



Kiddush this Shabbos is sponsored by Sid and Sue Laytin in memory of Sid's sister, Yaska Sima bas Meir.

The Chevra Mishnayos Siyum on Seder Moed that will take place at Shalosh Seudos between Mincha and Maariv this Shabbos is co-sponsored by Dennis and Eve Rosen in memory of Dennis' father, Avraham Berel ben Yisrael, and by Dan and Michaela Perez in memory of Dan's father, Yaakov ben Haviv.

New Advanced Gemora Shiur

Rabbi Steinberg will be giving a new advanced Gemora Shiur on Tuesday nights at 9:00 PM studying Kesubos, Perek 1. Mareh Mekomos distributed in advance. If you are interested and are not already on the e-mail list, please contact Rabbi Steinberg.

Seforim Dedication Opportunities

The Shul has purchased new sets of Minchas Chinuch, to enrich our study of this sefer. If you would like to dedicate a set/sets (at \$60 each) of this wonderful book, please contact Dr. Daniel Eisenberg at eisenber@pol.net (include dedication text).

YIML Purim Party

Please join us at the YIML Annual Purim Party on Wednesday, February 28 at 5:30 p.m. at YIML. There will be crafts, food, a magician, and face painting. Costumes optional. \$7 per person, \$40 family max. Sponsorships are available for \$36 or \$72.

Ezer L'Chinuch

The *Ezer L'Chinuch* annual lecture will be held on March 15 at 8 p.m. at the Philadelphia Community Kollel. Rabbi Moshe Heinemann will be speaking on the topic of "*Preparing for Pesach: A Practical and Spiritual Guide.*" Suggested donation is \$10. For sponsorship information, please contact Daniel Eisenberg or Gary Diamond.

Special Lecture

There will be a special lecture on the topic of Global Terrorism with guest speaker, Alan Dershowitz and opening remarks by Malcolm Hoenlein at the Annenberg Center for Performing Arts at the University of Pennsylvania on March 14, 2007 at 7:00 p.m. General/Student Admission: \$20/\$5 in advance, \$30/\$15 at the door. YIML is a co-sponsor of this event.

Pirchei of Philadelphia

Pirchei of Philadelphia will meet this Shabbos at Lower Merion Synagogue from 3:30-4:30 p.m.

B'nos of Bala Cynwyd

B'nos of Bala Cynwyd will meet this Shabbos in the upstairs classrooms at Lower Merion Synagogue from 3:30-4:30 p.m.

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

Young Israel of the Main Line
Weekly Update

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(610) 667-3255
Stan Sved, President



Bala Cynwyd, PA 19004
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Rabbi Avraham Steinberg

February 23-March 2, 2007

Parshas Teruma

פרשת תרומה

Shabbos Davening Times

Candle lighting: 5:27 p.m.
Mincha - Friday: 5:30 p.m.
Shacharis: 8:45 a.m.
Sof Zman Krias Shema: 9:28 a.m.
Mincha for Shabbos followed by Shalosh Seudos: 5:15 p.m.
Maariv: 6:31 p.m.

Weekday Davening Times

Shacharis- Sunday: 8:00 a.m.
Mincha- Sunday: 5:35 p.m.
Shacharis- Monday: 6:40 a.m.
Shacharis- Tues, Wed, Fri: 6:50 a.m.

Taanis Esther (Thursday, March 1)

Fast Begins/Ends: 5:22 a.m. / 6:37 p.m.
Shacharis: 6:20 a.m.
Mincha: 5:20 p.m.
Maariv (Mon-Wed): 7:45 p.m.
There will not be weekday Mincha until the Spring.

Next Shabbos Davening Times

Candle lighting: 5:35 p.m.
Mincha - Friday: 5:35 p.m.

Upcoming Chaburos

(between Mincha and Maariv on Shabbos)

When: Next Shabbos (Parshas Zachor)
Topic: *Mevatlin Talmud Torah L'mikrah Megila*
Who: Josh Weinberger

When: March 17th (Shabbos HaChodesh)
Topic: *"Bitterness Confronts Redemption--The Nature of the Mitzva of Marror"*
Who: Rabbi Yehuda Seif



Shiurim*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Parsha Etymology Based on the teachings of Rav Shamshon Raphael Hirsch zt"l	Rabbi Steinberg	<u>Topic:</u> The Symbolism of the Mishkan
Shabbos	Between Mincha and Maariv	Minchas Chinuch Chabura	Rabbi Steinberg	CANCELLED
Shabbos	Between Mincha and Maariv	The Chabura	Rotating	UPCOMING! See back for details
Sunday Morning	After Davening	Sefer Hachinuch	Moshe Buchbinder	
Mon., Wed.	Before Mincha	Mishna Berura	Eli Back	
15 minutes before Shacharis on Sun.-Fri.		Chovos Halevovos	Rabbi Steinberg	
Monday	9:30 a.m.	Women's Tehillim Group		345 Bala Ave.
Tuesday	9:00 p.m.	Advanced Gemora Kesuvos Shiur First Perek	Rabbi Steinberg	Mareh Mekomos distributed in advance
Wednesday	8:15 p.m.	Sefer Shmuel Bais	Rabbi Steinberg	CANCELLED
Thursday night	10:15 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	

*All shiurim are at YIML unless specified.

R' Steinberg Info: Shul: 610-667-3255 ext. 1 E-mail: rabbi@yiml.org
President Stan Sved Info: Home: 610-660-5002

Intention Equals Value

By Rabbi Berel Wein

The ability to part with one's wealth and possessions for a philanthropic purpose is not easily attained and is also not easily maintained when attained. The "normal" attitude towards wealth and possessions is characterized by the great rabbis of the Book of Avot as being: "What is mine is mine and what is yours is yours." The desire to have more wealth and possessions is so intense that the Talmud sadly comments, "Most people are guilty of stealing from others." Since the drive to have more material wealth and keep and conserve what is mine is apparently so ingrained in our human nature, the Torah goes to great lengths to uproot that characteristic - selfishness and miserliness - from our nature and to turn us in the direction of selflessness and generosity. The Torah therefore made the construction of the Mishkan, the tabernacle in the desert, a human project rather than a Godly one.

Continued on facing page

The Jewish people were requested to donate substantial contributions of materials from their own personal wealth in order to complete that structure. After centuries of slavery in Egypt, and after suffering impoverishment and want, it would be only natural to expect that there would be a hesitance among the newly freed slaves to part with their only- recently-acquired goods and possessions. The Torah boldly moves to counter that weakness of character and demands immediately that the generation that only just left Egyptian poverty and bondage become a nation of sharing and philanthropy. The Torah however does not measure donations and giving by purely objective standards. It is not merely the amount that is being given, important as that figure is, that ultimately counts. It is also - and perhaps even more important in a spiritual and psychological sense than the amount of the gift - the spirit and intent of the giver that determines the true value of the gift and donation.

The Torah records that the contributions for the Mishkan were to be taken "from every person whose heart prompted him to donate" to the holy project. And that, my friends, is a very subjective standard, known perhaps only to the Creator of us all. When we donate money, time, talent, effort to a good cause, there are usually a wide variety of forces and influences that motivate us to do so. If we can examine our motives and impulses to give to charitable causes and "improve" on those motives - to raise them to a more selfless and less complicated level of our being, the gifts that we give will have a far deeper meaning and effect upon our inner character, even if the amount of the gifts basically remains constant.

The great Rabbi Chaim of Volozhin, the founder of the "mother" of all later Lithuanian yeshivot, the yeshiva of Volozhin, employed fund-raisers to travel in Eastern Europe to collect donations for the support of the yeshiva. A wealthy donor to the yeshiva once complained to Rabbi Chaim that he wanted his donation to go directly to the study of Torah and not be consumed in the expenses of the fund-raising projects and employees. Rabbi Chaim coolly answered him: "When Jews contributed gold to the building of the Mishkan all of them undoubtedly wished that their particular piece of gold be used in the creation of the Holy Ark itself and not dispensed for other purposes connected with the expenses of that construction. Bezalel, the builder of the Mishkan, possessed Divine inspiration and was able to discern which gold was given with the purest and most selfless of motives and which gold was donated because of other causes and influences.

The "pure" gold, given selflessly, without hesitation and in fulfillment of God's commandment, found its way into the construction of the Holy Ark, which housed the tablets of stone of Sinai. The other gold, containing the dross of conflicting and varying motives, was used for the other tasks necessary for the creation of the Mishkan. So too is the matter regarding the donations to the yeshiva of Volozhin. The purer the intent of the donor to only do God's will and to truly support the study of His Torah, the more likely it is that his donation will be used directly for the study of Torah itself and not be subsumed in the expenses of the fund-raising operations of the yeshiva. So, it is the donor himself, not I nor my staff, that will make the eventual determination as to how and where the monies donated will be allocated and spent."

Taken from torah.org