



Kiddush this Shabbos is co-sponsored by...

... Miles and Adina Spiller in memory of Miles' father, Julius Spiller.
... Stan and Jillyan Sved in memory of Stan's father, Shlomo ben Yisroel Moshe.
... Ron and Marguerite Werrin in memory of both of their fathers, Nethaniel Werrin and Elliott R. Weill.
... Leon and Tova Wertheimer in memory of Leon's parents, Moshe Henoah ben Z'ev Volf and Neche bas Aryeh.

Shabbos Hagadol Drasha 5767

Shmura Matza: What is it and What Does it Teach Us?

by Rabbi Steinberg

Shabbos HaGadol, March 31st, Drasha Following Mincha
Mincha - 6:40 PM Maariv 8:08

The YIML COOKBOOK has arrived!

To purchase your very own copy of "At the End of the Fork" contact Ilana Buchbinder (215-310-9060, ijl927@aol.com) or Shani Daniel (610-667-1509, shani314@yahoo.com). For your convenience, books will also be sold at YIML on Tuesday, March 27th from 7:45 p.m. to 8:45 p.m. The cost is \$25 per cookbook, or two for \$40. Get great new recipes (includes a Pesach section) and support YIML at the same time!

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).

Chevra Mishnayos

Chevra Mishnayos is currently learning Seder Nashim. The siyum will take place on Erev Pesach (Taanis Bechorim), April 2, 2007. If you would like to sponsor the siyum, please speak with Moshe Eisenberg.

YIML Members to be Honored at Local Dinners

Congratulations to...

...**Rabbi Judah and Shayna Goldberg**, who will be honored at the Annual Dinner of Stern Hebrew High School on May 13th.

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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Stan Sved, President



Bala Cynwyd, PA 19004
www.yiml.org
Rabbi Avraham Steinberg

March 23-30, 2007

ד'ג"א ניסן תשס"ז
פרשת ויקרא^נ

Parshas Vayikra

Shabbos Davening Times

Candle lighting: 6:57 p.m.
Mincha - Friday: 7:00 p.m.
Shacharis: 8:45 a.m.
Sof Zman Krias Shema: 10:02 a.m.
Mincha for Shabbos followed by Shalosh Seudos: 6:45 p.m.
Maariv: 8:01 p.m.

Weekday Davening Times

Shacharis- Sunday: 8:00 a.m.
Shacharis- Mon, Thurs: 6:40 a.m.
Shacharis- Tues, Wed, Fri: 6:50 a.m.
Mincha/Maariv (Sun-Thurs): 7:05 p.m.

Next Shabbos Davening Times

Candle lighting: 7:04 p.m.
Mincha - Friday: 7:05 p.m.

Sale of Chometz

As we enter the month of Nissan, we remind everyone to meet with Rabbi Steinberg to authorize the sale of chometz through him. Forms will be available in Shul.

Ma'os Chittim

As per the age-old custom, we give money to the poor before Pesach to provide for their Yom Tov needs. This can be accomplished through many tzedaka organizations. Checks for *Ezras Torah* can be given to Rabbi Steinberg.

Chabura (between Mincha and Maariv on Shabbos)

If you would like to give a chabura sometime in the future, please speak to Rabbi Steinberg.



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	
Shabbos	Between Mincha and Maariv	Minchas Chinuch Chabura	Rabbi Steinberg	CANCELLED
Shabbos	Between Mincha and Maariv	The Chabura	Rotating	UPCOMING!
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	
Thursday night	10:15 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	

*All shiurim are at YIML unless specified.

Pirchei of Philadelphia

Pirchei of Philadelphia will meet this Shabbos at Lower Merion Synagogue from 4-5 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.

R' Steinberg Info:

Shul: 610-667-3255 ext. 1

E-mail: rabbi@yiml.org

President Stan Sved Info:

Home: 610-660-5002

Does He Deserve It

By Rabbi Shlomo Jarcaig

"And He called ("Vayikra") to Moshe, and G-d spoke to him from the tent of meeting saying." (Vayikra/Leviticus 1:1)

The first word is interestingly peculiar: the letter aleph at the end of the word is written significantly smaller than all the other letters. Ba'al HaTurim explains that Moshe wanted the aleph removed from the word Vayikra so it would read "Vayikar" ("And He chanced upon Moshe"), to indicate that G-d called to him by chance, similar to the way that he called to the evil prophet Bila'am (Bamidbar/Numbers ch. 22-24).

Continued on facing page

G-d insisted that Moshe write the aleph in the word, demonstrating how G-d spoke directly to him, so Moshe wrote the aleph smaller than all the other letters.

What was Moshe trying to accomplish by changing the Torah in this way? If Moshe's prophecy was not similar to that of Bila'am, why would he attempt to mislead us by indicating that it was? Furthermore, the Torah explicitly states earlier (Shemos/Exodus 9:3) "and G-d called to Moshe", and in that Vayikra all the letters are full size. Why did Moshe choose to alter the text here specifically?

Rabbi Yehoshua Leib Diskin explains that G-d generally appeared to prophets through visions. Those whose souls were spiritually elevated merited seeing these visions; once they verbalized their interpretations, G-d brought the visions into reality. But the prophet's clarity of perception of G-d's will was limited to the degree that he purified his own soul. Most prophets, as a result of their own human limitations, did not have an absolutely clear understanding of the Divine will. The two exceptions to this rule: Moshe and Bila'am. Moshe completely purified his own soul and G-d spoke directly to him. Bila'am used his faulty character traits to take advantage of the visions to which he was privy, and give negative interpretations to curse his enemies. But when he wanted to curse the Jews, G-d gave him pristine understanding of His will and left no room for the subjective reinterpretation of his faulty character traits. When G-d called out to Bila'am, he did so "by chance", without an aleph, to indicate that Bila'am himself was not deserving of such a high level of prophecy. When He spoke to Moshe in Shemos, He called to Moshe with an aleph because He spoke directly to him in a way that Moshe deserved on his own.

Chasam Sofer says that after the Jews sinned with the Golden Calf and Moshe broke the first Tablets of the Decalogue, the lights of revelation and understanding that they had all previously merited were then taken away from them and given to Moshe. Moshe now was not only able to understand his prophetic visions with his own clear vision, but with the additional clarity the Jews might have had. At this time, Moshe felt the clarity of the vision was not in his merit, and it would be inappropriate to write the aleph of Vayikra, indicating that he deserved such a revelation on his own. Rather, he was like Bila'am who received revelation that he himself did not deserve, but for the sake of the Jewish people he had it. To this G-d responded that Moshe did deserve to have the aleph, for he was actually pure of spirit, and different from Bila'am, who never deserved his revelation at all. Thus, Moshe wrote a small aleph to indicate that both were true: he was indeed pure of spirit, but he still did not believe he deserved such a degree of prophecy on his own.

Purity of spirit and humility do not mean that one does not recognize one's own strengths. They do mean recognizing that G-d gives each one of us the tools and resources we need to fully realize our Jewish potential and achieve a clear G-d consciousness. And they mean understanding, as Moshe did, that their possession does not grant the right to glory; rather they create an obligation for action and growth.

Taken from torah.org