

# YOUNG ISRAEL OF THE MAIN LINE

## Weekly Update

Rabbi Avraham Steinberg  
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### Parshas Emor

### פרשת אמור

ה' אייר תשס"ח—10-9 May

#### Shabbos Davening Times

Earliest candle lighting:	6:35pm
Candle lighting:	7:46pm
Mincha - Friday:	7:00pm
Sof Zman Krias Shema:	9:23am
Shacharis:	8:45am
Mincha followed by Seudah Shlishis:	7:30pm
Maariv:	8:50pm

#### Weekday Davening Times

Shacharis Sunday:	8:00am
Shacharis (Mon., Thu.):	6:40am
Shacharis (Tue., Wed., Fri.):	6:50am
Mincha/Maariv (Sun.-Thu.):	7:55pm
Mincha/Maariv Sunday:	7:55pm
Maariv (Mon.-Thu.):	7:45pm

#### Next Shabbos Times

Candle lighting:	7:53pm
Mincha - Friday:	7:00pm

## Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	7:55am-8:15am	Parsha Chabura	Dr. Werrin	ROTATES
Shabbos	8:15am	Mishlei Shiur	R. Steinberg	
Shabbos	6:45pm	Chabura	J. Weinberger	
Shabbos	After Mincha	Medical Halacha	D. Eisenberg	
Sunday	After Shacharis	Sefer Hachinuch	M. Buchbinder	
Mon., Wed.	After Maariv	Mishna Berura	Eli Back	
Sun.-Fri.	15 min. before Shacharis	Chovos haLevovos	R. Steinberg	
Monday	9:00pm	Advanced Gemora: Makkos	R. Steinberg	
Thursday	10:10pm	Nefesh Hachaim	Rav Sholom Kamenetsky	

\*All shiurim are at YIML unless specified.

### THIS SHABBOS

#### Kiddush and Shalosh Seudos:

Kiddush this Shabbos is being sponsored by Sharyn & David Chase and Heidi Levine in honor of the Jahrzeit of Sharyn & Heidi's mother, Louise Levine (Sima Lieba bas Akiva) O"H.

Seudah Shlishis is community sponsored.

#### Bnos and Pirchei:

Both Bnos and Pirchei will א"ל meet this week from 4:00pm to 5:00pm at LMS.

### MAZEL TOV!

#### To Stan & Jillyan Sved and family...

... on the engagement of Tova Sved to Avraham Burger.

All submissions, suggestions, and sponsorships should be directed (by Wednesday evening) to the editor of the Weekly Update, פלוגי בן פלוגי (weeklyupdate@yiml.org).

**UPCOMING SCHOLAR-IN-RESIDENCE**  
**RABBI SHAYA KARLINSKY**  
**PARASHAS BEHAR**

As part of a joint Scholar-in-Residence program with Lower Merion Synagogue, YIML is pleased to announce two talks to be given by Rabbi Shaya Karlinsky in our shul on Shabbos Behar, May 17.

The first talk will be at 8:00am before davening (topic TBA) and the second talk will take place after a meat buffet Kiddush (rolls available) at about 11:45am (topic: *Mitzvat Ha'Omer: Showing a Little Respect*).

Rabbi Karlinsky is an internationally known lecturer and is a Rosh Yeshiva of the Darche Noam Institution.

Two other talks will be given at LMS; one prior to Mincha and one after—details will be forthcoming.

Men and women are welcome at all these talks.

**ONGOING EVENTS**

**Chevra Mishnayos:**

The Chevra Mishnayos is now learning Seder Nashim.

See the shul bulletin board to sign up.

**Women's Tehillim Group:**

The Women's Tehillim Group meets Mondays at 9:45am at 345 Bala Ave.

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**Are you on our e-mail list?**

To subscribe to the shul mailing list, send a message to [majordomo@chaseplanet.us](mailto:majordomo@chaseplanet.us) with the following in the message body (all one line): `subscribe yiml YOUR-EMAIL`

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D'VAR TORAH by Rabbi Berel Wein

In this week's Torah reading we are told of the special instructions given to the kohanim—the priests of Israel, the descendants of Aharon. One of the specific prohibitions unique to kohanim is the commandment that they are not to attend funerals or deal with dead bodies. The dead body, merely by the fact that it no longer has life within it exudes tumah—an uncleanness of spirit that is harmful to the degree of spirituality that a kohein is meant to maintain. Ramban offers us the idea that a kohein, because of his higher nature of spirituality does not require the reminder of mortality that funerals and cemeteries invoke in the rest of us. Since that moral lesson is not necessary in the case of kohanim, their becoming tamei—impure—would be gratuitous and serve no positive purpose.

Even though we are all tamei today in non-Temple times, nevertheless there is an implied message here that no Jew should gratuitously allow one's self to become impure unnecessarily. In kabbalistic thought, especially in the tradition of the Ari, visiting graves and cemeteries was discouraged because of the unholiness of the spirits that reside in the place where the dead are buried. This trend of thought has not gained wide popularity in Jewish life—witness the many thousands who make the pilgrimage to the grave of Rabi Shimon ben Yochai in Meron every Lag B'Omer—and graves of loved ones and of great holy people that play an important role in everyday Jewish life. Yet, this idea of not allowing one's self to become tamei, as exhibited in the special commandment to the kohanim in this week's Torah reading should at least give us pause and room for thought on the matter.

The custom of praying at the graves of the righteous departed ones has been entrenched within Jewish life for many centuries. There, also, the rabbis warned us not to pray to the dead for their help but rather to only use the emotional inspiration of the visit to pray directly to the Lord more fervently. Whether such a fine line and sophisticated concept is actually understood and practiced by the masses of Jews who regularly visit graves is hard to assess. Psychologically speaking, visiting the grave of a beloved one and/or a great and holy person allows one to retain a special connection with the deceased. That is a powerful reason and even justification for the strong custom among Jews to visit the graves of their departed ones. It apparently overcomes any objections as to unnecessary defilement and tumah.

However, even today, the kohanim in the Jewish people refrain from coming close to graves or dead bodies. Their unique and special status in the Jewish world is thus preserved by the observance of this commandment detailed in this week's Torah reading. Since they are bidden to raise their hands in blessing the people of Israel, unnecessary defilement such as coming in contact with the dead, is to be avoided. Their blessing must emanate from purity and holiness, from life itself and its renewal. This is the special role, challenge and task assigned to the kohanim of Israel.

From: <http://www.torah.org/learning/rabbiwein/5766/emor.html>