



Kiddush this Shabbos is co-sponsored by

1. Stan Sved to commemorate the yartzeit of his father, Sol Sved.
2. Leon Wertheimer to commemorate the yartzeits of his parents, Morris and Erna Wertheimer.
3. Rabbi Boruch and Miriam Lichtenstein in honor of the engagement of their son Mordy to Vicki Evenchik.

Women's Wednesday night Halacha Shiur

The Wednesday night women's shiur given by Rabbi Steinberg will meet this week at 8:15 PM on the topic of "*Halachos of the Seder.*"

Mechiras Chometz

Remember to authorize Rabbi Steinberg to sell your chometz before Pesach. Forms will be available (in Shul and by e-mail) beginning this Sunday. (The actual authorization is best done in person). R. Steinberg will be available after minyanim and by appointment.

Maos Chittim

In keeping with an ancient Minhag Yisroel, we should remember the poor and provide for their Pesach needs. We encourage our members to support and write checks to the following (among many, worthy) Maos Chittim funds:

1. *Chasdei Eliyah* (local poor)
2. *Tzidkas Yoseph Naphtali* (poor in Eretz Yisroel)
3. *The Central Fund* (evacuees of Gush Katif, write in memo: *Maos Chitim – Gush Katif*)

Checks can be given to Rabbi Steinberg.

Mazel Tov to...

...**Kathie & Aaron Shrager** on the birth of a boy this past Monday. The Shalom Zachor will be Friday night at 9:00 PM at the home of Rabbi Bram & Carol Greenberg (300 Bala Ave.). The bris will be at YIML on Monday morning.

...**Rabbi Boruch & Miriam Lichtenstein** and family on the engagement of Mordy Lichtenstein and Vicki Evenchik this past Sunday.

R' Steinberg Info: Home: 610-664-3796 E-mail: rabbi@yiml.org
Stan Sved, President Info: Home: 610-660-5002

Don't Forget: DST starts this week!

Young Israel of the Main Line **Weekly Update**

273 Montgomery Ave.
(610) 667-3255
Stan Sved, President



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

March 31-April 7, 2006

Parshas Vayikra

פרשת ויקרא

Shabbos Davening Times

Candle lighting:	6:05 p.m.
Mincha - Friday:	6:05 p.m.
Sof Zman Krias Shema:	8:55 a.m.
Shacharis:	8:45 a.m.
Mincha- Shabbos:	5:50 p.m.
Maariv:	7:09 p.m.

Weekday Davening Times

Shacharis –Sunday:	8:00 a.m.
Shacharis- Mon and Thurs:	6:40 a.m.
Shacharis- Tues, Wed, Fri:	6:50 a.m.
Mincha /Maariv- Sun-Fri:	7:15 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*

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. The siyum will be on Taanis Bechorim (April 12).

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subscribe yiml YOU@YOURMAIL



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.	TBA	
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	Topic: Halachos of the Seder
Thursday night	10:15 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	

*All shiurim are at YIML unless specified.

<u>Pirchei of Philadelphia</u> Pirchei of Philadelphia will meet this Shabbos at Lower Merion Synagogue from 4-5 p.m.	<u>B'nos of Bala Cynwyd</u> Bnos of Bala Cynwyd will meet this Shabbos at Lower Merion Synagogue from 4-5 p.m.
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The Small Quiet Aleph

By Rabbi Berel Wein

It is well known that the last letter in the Hebrew word "vayikra" – the aleph, that begins this week's parsha, is written in miniature. The small aleph is a matter of note and discussion amongst biblical commentators throughout the ages. It was always seen as a symbol of the intense modesty of Moshe. It also represented the fact that God's voice, so to speak, was only heard by Moshe within the confines of the mishkan/Tabernacle and not outside of it. God is able, so to speak, to "contain" His presence in the universe in order to allow room for nature and humans to operate. This power of tzimtzum – containment, withdrawal – is the basis of kabalistic thought and its view of life and the world. But there is another explanation of the small aleph that I wish to concentrate upon.

God, so to speak, is to be seen and heard in the small things in life and not only in the large, great events. The Lord tells the prophet Eliyahu that He is not to be found in the wind, the noise of a quake, the brightness of a burning fire but rather in the still, small voice, in the sound of a whisper and not of a shout. The first luchot – the tablets of stone that Moshe brought down from Sinai were given with great noise – thunder, lightning, volcanic explosions – and they ended up being smashed to bits. The second luchot, given quietly and privately to Moshe, and from him to all of Israel, endured and were the centerpiece of the mishkan and the Temple. The still, small voice is most representative of God and his omnipotence. Science has shown us in our time that our physical appearance, if not even our longevity and health, lie in small almost invisible strands that make up our DNA. God calls out with a small aleph to his creatures – to see Him in every aspect of life, no matter how small and insignificant it may appear on its surface.

The believing Jew feels God in every step that one takes, in every smile and tear, in all of the events of life. There are many who wait to see God only in great events, in wars and diplomacy, in natural disasters and mighty natural wonders. There is no doubt that God is to be found there but His true abode is in the still, small voice that is with us at all times and in all places. People often attempt to improve themselves, physically and spiritually, in gigantic leaps and with superhuman efforts. The surer way is to take small steps and to deal with one's self with increments of improvement and commitment. The small and modest way in life leads to the great achievement. The book of Vayikra that we begin to read this week contains hundreds of mitzvot and details of halacha. It concentrates on "small" things in order to raise us to the level of great things and Jewish eternity. May we hear the small aleph in our lives, loud and clear.

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