

קולנו Kolenu בס"ד

Shabbos - Rosh Chodesh - נ"ה	
Candle Lighting:	5:54 PM
Mincha Erev Shabbos:	6:00 PM
The Rav's Parasha Shiur:	8:00 AM
Shacharis:	7:30, 8:45 & 9:00 AM
The Rav's Daf Yomi:	4:10 PM
Rabbi Dr. Agatstein's Daf Yomi:	4:10 PM
The Rav's Navi Shiur:	5:10 PM
Mincha:	5:40 PM
Shabbos Ends / Shabbos Ends - רבינו תם :	6:57 PM / 7:24 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:	9:51 AM / 10:46 AM
Shacharis Sunday:	6:25 & 8:00 AM
Shacharis Mon:	6:15 & 7:00 AM
Shacharis Thurs:	6:20 & 7:00 AM
Shacharis Tues, Wed & Fri:	6:25 & 7:00 AM
Mincha / Maariv:	5:55 PM
Next Shabbos - לך לך	
Candle Lighting:	5:47 PM
Mincha Erev Shabbos:	5:55 PM

Young Israel of Hancock Park
נ"ה
 October 21, 2017 - א' חשוון

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

Upcoming Shul Simchas & Events

Kroll/Zimmer Wedding
Thursday, October 26, 2017

The Shabbos Project
Shabbos, October 28, 2017

Noah Stone Aufruf
 Parashas Chayei Sarah
Shabbos, November 11, 2017

Stone/Krumholtz Wedding
Tuesday, November 21, 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

Thank you to **Miriam Lax** and **Ronnie Abrams** for coordinating, setting up, and tending to both kiddushim during Simchas Torah. Your efforts are greatly appreciated.

Mazel Tov to **Michael and Michele Boldt** and to **David and Orly Shadovitz** on the engagement of their children, Sigal and Tani. Mazel Tov to the extended Boldt and Shadovitz families.

Breakfast!

The Rosh Chodesh breakfast (Friday, erev Shabbos, after the 2nd minyan) is sponsored by Zvi Ryzman, Yossie Kahan, Dr. Harold Katz, and Elie Marciano.

Mickey and Shelly Fenig invite the entire kehilla after the meal for an Oneg Shabbos with R' Motta Frank at their home, 173 S Formosa Ave.

Mazel Tov to Shmulik and Beverly Kroll on the aufruf and upcoming marriage of their son Eli to Lexi Zimmer of Monsey, NY. Mazel Tov to Lexi's parents, Robert and Elizabeth Zimmer, and to the extended Kroll, Rand, and Zimmer families.

Kiddush! Kiddush!

The Kroll family invites the entire kehilla to join them for kiddush in honor of Eli's aufruf.

Dr. Leila Bronner's Shabbat Shiur starts this Shabbos at 5:00 PM at 180 N Las Palmas Ave. Future shiurim will be on the first Shabbos of the month: November 4th, December 2nd, and so on.

Next Shabbos, the shul will be participating in The Shabbos Project in partnership with LAJ. We look forward to a delightful and inspiring Shabbos, but we need your help! If you are able to help host our Shabbos guests with either sleeping or meals, please contact **Shelly Fenig** sfenig@aiibeauty.com 323-333-3677, **Chanie Heyman** sweetjerusalem@gmail.com 718-710-6229, or **Elimor Ryzman** elimorg@aol.com 323-695-7636. Thank you!

Where Does It Say I Must Arrive On Time?

By Rabbi Yissocher Frand

Upon emerging from the Teyva after the flood, Noach planted a vineyard. The Torah uses the words “VaYachel Noach” [9:20], which is commonly translated as “Noach began”. However, Rashi comments that the word VaYachel alludes to the fact that Noach debased himself — he made himself profane (chullin) — by planting the vineyard immediately upon leaving the Teyva. This very same Noach, who at the beginning of the parsha is described as righteous and perfect (Tzadik, Tamim), experienced a spiritual descent and is described as “a man of the earth”. Wine should not have been the first crop that he planted. It marked an inauspicious beginning to life back on dry land.

The Seforno explains that there was no crime in planting a vineyard; it just was not the most appropriate thing for a person such as Noach to do. The descent, from the spiritual heights of a “Tzadik, Tamim”, to the mundane level of a common man, often starts just this way. It does not begin with a dramatic action that throws away every value he has ever stood for. It begins with an act which is merely not esthetically appealing (‘nisht shein’ in Yiddish) for a person of his caliber.

Rav Henoch Leibowitz references a famous comment of the Maggid Mishneh. The Maggid Mishneh comments that the mitzvah “You shall do that which is right and proper (haYashar v’haTov)” [Devorim 6:18] is a mandate to act ‘properly’.

Sometimes, when a person is told that the Torah requires him to act in a certain fashion, his response is “Where does it say so?” Where does the Torah say that one is not allowed to do such and such? Where is it recorded in Shulchan Aruch that this is forbidden? The answer to that question is this very pasuk [verse]: “You shall do that which is right and proper”. The Maggid Mishneh explains that the Torah can not explain the details, says. The definition of what is correct and proper can change. The Torah was given for all times and all places. The details

of “haYashar v’HaTov” can change from time to time and from place to place. There is no one finite way of being a ‘mensch’ (a person who behaves morally and ethically), but the obligation to be a ‘mensch’ is constant. It is a positive Biblical command.

Planting a vineyard at this particular point in history was not specifically a crime, but it was certainly not the right and proper activity for Noach to begin with immediately upon descending from the Teyva.

A dental hygienist recently told me: “I have many religious patients. They make appointments and then they just stroll in here whenever they want. Fifteen minutes late, twenty minutes late. I only allot a half-hour per patient. If a patient comes in twenty minutes late, it ruins the entire day’s schedule and I suffer for it the whole day.”

Where does it state in Shulchan Aruch that one must be on time to his appointment with the dental hygienist? It is not mentioned in Shulchan Aruch. Why is it not mentioned in Shulchan Aruch? It is not mentioned because it is an explicit Biblical command! There are many things not mentioned in Shulchan Aruch because they are explicitly mentioned in the Torah. The mitzvah is “You shall do that which is right and proper”. The mitzvah is colloquially called “Be a mensch!” A mensch does not come 20 minutes late to an appointment, without apologizing, as if nothing happened!

This is the meaning of the Maggid Mishneh’s comment. People did not go to dental hygienists in the time of the Maggid Mishneh. Therefore the Torah could not say and the Shulchan Aruch could not legislate that there is a positive command to appear promptly for your appointment with the dental hygienist. The details of the mitzvah change. But one thing does not change — one needs to be a mensch! This is constant.