

YOUNG ISRAEL OF THE MAIN LINE

Weekly Update

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Parshas Kedoshim

פרשת קדושים

כ"ח ניסן תשס"ח—May 2–3

Shabbos Davening Times

Earliest candle lighting:	6:30pm
Candle lighting:	7:39pm
Mincha - Friday:	7:00pm
Sof Zman Krias Shema:	9:27am
Shacharis:	8:45am
Mincha followed by Seudah Shlishis:	7:25pm
Maariv:	8:43pm

Weekday Davening Times

Shacharis Sunday:	8:00am
Shacharis Rosh Chodesh Iyyar (Mon., Tues.):	6:30am
Shacharis (Wed., Fri.):	6:50am
Shacharis (Thu.):	6:40am
Mincha/Maariv (Sun.–Thu.):	7:45pm

Next Shabbos Times

Candle lighting:	7:46pm
Mincha - Friday:	7:00pm

Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	7:55am–8:15am	Parsha Chabura	R. Fine	ROTATES
Shabbos	8:15am	Mishlei Shiur	R. Steinberg	
Shabbos	After Mincha	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 week is being sponsored by Russell & Gila Gold in honor of the Bar Mitzvah of Jacob Gold. Mazal Tov!

It is the annual return of the Weekly Seudah Shlishis! Now is your chance to sponsor. Friends don't let their Seudah Shlishis be community sponsored.

Bnos and Pirchei:

Both Bnos and Pirchei will א'י'ה meet this week from 4:00pm to 5:00pm at LMS.

MAZEL TOV!

To Russell & Gila Gold and the entire Gold family... on the Bar Mitzvah of Yaakov Shmuel.

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

SPECIAL LECTURE

Young Israel of the Main Line and

Aish HaTorah Philadelphia

are proud to present an inspiring talk,

**“Triumph of Spirit,” the *Who By Fire* Speech:
*Appreciation of Life, Trust in the Almighty and Chessed.***

by

**Chaya Malka Abramson,
famous author of *Who By Fire***

Tuesday, May 6th, 8 pm
at the home of Lisa Lipshutz

290 North Bowman Ave
dessert buffet will be served

\$15 per person.
for women only

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.

Are you on our e-mail list?

To subscribe to the shul mailing list, send a message to 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 AUTHOR

The Torah's demand this week to be *kdoshim*—holy, pious, dedicated and sanctified—seems at first glance to be quite a tall order. Is it not unrealistic for the Torah to ask people immersed in trying to get through the day, make a living for themselves and their families, fight illnesses and the difficulties of society and life generally, to raise themselves somehow to a level of being *kdoshim*?

This week's parsha contains many varied and different mitzvot which deal with all areas of human life and experience. In fact, the parsha contains the greatest number of mitzvot in the Torah. It is not coincidental that this plethora of mitzvot occurs in the parsha of *kdoshim*.

The Torah intends to point out to us that mitzvot are the building blocks - the stepping stones to achieving the goal of *kdoshim*. However, the mitzvot therefore are not to be seen as being an end in themselves.

The true and intended end and goal is *kdoshim*. The mitzvot are the Torah's description of the means available to achieve that end goal. We pay great attention to the mitzvot, their halacha and minutiae, and correctly and necessarily so.

But many times people become bogged down in the mitzvot without realizing the goal of *kdoshim* that lies at the heart and purpose of mitzvot. The Talmud compares mitzvot to silver, money, wealth. Just as wealth is only a means to do good and achieve a better life and should never be viewed as the end and final goal itself, so too the mitzvot are the beginning of the process of human elevation and not the end goal all in itself.

Judaism emphasizes the means and not just the goal. Both the means and goal are prescribed to us by heavenly fiat. For Jews, attainment of *kdoshim* is an elusive target.

All of Jewish history has shown that those who attempted to achieve *kdoshim* without the means of mitzvot, in the main have failed. But even punctilious observance of mitzvot does not always guarantee *kdoshim*.

Ramban in his famous comment states that one can be a 'naval'—an objectionable, obnoxious, even obscene person—within the parameters of seeming Torah observance.

The entire thrust of the famed Mussar movement in nineteenth century Lithuania and of the Chasidic revolution was to rectify this matter. God wants not only our mechanical observance of mitzvot, as important as that is, but also our heartfelt commitment to be a morally better person.

Thus the Torah's demand is not an unreasonable one for it describes the only way to achieve true humanity and immortality. By using the mitzvot as our guide in life's behavior and by remembering that behind the mitzvot, so to speak, stands God to Whom we are eventually responsible for our actions, thoughts and deeds, we have an opportunity to reach that sublime goal of being *kdoshim*.

The discipline of mitzvot creates an opportunity for spiritual growth and greatness. But it is up to us to truly exploit that opportunity to its fullest.

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