



Kiddush this week is co-sponsored by Charlotte and Milt Waxman to commemorate the yahrzeit of Milt's father, Aryeh Lev ben Menachem Mendel and Laya and Sam Back to commemorate the yahrzeit of Laya's father. Yosef ben Meshulam.

Condolences

Condolences to Rabbi Young on the passing of his mother. Shiva is being observed in Brooklyn until Wednesday at 515 E Second St., Brooklyn, NY 11218-4503. The phone number is (718) 851-0446. May Rabbi Young and his family be comforted among the avalei Tzion v'Yerushalayim.

Guest Lecturer

There will be a lecture given by Rabbi Zelig Pliskin this Sunday, August 28 at 11 a.m. at YIML. The topic is "Mastering Joy." Suggested donation: \$18, sponsorships available.

Membership

The annual membership packet for the Young Israel of the Main Line was mailed last week. If you did not receive this mailing and would like to, please let David Chase know as soon as possible and he will send it to you immediately.

Volunteers Needed!!

We are looking for volunteers to help with some general cleanup of the shul building & grounds, particularly the outside. No experience is necessary, but if you have a weed-whacker that would be a big help. Please contact Richie Fine (richfine@comcast.net) to volunteer. Thank you.

Ezer L'chinuch

Thank you to everyone who has contributed to the "Seri Friedman Memorial Scholarship Fund." There are still families with significant need for the upcoming school year. Please consider making a tax deductible contribution now. For more information, please email or speak with Daniel Eisenberg.

All submissions, suggestions, and sponsorships should be directed to Moshe Eisenberg, creator of this Weekly Update.

3rd Anniversary Issue

Young Israel of the Main Line Weekly Update

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Rabbi Mordche Young



Bala Cynwyd, PA 19004
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Rabbi Avraham Steinberg

August 26- September 2, 2005

Parshas Eikev

פרשת עקב

Shabbos Davening Times

Candle lighting:	7:25 p.m.
Mincha - Friday:	7:00 p.m.
Sof Zman Krias Shema:	9:43 a.m.
Shacharis:	8:45 a.m.
Mincha- Shabbos (followed by Shalosh Seudos):	7:10 p.m.
Maariv:	8:26 p.m.

Weekday Davening Times

Shacharis -Sunday:	8:00 a.m.
Shacharis I- Mon, Thurs:	6:40 a.m.
Shacharis I- Tues, Wed, Fri:	6:50 a.m.
Shacharis II- Mon-Fri:	8:00 a.m.
Mincha/ Maariv (Sun-Thurs):	7:20 p.m.

Chevra Mishnavos

The YIML Chevra Mishnavos has started learning Seder Tohoros. If you would like to sign up, put your name on the sign-up sheet on the bulletin board or speak with Moshe Eisenberg.

Are you on our Email list?

To subscribe to the YIML email list simply send a message to majordomo@chaseplanet.us with the following single line body:
subscribe yiml YOU@YOURMAIL

Please daven for a refuah shelaima for
SHABSAI* SHMUEL ELIYAHU BEN SARAH ESTHER

* Shabsai has been added for new hope for a yeshua



Shiurim*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Chumash Shiur	Rabbi Steinberg	
Shabbos	6:10 p.m.	Rambam Sefer Hamitzvos Shiur	Rabbi Steinberg	
Sunday Morning	After Davening	Sefer Hachinuch Shiur	Rabbi Steinberg	
Mon., Wed.	After Maariv	Mishna Berura Hilchos Shabbos	Eli Back	
15 minutes before Shacharis on Sun.-Fri.		Mesilas Yesharim	Rabbi Steinberg	
Monday	9:45 a.m.	Women's Tehillim Group		At the Eisenberg home
Tuesday night	After Maariv	Gemora Sukka Shiur	Rabbi Steinberg	On break until Sept. 6
Wednesday	8:45 p.m.	Women's Shiur	Rabbi Steinberg	RESUMES THIS WEEK
Thursday night	10:10 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	On break until Sept. 8

*All shiurim are at YIML unless specified.

Parsha Musings by Rabbi Steinberg

'Bentsch'mark of Faith

Breakfast in the camp that I attended as a boy was always a very rushed meal. Eager to move on to the day's activities, the campers would hurry into the dining room, swallow some food, and rush out, at speeds that would give their parents motion sickness. In light of this tendency, one of the camp Rabbis used to provide an important religious service every morning. At the end of breakfast, he would step up to the microphone at the front of the dining room. But it was not a *dvar Torah* that he would deliver - not an insight on the week's Parsha, nor a lesson in Halacha. Rather, each morning, as the boys finished eating, he simply repeated the same refrain for several minutes over and over again: "*Bentsch....bentsch...every day bentsch...bentsch...*" Many campers, who otherwise might have forgotten to recite the *birkas Hamazon*, remembered this important mitzva due to his simple reminder.

This year I discovered a novel interpretation in Parshas Eikev that made me realize that, in fact, a quintessential Torah lesson may be expressed by "bentsching every day."

Continued on facing page

There is a pasuk in this week's Parsha that is more than a little difficult to interpret. Perek VIII begins with a charge to the Jewish People to maintain their faith when they enter the Land of Israel. They are to remember that Hashem provided for their needs miraculously when they were in the desert, and that it is He who will provide for their needs in the Land of Israel. The section culminates (pasuk 10) with the mitzvah of "bentsching" – thanking Hashem for the food that the Land provides. Then, pesukim 11-17 contain an exhortation not to forget the above lesson. The Jews are warned not to fall into the trap of believing that their material success is the product of their own prowess.

After a lengthy warning, this section concludes with the following pasuk (18): *And you will remember Hashem your G-d, for He is the One who gives you power to make wealth, in order to fulfill His treaty that He swore to your fathers....* The classic Commentators (see Ibn Ezra, Ramban) interpret this pasuk as the solution to the previously described problem: ***If you shall fall into the trap of believing in yourselves, then you shall remember Hashem your G-d, and thereby return to faith.***

But it is not common for the Torah to suggest a solution that is exactly the opposite of the problem (*in case you forget, remember*). Additionally, the very next pasuk begins "And if you will forget..." and tells the Jews that if they do not remember Hashem, they will be destroyed. It is difficult to understand why the Torah would contain yet another statement about the consequences of forgetting after having presented the solution of remembering.

In light of these difficulties, the Netziv suggests an original interpretation of pasuk 18. "And you will remember Hashem your G-d," he says, is not the solution, but part of the problem. If we view Hashem as giving us only the "power" – the potential – to sustain ourselves (which one might construe as a token gesture of gratitude to our forefathers), but not as actively guiding and maintaining our successes, then we are guilty of lack of faith. Indeed, the Netziv says that the following pasuk, which refers to complete forgetting of Hashem and the comeuppance of such an attitude, is the natural outcome of what starts as insufficient faith. One who believes that Hashem gives us only the initial materials to work with, but then leaves us on our own – one who doesn't see the need to "bentsch every day" – will eventually believe only in himself, and not in G-d, at all.

As Torah-educated Jews, we have phrases like *baruch Hashem* and *im yirtze Hashem* on our lips constantly. We certainly consider *emunah* an important part of our lives. But we should be mindful of the Netziv's lesson and ask ourselves whether our faith is as complete as it ought to be. If I believe that Hashem provides for me, but only at a preliminary level, and that ultimately my achievements are my own, then I am not a true believer. I do not truly bentsch for every meal. And with the passage of time, I run the risk of coming to believe only in myself. *A little bit of faith is a dangerous thing.*

In light of recent events, I think another observation regarding this part of the Parsha is worthy of emphasis. It is in the context of the conquest of Eretz Yisroel that the directive of faith and the mitzvah of bentsching are given (see especially the beginning of Perek IX). Just as we must believe that Hashem actively guides our personal lives, we must be particularly cognizant of the Divine Hand orchestrating the events affecting Eretz Yisroel and the relationship between Am Yisroel and the other nations. Developing full belief in Hashem is initially a very humbling experience. It makes us realize that we are not as powerful as we previously thought. But, ultimately, it is very heartening, because it makes us realize that when we experience setbacks – whether personal or national – we need not fret and become despondent, for Hashem is looking out for His children.

Wishing you a Good Shabbos, Rabbi Steinberg

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