

קולנו Kolenu

בס"ד

Shabbos Mevorchim - תולדות	
Candle Lighting:	4:30 PM
Mincha Erev Shabbos:	4:35 PM
The Rav's Parasha Shiur:	8:00 AM
Shacharis:	7:30, 8:45 & 9:00 AM
The Rav's Daf Yomi:	After Maariv
Rabbi Dr. Agatstein's Daf Yomi:	After Maariv
The Rav's Navi Shiur:	3:45 PM
Mincha:	4:15 PM
Shabbos Ends / Shabbos Ends - רבינו תם:	5:33 PM / 6:00 PM
Weekday	
The Rav's Daf Yomi:	30 min before first minyan
Rabbi Dr. Agatstein's Daf Yomi:	8:30 AM Sun 8:00 PM Mon-Wed 9:00 PM Thurs
Last Time for Shema/Tefillah for This Week:	9:03 AM / 9:55 AM
Shacharis Sunday (Rosh Chodesh):	6:00 & 8:00 AM
Shacharis Mon & Thurs:	6:15 & 7:00 AM
Shacharis Tues, Wed & Fri:	6:25 & 7:00 AM
Mincha / Maariv:	4:35 PM
Next Shabbos - וי"א	
Candle Lighting:	4:27 PM
Mincha Erev Shabbos:	4:35 PM

Young Israel of Hancock Park

תולדות

כ"ט חשוון - November 18, 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

Stone/Krumholtz Wedding
Tuesday, November 21, 2017

OU Torah Weekend
Thurs. Nov 30 – Sun. Dec 3, 2017

Emeth/Cohen Wedding
Tuesday, December 26, 2017

Eli Gordon Bar Mitzvah
Parashas Vayechi
Shabbos, December 30, 2017

Boldt/Povarsky Wedding
Tuesday, January 9, 2018

Boldt/Shadovitz Wedding
Sunday, January 21, 2018

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 Rabbi Dr. David and Debbie Fox on the birth of a granddaughter, Sorah. Mazel Tov to the proud parents, Rabbi Uri and Chava Fox of Passaic.

Mazel Tov to David and Sharon Altschuler on the engagement of their son Avi to Dina Osherovitz. Mazel Tov to Dina's parents, Reuven and Sara Osherovitz of Monsey.

Mazel Tov to George and Shoshana Mann on the engagement of their granddaughter Ahuva Vann to Yitzi Lebovics of Chicago. Mazel Tov to the extended Vann, Lebovics, Mann, Saltz, and Elefant families.

Mazel Tov to Jacky Remer on the birth of a great granddaughter, a granddaughter to Rebecca and Sammy Alexander and a daughter to their children Elisheva and Gavriel Mayerhoff.

Mazel Tov to Abraham and Victoria Englanoff on the birth of a great grandson. Mazel Tov to the proud parents, Jonathan and Dorit Adler.

Mazel Tov to Simon and Daniella Stone on the upcoming marriage of their son Noah to Devora Leah Krumholtz of Edison, NJ. Mazel Tov to Devora Leah's parents, Dr. Ira and Juliet Krumholtz, and to the extended Stone, Krumholtz, and Silverman families.

Kiddush! Kiddush!

The Zheutlin and Arnstein families invite the entire kehilla to join them for kiddush after davening in honor of their daughter / granddaughter Sara Rivka, aka Rikki.

Rosh Chodesh Breakfast!

The Rosh Chodesh breakfast on Sunday will be after the 2nd Minyan and is sponsored by Nachi Silverman.

There will be an OU Torah Weekend from Thursday, November 30th through Sunday, December 3rd.

YIHP will be hosting Mr. Moishe Bane, President of the OU, as our Scholar-in-Residence.

Yeshiva University is proud to honor Rabbi Meir Goldwicht with the Presidential Medallion at its 93rd Annual Chanukah Dinner on December 3rd. For participation opportunities, please visit www.yu.edu/Ravgoldwicht. All donations made in his honor will be recognized in a special tribute book gifted to Rav Goldwicht.

The shul will be having a Chanukah Mesiba on Wednesday, December 13th, the 2nd night of Chanukah, from 6:00 PM to 8:00 PM at the shul.

Sponsors for Seudah Shlishis this Shabbos are:

- **Rabbi Yaakov and Rebbitzin Frume Krause** in memory of the yahrzeit of Yechezkel Shraga ben Shalom a"h, the Rav's father.

The Hidden Character of Yitzchak

By Rabbi Yosef Kalatsky

Unlike Avraham, whose life and character are well chronicled by the Torah, we find that the Torah does not provide us with this level of detail about Yitzchak's life. Yitzchak remains an unknown individual who is presented by the Torah as the object of the Akeidah. The Torah does not tell us if Yitzchak was in agreement with the Akeidah or if he was forced to participate. We are told that Yitzchak is deceived by his son and misled by Yakov in order to receive the blessing of the birthright which was intended for Esav. The Torah conceals the true nature of Yitzchak. Chazal refer to Yitzchak as the olah temima, "the unblemished offering". Yitzchak is also referred to as the kodshi kadoshin, "the holy of holies". The Torah however does not explicitly reveal Yitzchak and his many qualities.

Yitzchak's eyesight was impaired in his old age. The Torah states clearly that Rivka understood Esav's character yet she did not reveal this knowledge to Yitzchak. It would seem that she should have told her husband about Esav. Why did Rivka choose to conceal this information not to do this? Another question arises – how did Rivka know Esav better than Yitzchak? How did she gain this special insight and not Yitzchak?

The Torah refers to Esav as a person with the greatest power of deception. He was able to have the appearance of a Torah sage while at the same time being evil to the core. One may posit that Rivka understood Esav from her personal experience with her brother who was also a deceptive and deceitful person. The Torah, however, explains that Rivka gained this understanding of Esav's character in a specific manner. When Rivka was pregnant with Yakov and Esav she had great difficulty with her pregnancy. Rivka experienced painful jolting and movements within her womb that caused her to seek out Hashem. The Torah tells us that she went to Shem for clarification. He informed her that in her womb were two great nations – one that epitomizes holiness and the other evil. When Esav was born she understood that Esav epitomized evil and that he would readily deceive her as well as Yitzchak. She knew this because Shem explicitly told it to her. The question is why did she ask Shem? We know that Avraham and Yitzchak were greater prophets than Shem; yet, she received the prophecy from Shem.

The fact is Rivka had gone first to Avraham and Yitzchak concerning her difficult pregnancy but neither

had any understanding of her predicament. If Hashem revealed this prophecy to Shem and not to Avraham or Yitzchak evidently He did not want them to know Esav's true nature. From this, Rivka understood that Hashem wanted to conceal this truth from Avraham and Yitzchak. We learned earlier that Hashem promised that Avraham would pass away in "a good old age" without being exposed to the realization of Esav's evil nature. This is why Hashem did not reveal this to Avraham. Hashem needed to keep Esav's nature hidden from Yitzchak because he would have been cursed by Yitzchak and not considered for the blessings. Rivka understood that she was not permitted this to communicate this knowledge to Avraham or Yitzchak because Hashem wished to conceal this from them.

The Ohr Ha' Chaim explains to us that the Torah reveals Yitzchak's character through one Hebrew letter. This week's parsha begins with V'Aile toldos Yitzchak v'Avraham "And these are the offspring of Yitzchak son of Avraham..." The Torah could have omitted the letter vav in the beginning of the pasuk. However, the Torah is telling us through this vav, which is a connecting letter, that Yitzchak was the equivalent of his father Avraham. Just as Avraham's life and character was explicitly outlined in the Torah, Yitzchak is a continuation of Avraham. The question to ask is, if the Torah reveals Avraham in detail why would it not depict Yitzchak?

The answer is that we can all understand the characteristic of chesed, "kindness", which was personified through Avraham. Yitzchak, however, represented the attribute of din, "judgment". He was completely dedicated to self-perfection. He was the "unblemished offering". How could we even begin to understand or conceptualize someone at this level? It would be similar to attempting to understand an angel, which is impossible to comprehend, through textual description. The Torah therefore simply states V'Aile - he was equivalent to Avraham. Even though Yitzchak's focus was the attribute of "judgment" while Avraham was "kindness", they were equivalent of one another. Since we could not be able to comprehend Yitzchak's characteristic, the Torah only alludes to his status through the letter vav.