

קולנו Kolenu

Shabbos - ערב	
Candle Lighting:	7:26 PM
Mincha Erev Shabbos:	6:10 & 7:35 PM
The Rav's Parasha Shiur:	8:00 AM
Shacharis:	7:30, 8:45 & 9:00 AM
The Rav's Daf Yomi:	5:35 PM
Rabbi Dr. Agatstein's Daf Yomi:	5:35 PM
The Rav's Navi Shiur:	6:35 PM
Mincha:	7:05 PM
Shabbos Ends / Shabbos Ends - רבינו תם:	8:29 PM / 8:56 PM
Weekday	
The Rav's Daf Yomi:	30 min before first minyan
Rabbi Dr. Agatstein's Daf Yomi:	After Maariv / 9:00 PM Th
Last Time for Shema/Tefillah for This Week:	9:35 AM / 10:48 AM
Shacharis Sunday:	6:25 & 8:00 AM
Shacharis Mon & Thurs:	6:15 & 7:00 AM
Shacharis Tues, Wed & Fri:	6:25 & 7:00 AM
Mincha / Maariv:	7:30 PM
Next Shabbos - ראה - Shabbos Mevorchim	
Candle Lighting:	7:18 PM
Mincha Erev Shabbos:	6:00 & 7:25 PM

Young Israel of Hancock Park

ערב
כ' אב - August 12, 2017

To find out the status of the Eruv,
please visit: www.laeruv.com
or call 1-877-ERUV-INFO
before Shabbos

Upcoming Shul Simchos & Events

**Hachnassat Sefer Torah
Avraham & Victoria Englanoff**
Sunday, August 13, 2017

**Meir Mordechai Zheutlin
Bar Mitzvah**
Parashas Shoftim
Shabbos, August 26, 2017

Eli Kroll Aufruf
Parashas Noach
Shabbos, October 21, 2017

Kroll/Zimmer Wedding
Thursday, October 26, 2017

To have your simcha or event listed here
please email kolenu@yihp.org

Guests & non-members can
donate through


paypal@yihp.org

Shul Contact Emails:

- president@yihp.org
- kolenu@yihp.org
- socialdirector@yihp.org
- gabbai@yihp.org

Mazel Tov to Moshe and Shifra Hager on the birth of a boy! Mazel Tov to the extended Hager, Freedman, Kornwasser, Ryzman, Fenig, and Usdan families.

**Shalom Zochor at the home of David and Judy Hager, 173 S. Hudson Ave.
Bris at YIHP Sunday morning after the 2nd minyan at 8:40 AM.**

Mazel Tov to Marilyn & Hymie Barber on the bar mitzvah of their grandson **Yechiel Ciment**. Mazel Tov his parents, Chana & Elie Ciment and the extended Barber, Ciment and Dorfman families.

Kiddush! Kiddush!

To wish tzeischem l'shalom to the Yarkoni family.

Sponsors for Seudah Shlishis this Shabbos are:

- **Johnny and Helene Zauderer** in memory of the yahrzeit of Hanna bas Moshe a"h, Helene's mother
- **Yossi and Erica Vago** in memory of the yahrzeit of Tolza bas Levy HaLevy a"h, Erica's mother

Please join the Englanoff Family for a Hachnassat Sefer Torah for Victoria and Abraham Englanoff. This will take place l"Y"H on Sunday August 13th, 2:00pm at the home of Gilat and Yossi Englanoff, 9561 Sawyer Street, Los Angeles 90035.

Table Talk - Parashas Eikev - Think Positive

By Moti Kest

In Parshas Eikev the passuk states “It shall be that if you forgot Hashem, your G-d.....” (8:19)

In the psicha to Esther Rabba, the Medrash says that the word “v’haya”, “it shall be” implies joy. If this is the case, how can forgetting Hashem be equated in any way with joy?

The Imrei Chaim interprets the pasuk homiletically. The word Sachoach”/Shchiach” has meanings other than to forget. Schiach can also mean “frequent” and “to be found”. Thus, the pasuk is interpreted in the following manner: if simcha/joy, as implied by the word “v’haya” is shchiach- commonly found- in your home and with you wherever you are; if it is a part of your life, then “tishkach”, you will find Hashem, your G-d. In order to establish a relationship with Hashem, one should have a joyful outlook.

In an alternative exposition, Harav Baruch m’Mezboz, z”l explains that there are two ways a person sins. A person may fall into the grasp, of the yetzer hara. He cannot release himself; he has sinned. While he is to be criticized, he nevertheless has the opportunity to perform teshuvah. There is, however, the one who takes great pride in his rebellion, who actually manifests joy when he sins. Such a person has rejected Hashem; he does not deserve to be forgiven. “V’haya” it shall be- if you forget Hashem, in such a manner that is “v’haya”, full joy- if one takes pride in his iniquity and enjoys his act of transgression, then there is little hope for his return. Teshuvah comes from feeling remorse. We are given a chance to come back as long as our teshuvah is accompanied with feelings of remorse and not manifestations of joy.

Manna From Heaven

By Rabbi Yissachar Frand

The One Who feeds you manna in the desert...in order to test you. (Devarim 8:16)

Everyone knows that life is a test. We struggle to make a living, to raise our children, to build up our communities. Nothing comes easy, and our test is to deal with the hardships and frustrations in the best way possible.

But what if our livelihood were served up to us on a silver platter? How wonderful that would be! No more worries about how to pay for the children’s tuition or the new roof. What if everything we needed came to us like manna from heaven? Would we consider this a test? Hardly. We would consider it a blessing. The Torah, however, seems to say otherwise.

No sooner had the Jewish people come forth from Egypt that they complained (Shemos 16:3), “If only we had died by the hand of God in the land of Egypt when we were sitting beside the fleshpots, when we ate our fill of bread; now you have brought us out into the desert to let the entire congregation starve to death.”

“Behold, I will rain down bread from the heavens on you,” Hashem replied (ibid. 16:4). “The people shall go out to collect their daily portion every day, in order to test whether or not they will follow My Torah.”

The commentators wonder what kind of test this is. What could be better than having everything you need delivered to your doorstep every day? This is a test? This is a blessing!

Rashi explains that Hashem was referring to the laws that govern the manna. One could not store away any manna for the next day. One had to collect a double portion on Friday. And so forth. This was the test. Would the Jewish people observe the laws of the manna scrupulously?

This test is also mentioned in Parashas Eikev, “The One Who feeds you manna in the desert...in order to test you.” Sforno explains that the test is to see if the Jews would still follow the Torah when they do not have to worry about their livelihood.

Yes, there is a great test in “bread raining down from heaven.” Affluence without effort is a dangerous thing. It comes with a great amount of leisure time and freedom of action. What do we do with that leisure time and that freedom of action? Do we use our leisure time and freedom of action to taste the forbidden? This is the great test of the manna.

We are all aware of the test of poverty. We are all aware of the trials and tribulations of being poor. However, says Sforno, affluence also comes with great temptations. It puts a tremendous responsibility on a person. This is the test of the manna, and it is the test for many Jews in these affluent times.

The Chovos Halevavos writes in Shaar Habitachon that one of the reasons people, unlike birds and animals, must make a great effort to earn their livelihood is to control the yetzer hara. If we had too much time on our hands, we would be unable to resist the temptations he puts before us. As it is, we are either too busy or too tired most of the time. And even then it is a struggle to resist temptation.

The Maggid of Mezritch once said that when people face troubles, sickness or mortal danger, Heaven forbid, they all become religious. They all come to shul. They pray fervently. They say Tehillim with tears streaming down their cheeks. They give charity generously. But when things are going well, when they are going wonderfully, do they give much thought to the Almighty? This is the test of the manna.