

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parsha Eikev

July 31, 2026 / 17 Av 5786

Volume 31, Issue 40

Candlelighting: 8:27 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Friday, July 31

7:10pm Early Mincha / Maariv
8:27pm Candlelighting

Shabbos, August 1

8:45am Shacharis
*Kiddush is sponsored by
Yehoshua Gelfand in
honor of his son's siyum*

7:20pm Pirke Avos
8:20pm Mincha / Shalosh Seudos
9:35pm Maariv

Sunday, August 2

9:15am *Parsha Class*
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, August 3

8:00pm *R. Nisenbaum's Monday
shiur resumes
August 10th*

Tuesday, August 4

8:00pm Tanna d'vei Eliyahu
(R. Stoll)

Wednesday, August 5

8:00pm Nach Still Speaks –
MISHLEI (R. Stoll)

Thursday, August 6

8:00pm Sefer HaChinuch: R. Stoll
10:15pm Parsha Class
(R. Nisenbaum)

Torah Podcast

Listen to Rabbi Nisenbaum's
"Torah Podcast" at Spotify, Apple
Podcasts, iHeartRadio, and more,
or download at
www.maverickpodcasting.com

Weekday Minyanim

7:00am Shacharis (M-F)
8:00am Shacharis (Sun)
10:00pm Maariv (Sun-Th)

Class Connection

R. Nisenbaum:
425-436-6200 #352171
"The Torah Podcast" weekly
at all podcast locations

R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: Eikev

Continuing his monologue, Moshe promises the nation that if they would faithfully keep all of the mitzvahs they would receive all the physical and material blessings. Their crops would be plentiful, their flocks and herds would be fertile, and they would be protected from disease and from enemies. These physical rewards are contingent upon the nation's observance. The reward for an individual's observance is not promised in physical terms, as that would offset man's free will. Individual reward is reserved for the Afterlife.

Moshe reminds the people how G-d had destroyed the Egyptians and all of the other powerful leaders who had stood up against the Jewish people. He also reminds them how G-d had taken care of their every need in the desert for the past forty years. He promises them that G-d would also assist them in conquering the Promised Land easily, as long as they would keep the mitzvot properly. Moshe describes the many virtues of the Promised Land. The land of Israel is rich with beautiful fruits and other natural resources. It is a land that merits G-d's personal attention that responds to the behavior of its inhabitants.

Moshe also informs the nation that despite their past sins, G-d's love for them remains strong. Even

now, after their sins, all G-d really demands of His people is that they fear and love Him by keeping His commandments. Once a person has the proper awe and reverence of G-d, mitzvah observance follows naturally. A person who understands that G-d does not show favor to those who are undeserving of it, nor does

He accept bribes or offerings from an unrepentant sinner, will keep all of the mitzvahs— not just the ones that he *feels* are important. The Talmud actually understands Moshe's words as meaning that only the fear of G-d is in the hands of man, i.e. the free will to do good or evil. Everything else in the world, i.e. circumstances of health, financial situation, physical characteristics, etc. is in the hands of G-d.

It is important for a person to realize how little control he really has over most things in life. This can be quite a humbling

experience for the person who likes to feel that he is pretty much in control of his destiny.

This understanding is also a prerequisite for prayer, which is also alluded to in this portion. The essence of prayer is the recognition of how much man is really dependent upon G-d. This is why the Rabbis refer to prayer as "service of the heart" and not merely of the mouth, because it is not merely request but an admission of man's vulnerability and total dependence upon G-d.

Mazel Tov

Jonathan and Shoshana Kaufman
upon the marriage of their son

Issue Sponsored

by Muriel Weber on the occasion
of the yahrzeit of her father, Dr.
Izak Weber, Yitzchak Leizer ben
David Yehuda

Monday Shiur on Break

R. Nisenbaum's Monday 8pm
shiurim will resume August 10th
with "Lessons from Yonah"

Insights: Eikev

...and you shall love the convert because you were strangers... (Deut 10:19)

When the Graf Potocki, a Polish count, converted to Judaism and was known as Avrohom ben Avrohom. The Polish church had him tried for treason and sentenced him to death. Before he was burned to death, he sent a message to the Vilna Gaon that his only regret was that whereas other Jews were part of a chain spanning generations, with Jewish lineage and descendants, he had neither. The Gaon consoled him and said, "The Prophet Yeshaya quotes G-d as saying, 'I am first and I am last.' G-d is saying that He is first, the Father to those who are first in their chain, and He is last, meaning He is the Child to those who are last in their chain, without children of their own. Have no fear, Avrohom, you are also a link in a chain that spans all of time."

Did You Know?

One is obligated to recite Bircas Hamazon, the Grace after Meals, after eating a meal with bread. The Grace must be recited in the place where the meal was eaten. One may change locations if he plans to continue eating bread in the new location, and then recite Grace in the second place. It is preferable, however, to have in mind when beginning the meal that he will change locations in the middle of the meal. The blessing after eating other foods not made from grain may be recited in a different location, however he may not continue eating in the new location without reciting a new blessing. If one can still see where he originally ate from his present location, it is not considered a different location.

Thought for the Week: We live as if life was marked "For external use only (A Candle By Day)