

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Eikev
August 19, 2022 / 22 Av 5782
Volume 27, Issue 46
Candlelighting: 8:02 pm

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

Friday, August 19

7:00am Shacharis
6:45pm Mincha / Maariv (Early)
8:02pm Candlelighting
8:05pm Mincha / Maariv

Shabbos, August 20

8:45am Shacharis
Kiddush sponsored by
Murray Richelson upon
his daughter's marriage
6:55pm Pirke Avos
7:55pm Mincha / Shalosh Seudos /
Maariv

Sunday, August 21

8:00am Shacharis
10:00am "The 613 Mitzvos"
(R. Stoll)
10:00pm Maariv

Monday, August 22

7:00am Shacharis
10:00pm Maariv

Tuesday, August 23

7:00am Shacharis
8:00pm Pirkei d'Rebbi Elazar
(R. Stoll)
10:00pm Maariv

Wednesday, August 24

7:00am Shacharis
8:00pm Nach Still Speaks –
Tehillim (R. Stoll)
10:00pm Maariv

Thursday, August 25

7:00am Shacharis
10:00pm Maariv
10:15pm Parsha Class
(R. Nisenbaum)

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 fee 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.

Rabbi Nisenbaum's
Sunday & Monday classes
will resume Aug 29th

Mazal Tov

MURRAY & RUS CHAYA
RICHELSON UPON THE
MARRIAGE OF THEIR
DAUGHTER

BRIAN KRAVITZ &
LANA MYERS UPON
THEIR MARRIAGE

Newsletter Sponsored By...

RICHARD & GILDA KATZ
ON THE OCCASION OF
THE YAHRZEIT OF HIS
FATHER, EDWARD KATZ,
ISSER BEN LEIB 26 AV

Insights: Eikev

You shall not bring an abomination into your homes... (Deut. 7:26) The commentaries see in this passage a prohibition against behaving in a haughty manner. When Rav Moshe Tikotzinsky was a young student in Slabodka, he once asked the Alter, Rav Nosson Tzvi Finkel, why he spoke so much about eradicating the trait of arrogance more than any other trait. He felt that other negative traits were more common and posed more of a problem than haughtiness. In response, the Alter took a book, placed it against the young man's eyes and asked him to read the words. The young Moshe said he could not read it because it was too close to his face. The Alter then moved the book back a few inches, but his student could still not read the words. Only after the book was moved back a little more was he able to make out the letters. "You see," explained the Alter "When you are so close to something you cannot see it clearly. When a negative trait is so close, we cannot even tell how serious a problem it is. That is why arrogance does not seem to so serious a problem."

Did You Know?

One who hears the recital of a blessing is required to answer Amen as an affirmation. The Talmud says that answering Amen is actually greater than reciting the blessing. Amen should be answered within three seconds after the completion of the blessing, and not before its completion. Amen should not be said louder than the blessing itself. One may not answer Amen if he does not know which blessing has been recited, even if he hears others answering. If he knows which blessing has been recited, although he did not personally hear the blessing, he may answer. Similarly, if one finished a blessing simultaneously with another person, he does not answer Amen.

Thought for the Week: The generation has sunk so low that they do not even rail against G-d anymore! (A Candle By Day)