to be forgotten. This is human nature and it would seem that Hashem, in His infinite wisdom, is giving us an eternal message that we will always face the challenge of appreciating the source of goodness throughout our lives.

People often say that we quickly forget the long list of favours that others have done for us. The only favour we remember is the one that we asked for and didn’t get. How often do we reach pinnacles in our lives and forget that Hashem’s personal Hashgacha - His watching over each and every one of us - got us there? How often do we reach high points in our lives and forget the people who helped us get there?

Rabbi Shmuel Rosenblum comments on the words of Akavia ben Mahalalel in the Mishnah in Pirkei Avot which teaches us to consider three things so that we will not come into the grip of sin:

**דע, מאין באת, ולאן אתה הולך, ולפני מי אתה עתיד ליתן דין וחשבון**

***Know whence you came, whither you go and before Whom you will give justification and reckoning (Avot 3:1)***

The Rabbi writes that man has a sense of eternity, a sense of progress and perfection. This results in arrogance and a feeling that the person determines everything. Taking the words of Akavia ben Mahalalel a little out of context I suggest that at times we simply need to do some old fashioned thinking and exercise our memory, to remember where each and every one of us have come from. Though this is easier said than done, it is a useful tool that has worked for me in my lifetime. Indeed, much of my time growing up was spent listening to stories of how my grandparents and parents started out in their lives, where they came from, how they built their careers, relationships, possessions and in general, their lives. I have been inspired by the stories of their trials and tribulations, victories and setbacks and I have been influenced by all that I have learned. Where they came from is where I came from. Remembering where we came from helps us know and remember who and what we are.

באת דע מאין באת may also be a message expressed in the Torah portion of Eikev which reminds us from where our glorious nation originated:

**בשבעים נפש ירדו אבתיך מצרימה ועתה שמך ה' אלקיך ככוכבי השמים לרב**

***With seventy souls did your ancestors descend to Egypt,***

***and now Hashem your G-d has made you like the stars of heaven for abundance*** (Devarim 10:22)

The Torah talks about our origins as Bnei Yisrael, the seventy souls that went down to Egypt three times. Each of these journeys to Egypt can present us with a different message.

The first time is in the book of Breisheet (46:27) where the offspring of our patriarch Yaakov are numbered as they descended to Egypt: *...all the people of Yaakov's household who came to Egypt – seventy* (Breisheet 46:27). Seemingly, the seventy members of the house of Yaakov are mentioned to stress that they are the roots of our nation. This was the beginning of our people, seventy family members of our Patriarch Yaakov who descended to Egypt. It is a message of birth.

The second time that the seventy souls are mentioned is in the beginning of the book of Shmot following the passing of the generation of Joseph and his brothers: *And all the persons who emerged from Yaakov's loins were seventy...* (Shmot 1:5). Almost immediately following this verse, the Torah tells us that *The Children of Israel were fruitful, teemed, increased and became strong – very, very much so, and the land became filled with them* (Shmot 1:7). They entered Egypt as a family of seventy souls looking for food during a terrible famine and left as a vibrant nation of three million people. It is a message of growth.

The third time that the seventy souls are mentioned is Parshat Eikev. It is a message of remembering and recognizing that due to Hashem's providence through excessive care and miracles, Bnei Yisrael became a prominent nation with great promise for the future generations.

The word נפש - soul - is written in each of the three verses that the seventy members of the house of Yaakov are mentioned in the Torah:

**כל הנפש לבית יעקב הבאה מצרימה שבעים - בראשית מו:כז**

**ויהי כל נפש יצאי ירך יעקב שבעים נפש... - שמות א:ה**

**בשבעים נפש ירדו אבתיך מצרימה - דברים י:כב**

Our Jewish existence is a combination of physical and spiritual components: our body and our soul. Our bodies are on loan to us for the duration of our physical lives while our souls are eternal. The word נפש is used in each of the three verses to highlight the message of our eternity as a nation, of the notion that the soul of Israel is eternal:

***נצח ישראל לא ישקר - the eternity of our people is not a myth***

We started off as a family of seventy souls and we grew at an amazing pace and developed ourselves throughout the ages in our Jewish world as well as in the world at large. Though Moshe Rabeinu is speaking to all of Bnei Yisrael, the Hebrew words used in the verse suggest a form of singularity

***ועתה שמך ה' אלקיך ככוכבי השמים לרב***

***and now Hashem your G-d has made you like the stars of heaven for abundance***

I suggest that there is a personal message here for each and every one of us: we are all blessed with the potential of growth, to grow and develop our lives towards personal achievement within the Jewish and greater worlds in which we live - similar to the way that the children of Israel grew from a single family to a great nation of influence, as a nation of Torah and as a light to the nations of the world. The stars mentioned in the verse symbolize that we should be abundant as a large nation but also that as each and every star shines, Hashem created us as individuals with great potential. And we all have the potential to be unique, to shine in our special way.

For this, and for so much more, we say – *Thank you Hashem!*

Shabbat Shalom,

*Rev. Amiel*