

# Young Israel of the Main Line

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Parshas Behar-Bechukosai

פרשת בהר-בחוקתי

Stone Chumash page 696; Haftarah: 1179.

May 18-19, 2012

כ"ז אייר תשע"ב

## Weekday Shiurim

Mussar Chabura: 15 mins before Shacharis.  
Mishna Brura: Mon and Wed after Maariv  
Nefesh HaChaim: Thursday at 10:10pm  
Mussar Shiur for Women: Mon at 9:30am at 8 Concord Circle.

## Bnos and Pirchei

Bnos will NOT meet.  
Contact Meira Friedman at 610-617-9529.  
Torah Youth will meet from 4:30 to 5:30pm on the lower level of LMS. Grades k-8. To sponsor a Shabbos or for more information contact Rabbi Ari Silver at 610-668-6833 or silverDollar@verizon.net

## Chevra Mishnayos

The Chevra Mishnayos is learning Seder Nezikin. Sign up on shul bulletin board or email eisenber@pol.net with your name and the masechta and chapters you intend to learn.



## Shabbos Schedule Mevorchim haChodesh



**Molad for Chodesh Sivan: Sunday, May 20th 11:01pm and 4 chalakim.**

Light Candles:	7:54pm
Mincha and Kabbalas Shabbos:	7:00pm
Parsha Chaburah by Richie Fine:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:19am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is co-sponsored by Reuven and Miriam Kovacs in honor of their parents, z"l. And, by Sherman and Susan Frager to commemorate the yartzheit of Sherman's father, Max Frager, z"l.	
Mincha:	7:40pm
Shalosh Seudos is community sponsored.	
Medical Halacha Shiur given by Dr Daniel Eisenberg.	
Maariv:	8:58pm

## Shavuos 5772: Special Shiur Mini-Series

Given by Rabbi Steinberg at YIML between Mincha and Maariv all three nights of Shavuos (5/26, 27, 28) on the subject:

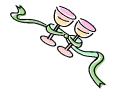
חכמה לעומת נבואה: במשנתם של חכמי הדורות

הדרשות הר"ן, האברבנאל, הספר העיקרים, החיד"א, הרב צדוק הכהן מלובלין, הראי"ה קוק, הר"מ פיינשטיין, ועוד

Wisdom versus Prophecy: A Deep and Fundamental Discussion by the Great Sages of Israel.

Sun, May 20	Mon, May 21	Tue, May 22	Wed, May 23	Thu, May 24	Fri, May 25
Shacharis 8:00am Mincha/Maariv 8:00pm מ"ג בעומר	Shacharis 6:40am Mincha/Maariv 8:00pm מ"ד בעומר	Rosh Chodesh Sivan Shacharis 6:30am Mincha/Maariv 8:00pm מ"ה בעומר	Shacharis 6:50am Mincha/Maariv 8:00pm מ"ז בעומר	Shacharis 6:40am Mincha/Maariv 8:00pm מ"ח בעומר	Shacharis 6:50am Light Candles 8:00pm Mincha 7:00pm מ"ט בעומר
28 Iyyar	29 Iyyar	1 Sivan	2 Sivan	3 Sivan	4 Sivan

To subscribe to the YIML email list, visit <http://mail.chaseplanet.us/mailman/listinfo/yiml>



▪ Mazel Tov to Rabbi Moshe Dovid & Dee Dee Rudenstein and family on the birth of a baby boy! The Shalom Zachor will be be"H Friday night at the Rudenstein home, 304 Bala Ave, starting at 9:30pm.

### Shavuos 5772: All Night Learning Program

We are pleased to announce that this year we will be joining the Philadelphia Community Kollel for the All-Night Learning Program on the first night of Shavuos, Motsaei Shabbos May 26, 2012.

The program will begin at 12:15am, with a shiur by Rabbi Steinberg: Bechol Meodecha – Two Dinim: From the Chiddushim of Rav Zelig Epstein zt"l.

בבאור דברי השו"ת מהר"י ווייל (מובאים ברמ"א יו"ד סי' קנ"ז) שנתקשו בהם האחרונים בהא דאין חייבים להוציא ממון על מצות תוכחה, עפ"י חילוק יסודי בין שני סוגי חיובי מצוה

1:30am: Idolatry: Is it for Real? Rabbi Yosef Prupas.

2:30am: When is a Person Obligated to Teach Torah? Rabbi Yochanan Eskenazi

3:30am: To Bless or not to Bless: the debate on whether or not to recite birchas haTorah on Shavuos morning. Rabbi Yechiel Biberfeld

Refreshments sponsored by Michaela and Dan Perez in commemoration of the Yahrzeit of Michaela's father, Moshe Arye ben Zev, a"h.

Sponsorships available! Earn the tremendous zchus of supporting Torah learning!

### Thought of the Week

"But the seventh year shall be a complete rest of the land..."(25:4)

The Midrash introduces this week's parsha by noting that Eisav had a "rah ayin" - "bad eye". This attribute, continues the Midrash, is also exhibited by a person who fails to observe the laws of shemita, i.e. abstaining from working the land on the seventh year and allowing others to partake from its produce. Why is Eisav's pursuit of wealth described as possessing an "ayin rah"? If a "rah ayin" indicates that a person exhibits an unquenchable thirst for material possessions to the extent the he is willing to violate the precepts, examples can be shown involving other precepts which require sustaining a financial loss. Why is a violator of the laws of shemita singled out as possessing a "rah ayin"?

The Torah promises that a person who adheres to the laws of shemita will be blessed with an abundance of food for the sixth, seventh and eighth years. Yet Rashi reveals that one of the primary reasons for the Babylonian exile was Bnei Yisroel's failure to observe shemita; the seventy years of exile correspond to the seventy shemitos which were not observed. With Hashem's guarantee that they would not go hungry, why did Bnei Yisroel not observe the laws of shemita?

Rashi, in Parshas Vayishlach, contrasts Yaakov's manner of relating to his possessions to that of Eisav. Yaakov states "yeish li kol" - "I have all that I need", while Eisav proclaims "yeish li rav" - "I have much more than I need". Generally, we attribute a person's greed to his insatiable appetite. Concerning Eisav, this explanation does not suffice for he admits that he has more than he would ever need. What could be the motivating factor that drives him to continue amassing more wealth?

Eisav is not driven by an intrinsic desire to satisfy his needs. His desire is fueled by his need to ensure that no one else will possess this wealth. Although he is aware that he has no personal need for this wealth, he attempts to obtain it only in order to prevent another from having it. This is the characteristic that the Midrash defines as a "rah ayin", the inability to "fargin" another person his good fortune. Not only does Eisav not appreciate the good fortune of others, but he does whatever he can to prevent others from having this good fortune.

The inability to observe the laws of shemita is a result of possessing a "rah ayin". Even with Hashem's guarantee to supply us with all our needs, we could not tolerate opening our fields so that others could benefit from them. Although the portion that they would have consumed would not have diminished what we needed for our own well-being, the mere thought of others possessing that which could be ours prevented us from observing the shemita for the entire duration of the first Temple.

Adapted from <http://www.torah.org/learning/rabbizweig/5772/behav.html> by Rabbi Zweig.