



Kiddush this Shabbos is co-sponsored by

1. Miles Spiller to commemorate the 3rd yartzeit for his father, Yosef ben Moshe Hirsh.
2. Gary Diamond to commemorate the yartzeit of his father, Avraham ben Nachum HaLevi.
3. Ron Werrin to commemorate the yartzeit of his father, Noah ben Michael.
4. Marguerite Werrin to commemorate the yartzeit of her father, Eliyah ben Yitzchak HaLevi.

Women's Wednesday Night Halacha Shiur

The Women's Wednesday Night Halacha Shiur will not meet this week (special Pesach-preparation Shiur at the Kollel), but will resume **next Wednesday, April 5th at 8:15 PM** with a shiur entitled, *Halachos of the Seder*.

Chaburah

Coming Back to the YIML – “The Chaburah”!
Between Mincha and Maariv on Shabbos in the upstairs room.

Chevra Mishnayos

The Chevra Mishnayos is currently learning Seder Nashim. Please sign up by putting your name on the sign-up sheet on the bulletin board or speak to Moshe Eisenberg.

Mazel Tov to...

...**Sharyn and David Chase** on the bris of their son.
...**Rabbi Moshe and Laurie Simkovich** on the upcoming marriage of Shani Simkovich and Elyakim Deutsch.

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Young Israel of the Main Line Weekly Update

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Rabbi Avraham Steinberg

March 24-31, 2006

Parshas Vayakhel-Pekudei פרשת ויקהל-פקודי

Shabbos Davening Times

Candle lighting:	5:58 p.m.
Mincha - Friday:	6:00 p.m.
Sof Zman Krias Shema:	9:01 a.m.
Shacharis:	8:45 a.m.
Mincha- Shabbos:	5:45 p.m.
Maariv:	7:02 p.m.

Weekday Davening Times

Shacharis –Sunday:	8:00 a.m.
Shacharis- Monday:	6:40 a.m.
Shacharis- Thursday (Rosh Chodesh Nissan):	6:30 a.m.
Shacharis- Tues, Wed, Fri:	6:50 a.m.
Mincha/Maariv- Sun-Fri:	6:05 p.m.

Shabbos Hagadol Drasha 5766

Rabbi Steinberg will be giving the Shabbos Hagadol Drasha at the YIML on April 8th at 7:10 p.m. on the topic of, “*Finding the Afikomen's Meaning.*” Mincha: 6:50 p.m. Maariv: 8:17 p.m.

The Afikomen:

- * *Different classic interpretations as to why we eat it*
- * *Novel halacha l' maaseh insights into how/when to eat it*
- * *Its deeper message – derech drash*

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Shiurim*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Parshas Hashavua	Rabbi Steinberg	
Shabbos	Between Mincha & Maariv	Gemara Sukka	Rabbi Steinberg	
Shabbos	Between Mincha & Maariv	Chabura Topic and speaker vary from week to week.	Josh Weinberger	Topic: The Mitzva of Simcha on Pesach
Sunday Morning	After Davening	Sefer Hachinuch	Dov Gottlieb	
Mon., Wed.	After Maariv	Mishna Berura Hilchos Shabbos	Eli Back	
15 minutes before Shacharis on Sun.-Fri.		Shaarei Teshuva	Rabbi Steinberg	
Monday	9:30 a.m.	Women's Tehillim Group		At the Eisenberg home
Wednesday	8:15 p.m.	Practical Halacha Shiur for Women	Rabbi Steinberg	CANCELLED
Thursday night	10:15 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	

*All shiurim are at YIML unless specified.

<u>Pirchei of Philadelphia</u>	<u>B'nos of Bala Cynwyd</u>
Pirchei of Philadelphia will meet this Shabbos at Lower Merion Synagogue from 3:30-4:30 p.m.	Bnos of Bala Cynwyd will meet this Shabbos at Lower Merion Synagogue from 3:30-4:30 p.m.

Vayakhel-Pekudei

By Rabbi Yaakov Menken

"And Moshe gathered the entire congregation of the Children of Israel, and he said to them, 'these are the objects which G-d has Commanded that they be made.'" [351]

For the past several weeks, from Parshas Terumah through Tetzaveh and the beginning of Ki Sisa, the Torah readings discussed the building of the Mishkan, the Tabernacle, predecessor of the Temple in Jerusalem. The same is true during this week's dual reading of Vayakhel-Pikudei.

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This could have been one continuous story. Moshe ascends Mt. Sinai at the end of Parshas Mishpatim, is instructed concerning the building the Mishkan and is given the Tablets which were to be kept in its inner sanctuary, comes down, instructs the people, and they build it.

Instead, we took a detour. The episode of the Golden Calf interrupted the process. The original Tablets were destroyed, and HaShem contemplated destroying the entire nation as well, before ultimately forgiving them and giving them the Second Tablets. Only then did they build the Tabernacle.

Rav Shamshon Raphael Hirsch explains that as a result of this interruption, the Nation of Israel built this great House from a very different perspective than they would have otherwise. From the beginning of the Exodus up until Sinai, the story of the Jewish People had been one of continuous ascent. To be certain, they had already tested their new relationship with the Holy One, but this occurred during their transition from the depths of Egyptian impurity to the spiritual heights of the Revelation at Sinai. Now, they were a Holy nation, ready to be G-d's standard-bearers to the world.

What did they do? They failed again. Not only did they descend from their tremendous spiritual height, but they even approached idolatry, denial of G-d's Kingship. Thus they saw their own tremendous fallibility. "The people and the priests had learned to know themselves in their state of complete immature weakness, to realize the necessity for incessant work on themselves, and how great was their necessity for elevation and Atonement."

There is also a second change which resulted from their failure. "They had also learned to know G-d in the whole weight of His justice and the infinite depth of His grace. From the stage of feeling completely rejected by G-d, up to the extreme height of regained grace, they had tasted every shade of our relation to G-d."

The nation learned that teshuvah, return to G-d, is always possible -- and that we must constantly look for our failings and return from them. Or as Rabbi Hirsch says, "at any and every degree of falling from it, G-d's grace can always be regained." The Tabernacle, this symbol of our connection to G-d, was built by a people who recognized that each of us, as individuals, must constantly strive to rebuild that connection.

A second lesson is that much as the Tabernacle may have symbolized this connection, return to G-d is possible without the Tabernacle or Temple itself. "The very greatest national crime was committed, and the highest grace of G-d was regained, without Temple and without offering." The Temple and its offerings do not make the connection -- they merely show the way. If this requires proof, says Rabbi Hirsch, it lies "in this experience which preceded the first building of the Temple."

This lesson was reiterated by King Solomon when he completed the building of the Temple itself. In I Kings 8 he says a prayer of Dedication in front of the Altar. He asks G-d to hear the prayers of those who pray in this great House of G-d. But in addition, he also says that if people sin, and G-d carries them into exile, that G-d should hear them if they return to Him, and pray towards their land, the city of Jerusalem, and the Temple.

We have no Temple -- but we have the only tools we need to return to G-d. All we need to do now, is use them!

Taken from torah.org

[Quotations taken from the translation from German by Isaac Levy.]