

Kolenu בס"ד

Shabbos	
Candle Lighting:	7:06 PM (but not before 6:02 PM)
Mincha Erev Shabbos:	5:50 / 7:15 PM
The Rav's Parasha Shiur (R' Shai Samet):	8:15 AM
Shacharis:	7:30 AM & 9:00 AM
Early Mincha:	2:00 PM
Rabbi Dr. Fox's Rambam Shiur:	5:50 PM
Rabbi Krause's Daf Yomi:	5:50 PM
Mincha:	6:50 PM
Maariv:	5:53 PM (15 min before Shabbos ends)
Shabbos Ends:	8:08 / 8:35 PM - רבינו תם
Rabbi Dr. Agatstein's Daf Yomi:	9:00 PM Motzei Shabbos on Zoom
Weekday	
Kollel Boker	6:30-8:00 Sun, 5:45-7:00 AM Mon, in shul and on Zoom
Rabbi Krause's Daf Yomi:	7:10 AM Sun, 5:30 AM Mon-Fri, in shul and on Zoom
Shacharis:	6:20 & 8:00 AM Sun 6:10 & 7:05 AM Mon, Thurs 6:20 & 7:05 AM Tues, Wed, Fri
Last Time for Shema/Tefillah All Week:	9:39 / 10:44 AM
Mincha / Maariv	7:05 PM (Recite Krias Shema after 8:00 PM)
Rabbi Dr. Agatstein's Daf Yomi:	7:30 PM Sun-Thurs; 3:00 PM Fri; all Zm
Other Shiurim	
Rabbi Dr. Agatstein's Navi Shiur:	8:00 PM Sunday on Zoom
Semichas Chaver Program	7:15 PM Monday at the shul
The Rav's Hilchos Shabbos Shiur for Women:	11:00 AM Tuesday, 156 S Citrus Ave.
The Rav's Chabura:	9 PM Wed, 127 N. Highland Ave.
Women's Chabura on Kedushas Shabbos:	10:00-10:30 AM Thursday at the shul
Next Shabbos - פ' נצבים-ויילך	
Candle Lighting Friday Night	6:56 PM (but not before 5:55 PM)
Mincha Erev Shabbos:	5:45 / 7:05 PM

Young Israel of Hancock Park

www.yihp.org

Rabbi Elan Segelman

פ' כי תבוא

Pirkei Avos Perakim 3 & 4

ט"ז אלול תשפ"ו

August 28-29, 2026

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

Donate through ShulSpace

<https://tinyurl.com/shulspace-yihp>

Shul Contact Emails:

- rabbi@yihp.org
- president@yihp.org
- kolenu@yihp.org
- admin@yihp.org

Mazel Tov to Avivya and William Stohl on the bar mitzvah of their grandson Ariel Tzvi.
Mazel Tov to proud parents Dr Hindi and Rabbi Adir Posy.

The Hashkoma Minyan's halacha shiur topic is:

"Nein to Nine or Won to One: Can You Force a Tenth Man to Join a Minyan Instead of Learn?"

Kiddush!

Kiddush is sponsored by **Uri and Efrat Zisblatt** in commemoration of the yahrzeit of Fishel Yitzchok ben Shmuel a"h, Uri's father.

There will be both Boys and Girls Groups this Shabbos.

Sponsors of Seudah Shlishis are:

- **David and Ahuva Goldstein** in commemoration of the yahrzeits of Avrohom Leib ben Kalman a"h, Leah bas Yisroel a"h, Avrohom Dov ben Aharon Zev HaLevi a"h, and Gitel Rivkah bas Dovid HaLevi a"h, David's grandparents, and the entire shtetl of Ershvelick, Lithuania.
- **Mira and David Zeffren** in commemoration of the yahrzeit of Ben Tzion ben Ephraim a"h, Mira's father.
- **Michael and Suri Kest** in commemoration of the yahrzeit of Chaya bas Zvi HaLevi a"h, Michael's mother.

Please reserve seats for Rosh Hashana / Yom Kippur by Sept. 1st by filling out the form at <https://tinyurl.com/yihp-5787-rh-yk>

The Rav will be giving the next **Ellen Gracie Women's Shiur** at YIHP at 10:30 AM on Wednesday, September 2nd.

The 6 mitzvos in this week's parsha are, according to the Rambam:

272. To read the Torah portion pertaining to the presentation of the first fruits - Dev. 26:5

269. To read the confession of tithes every fourth and seventh year - Dev. 26:13

262. Not to spend Ma'aser Sheni redemption money on anything but food, drink, or ointment - Dev. 26:14

263. Not to eat Ma'aser Sheni while impure - Dev. 26:14

264. A mourner on the first day after death must not eat Ma'aser Sheni - Dev. 26:14

11. To emulate His ways - Dev. 28:9

Blessed Fruits

Rabbi Immanuel Bernstein

בָּרוּךְ פְּרִי בִטְנֶךָ וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֶמְתְּךָ

Blessed shall be the fruit of your womb and the fruit of your land and the fruit of your animals (Dev. 28:4)

The Midrash comments¹ on the different “fruits” mentioned in the pasuk:

הַקִּישׁ פְּרִי אֲדָמָה לְפְרִי הַבֶּטֶן, לֵאמֹר לָךְ מֵה פְּרִי אֲדָמָה צְרִיכָה עִשּׂוּר, אִם פְּרִי בִטְנֶךָ צְרִיכִים עִשּׂוּר – וְזוֹ הַמִּלָּה

The pasuk equates the fruit of the land with that of the womb, to tell you that in the same way that the fruit of the land needs to be tithed, so, too, does the fruit of the womb – this refers to the milah.

The Meshech Chochmah explains that the background to the Midrash's statement is the fact that the terms in the pasuk appear out of order, for first it mentions the womb (i.e. human life), then land, and then animals. We would have expected animals to be mentioned before land!² To this, the Midrash responds that the fruit of the land has been placed directly after the fruit of the womb in order to teach us that they are similar, i.e. that they both need to be “tithed.”

How is milah considered to be a form of maaser? The Meshech Chochmah explains that this is based on a statement of Chazal³ elsewhere that there are ten “shalitim,” powerful or influential limbs of the body: the hands, the feet, the eyes, the ears, the mouth, and the organ upon which milah is performed. Since the milah is performed on *one* of the body's *ten* shalitim, the Midrash informs us that it has the qualities of the mitzvah of maaser.

But why should this lesson necessitate altering the intuitive order of the terms in the pasuk? Doesn't the fruit of one's animals also need to be tithed? The Torah says that one of every ten newborn animals must be sanctified and brought as a korban – known as maaser beheimah! Is the tithing of a child through milah more similar to the tithing of produce than to that of animals?

The answer, says Meshech Chochmah, is yes, it is.

Prior to being tithed, produce is forbidden for consumption. As such, the maaser affects not only the tenth that is tithed, but also rectifies the other nine parts. This is not the case with regards to the maaser of animals. Although there is a mitzvah to offer the tenth as a korban, it does not affect the other nine, for they are permitted for consumption even prior to being tithed.

In comparing the maaser of milah specifically to that of produce, the pasuk is informing us that this form of “maaser” is one which affects and elevates the entire body, raising the status of the child. The Meshech Chochmah quotes the Terumas Hadeshen⁴, who demonstrates this idea from the halachah that a newborn Kohen is not allowed to have Terumah oil applied to him prior to him having undergone milah, for the milah effects a change in his status.

We understand that the mitzvah of milah is not only a form of maaser, similar to the maaser of produce, and hence the pasuk juxtaposes the two.

1. Devarim Rabbah 3:5 2. See e.g. Devarim 7:13 3. Nedarim 32b 4. Siman 265 5. Shabbos 106a

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
Kollel Boker (Rabbi Altusky)	https://us02web.zoom.us/j/81549453441	kollel