



קולנו Kolenu

בס"ד



Erev Succos (Wednesday)	
Shacharis:	6:25 AM & 7:05 AM
Rabbi Krause's Daf Yomi:	5:40 AM
Rabbi Dr. Agatstein's Daf Yomi:	4:30 PM by Zoom
Prepare an Eruv Tavshilin!	
Succos, Day 1 (Wed Night/Thurs)	
Candle Lighting Wed Night:	5:59 PM
Mincha Wed Erev Succos: <i>Rabbi Yanki Inzlicht (Kest) will speak between Mincha and Maariv</i>	6:05 PM
Shacharis:	7:30 & 9:00 AM
Both Daf Yomi Shiurim:	5:00 PM
Mincha: <i>Rabbi Dr. Ernie Agatstein will speak between Mincha and Maariv</i>	6:00 PM
Succos, Day 2 (Thurs Night/Fri)	
Candle Lighting Thurs Night:	Not before 7:01 PM
Shacharis:	7:30 & 9:00 AM
Both Daf Yomi Shiurim:	5:05 PM
Mincha Erev Shabbos:	6:05 PM
Shabbos Chol HaMoed	
Candle Lighting Friday Night	5:56 PM (but not before 5:05 PM)
The Rav's Father's Parasha Shiur: <i>Rabbi Jeffrey Segelman</i>	8:00 AM
Shacharis:	7:30 AM, 9:00 AM, & 9:30 AM (Teens)
Early Mincha:	2:00 PM
Both Daf Yomi Shiurim:	4:45 PM
Mincha:	5:45 PM
Maariv:	6:44 PM (15 min before Shabbos ends)
Shabbos Ends:	6:59 / 7:26 PM רבינו תם
Chol HaMoed (Sunday-Tuesday)	
Rabbi Krause's Daf Yomi:	7:10 AM Sun, 5:45 AM Mon & Tues, in shul and on Zoom
Shacharis: * Earliest time to don tallis/tefillin: Sun: 6:10 AM, Mon & Tues: 6:12 AM	6:15, 7:00 & 8:00 AM
Last Time for Shema/Tefillah All Week:	9:49 / 10:45 AM
Mincha / Maariv:	6:00 PM (Recite Krias Shema after 6:51 PM)
Late Maariv:	8:00 PM Monday and Tuesday

Young Israel of Hancock Park

www.yihp.org

Rabbi Elan Segelman

סוכות

שבת זוה"מ סוכות

ט"ו-י"ז תשרי תשפ"ה

October 17-19, 2024

Call 1-877-ERUV-INFO to check on the status of the eruv before Shabbos

Upcoming Shul S'machos & Events

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

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Shul Contact Emails:

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

Mazel Tov to Leo and Roz Eschwege on the birth and naming of their great-granddaughter Tzipora Gruenebaum. Mazel Tov to parents Yakov and Dina Grunebaum, grandparents Devora Gruenebaum and Yoini and Esther Rochel Shields of Toronto, and all the aunts, uncles, cousins, and extended family.

Kiddush!

Yossi and Erica Vago are sponsoring kiddush in commemoration of the yahrzeit of Levi Shmuel ben Michael a"h, Erica's brother.

Sponsors of Seudah Shlishis are:

- **Joseph and Freida Kahan** in commemoration of the yahrzeit of Moshe Leib ben Eliezer a"h, Frieda's father.
- **Yossi and Erica Vago** in commemoration of the yahrzeit of Levi Shmuel ben Michael a"h, Erica's brother.

Parking enforcement will be relaxed for Succos from 1 PM Wednesday, October 16th until 1 AM Sunday, October 27th(!)

The neighborhood coyotes are a danger to children and pets. Be sure not to leave food or crumbs in or near your succah.

There will be Groups on both days of Yom Tov and on Shabbos.

The shul will be selling aliyas over Yom Tov.

Men & boys are invited to the Segelman succah (127 N Highland) for a Simchas Beis HaShoeva on Monday, Oct 21, 8 PM. See flyer.

Order your Hoshana bundles at <https://tinyurl.com/yihp-hoshanos-5785>. Enter your name and the quantity. That's it; don't save it. Direct questions / complaints to leo@jisp.cc

Join YIHP in learning Mishnayos for the neshamos of our brothers and sisters who were killed this past year. We will make a Siyum HaShas in their memory in Shul on Simchas Torah. Sign up at <https://tinyurl.com/yihp-mishnayos>.

Joe Adler is at Garden of Palms, 1025 N. Fairfax Ave, and would appreciate your visit. His number is 323-938-6184.

A Fresh Start - Rabbi Yochanan Zweig

"You shall take for yourselves on the first day..." (23:40)

The Tur records an Ashkenazi custom of fasting on erev Rosh Hashanah.¹ He cites a Midrash which asks why the Torah identifies the time for taking the lulav as "the first day" - isn't it the *fifteenth* of the month? The Midrash concludes that the first day of Succos is "rishon l'cheshbon avonos" – "the first day for the accounting of our sins", and therefore Succos is identified as "yom harishon."

The Midrash offers this parable: The king marched against a city that owed him a large sum in taxes. A delegation of community elders got the king to discharge a third of the debt, but the king continued his march. A second delegation, this one comprised of common folk, convinced the king to discharge another third of the debt, but still he marched. Finally, all of the residents met the king at the city gates to plead with him. Moved, the king discharged the remaining third of the debt. Similarly, the Jewish people amass a large number of sins throughout the year. On erev Rosh Hashanah the men of distinction fast and Hashem absolves the nation of a third of its sins. During the aseres y'mei teshuva, another third of the sins are absolved. The entire nation fasts on Yom Kippur, absolving them of their remaining transgressions. With the onset of Succos a new account of sins for the year begins.

But why is Succos, rather than the day immediately following Yom Kippur, identified as the "first day for the new accounting"? Furthermore, Succos appears to play no part in Bnei Yisroel's atonement. Why does the Midrash extol the virtue of Succos?

The Beis Yosef asks why the fast on erev Rosh Hashana has the same efficacy as the fast of Yom Kippur, the holiest day of the year, with each one discharging a third of all sins.²

The Bach notes that there are three chapters concerning aspects of Succos recorded in the Torah: sitting in the Sukkah, bringing the festive offerings, and taking the four species. Why does the Torah specifically choose the chapter dealing with the four species to relate the message that Succos is the "first day for the new accounting"?

It is a mistake to think that Hashem forgives us only because of His great benevolence. His absolution is not a crutch upon which we can continuously rely to discharge our irresponsible behavior. Rather, we are given a respite so that we can return to being functioning members of society, unburdened by our great number of transgressions. If we fail to view atonement in this manner, instead of being a tool which allows us to become responsible for our actions, it will have the opposite effect, breeding irresponsibility.

Although erev Rosh Hashanah and Yom Kippur discharge the same amount of sin, there's a difference. After Rosh Hashanah a person is still responsible for a portion of his sins. On Yom Kippur, when *complete* absolution occurs, the danger of misusing atonement is greater, and only a day such as Yom Kippur can afford such a service to the Jewish people.

For atonement to be complete it must be accompanied by the acceptance of responsibility for our actions. Succos is the time when new responsibilities are placed upon us and therefore serves as the test of our commitment. Consequently, Succos is identified as "the first day for the accounting of our sins".

The Ran cites the Yerushalmi which disqualifies a dried-out lulav based upon the verse "lo hameisim yehallelu kah" – "the dead cannot praise Hashem".³ The lulav is a symbol of freshness and vitality, reflecting the new lease on life that we have gained following Yom Kippur. We therefore use the lulav as the tool to praise Hashem for His beneficence. The Torah most appropriately delivers the message concerning the beginning of a new accounting in the chapter of the four species which symbolize this concept.

1. *Orech Chaim* #582, 2. *Ibid*, 3. *Sukkah* 29b

Kolenu Divrei Torah are dedicated in loving memory of our dear friend Joey Rhein - Chaim Yosef ben Ahron Aryeh a"h

Shiur	Zoom link (or call in: 669-900-6833)	Zoom code
Rabbi Krause's Daf Yomi	https://zoom.us/j/176880585	12345
Rabbi Dr. Agatstein's Daf Yomi & Navi	https://zoom.us/j/3530801275	544663