



Tefilla Notebook

20 Tishrei • Chol Hamoed Sukkot

October 14-15, 2022

Steven Dorfman, President

Rabbi Pini Dunner, Senior Rabbi

Nati Bar-Am, Chazan

SHABBAT SCHEDULE

FRIDAY, OCTOBER 14

CANDLELIGHTING: 6:02PM
MINCHA/KABBALAT SHABBAT: 6:05PM

SATURDAY, OCTOBER 15

GEMARA SHIUR: 8:15AM
SHACHARIT: 9:00AM
PIRKEI AVOT SHIUR: 5:45PM
MINCHA: 6:10pm
MAARIV: 7:00pm
SHABBAT ENDS: 7:04pm

WEEKDAY DAVENING TIMES

	Shacharit	Mincha/Maariv
Sun	8:00am	6:00pm
Wed, Thu	7:00am	6:00pm
Friday	7:00am	5:55pm

SEE PAGE 2 FOR SHEMINI ATZERET & SIMCHAT TORAH TIMES

Welcome YU Students

Danny Srulowitz
Ethan Schechter
Eli Sudwerts
Gavi Domsky
Ari Needle

Thank you to those who have donated,
we are \$11,000 away from our goal of
\$36,000



THANK YOU

Susan Graysen

for sponsoring Rabbi Dunner's D'var
Torah episode in memory of her
mother,

Ruth Kahnowitz Davidoff, Ruth bat
Moshe yona HaCohen a"h,
whose yahrtzeit is on the
19th of Tishrei

Dear Members & Friends,

There is a maxim in Jewish ritual law which prohibits mixing two distinct expressions of joy, a rule known as "Ein Me'arvin Simcha Besimcha."

This means, for example, that weddings are proscribed during chol hamoed, so as not to eclipse the joy of the festival.

And yet, Simchat Torah, which is not mentioned anywhere in the Hebrew Scriptures, has been superimposed onto the festival day of Shmini Atzeret.

Surely by conflating Shmini Atzeret with Simchat Torah we are diluting the joy of a mandated festival day? It seems odd, at best, that this paradox has been enshrined in our calendar.

Before trying to unlock this puzzle, let me explain our obligation to be joyful on festival days. Each of our festivals has particular requirements, put there to direct our celebration. On Pesach we eat matza, maror, and the lamb sacrifice; Shavuot has the special offering of bikkurim and the festival showbread; on Sukkot we wave the Arba Minim (four species), and reside in a Sukka.

All of these obligations share one objective – to remind us why we are celebrating the festival so that we can experience the appropriate joy and happiness. Strangely enough, Shmini Atzeret seems to have no mitzvah to call its own, and there is no indication in the Torah to tell us what we are expected to use as the trigger for joy.

The Talmud (Sukkah 55b) notes that seventy separate sacrifices were offered at the Temple over Sukkot, corresponding to the "seventy nations of the world." On Shmini Atzeret, however, there was only one offering, "corresponding to the one [chosen] nation."

While the non-Jewish world seemingly has a role to play throughout the festival of Sukkot, on Shmini Atzeret only the Jewish nation is the focus, and we are only required to bring a solitary offering. The joy and happiness of Shmini Atzeret is more self-contained, without any need for accessories and artificial enhancements.

On each day of Sukkot we invite one of our illustrious biblical ancestors to join us in the Sukka – Abraham, Isaac, Jacob, Moses, Aaron, Joseph and David. Each one of these "ushpizin" guests represents our attempt to repair a particular characteristic we wish to remove from our identity, a trait that connects us to the nations of the world.

Similarly, on each day of Sukkot we wave the Arba Minim in six directions, protecting ourselves from damaging influences that can invade our space from every side.

And on the final day of Sukkot, Hoshana Rabba, as we hold the Arba Minim in our hands, we circle the Torah seven times, and implore God to protect us from any potential danger.

The explicit focus of Sukkot is to mitigate the threat to our viability from the unknown beyond, and the joy we experience on Sukkot directly correlates to our victory over every potentially damaging alternative. But on Shmini Atzeret we no longer seek protection; our safety is generated by the festival itself.

There is a beautiful Midrash in Yalkut Shimoni that gives us a powerful backdrop to the Shmini Atzeret festival: After the seven days of Sukkot are done, God says to Israel, 'now you and I will rejoice together', and when Israel hears this, they begin to praise God, saying (Ps. 118:24), הַיּוֹם עָשָׂה ה' נִגִּילָה וְנִשְׂמְחָה בוֹ - "this is the day that God has made, we will rejoice and be happy with it."

The Midrash goes on to say that the ambiguous pronoun "it" at the end of the verse is not a reference to the festival day; rather "it" refers to the Torah, which the Jews will use on that day to celebrate their unique relationship with God.

The joy of Shmini Atzeret is not associated with any historic event, nor are we required to perform a particular Mitzva. The joy of Shmini Atzeret is meant to reflect our relationship with and love of God's 'Torah'. The feeling of longing that we have for a loving, meaningful relationship with God transcends individual mitzvot, and instead encapsulates the whole Torah, along with everything it contains and imparts. It is about our love of God's word over and above the details of each Mitzva, and it is this aspect of our identity that distinguishes us from the other nations of the world, clarifying why Shmini Atzeret belongs exclusively to the Jewish nation.

Someone once shared a compelling insight with me about the dichotomy between Jewish penitence and the repentance processes prevalent in other religious faiths. Those who adhere to other religions are induced to repent out of fear for God's retribution; Jews cleanse themselves of sin so that they can renew the relationship they have with God, unencumbered by the baggage of iniquity and material distractions.

By the time we reach Shmini Atzeret we no longer need a specific mitzva. The clarity of our relationship with God is at its zenith, and we do not require a crutch to support it, nor a ladder to reach it.

That is why Shmini Atzeret is the perfect time to celebrate and dance with our precious Torah scrolls. People mistakenly believe that the reason for the Torah-oriented celebration on Shmini Atzeret is because this festival happens to coincide with the conclusion of our annual Torah reading cycle. In fact, exactly the opposite is true. We deliberately conclude and recommence the Torah on Shmini Atzeret because Shmini Atzeret is the most appropriate date in our calendar for this moment to occur.

Which means that dancing and singing with Torah scrolls on Shmini Atzeret is not the imposition of an intruding element of joy into the festival. As it turns out, Shmini Atzeret and Simchat Torah are identical – the ultimate celebration of our unique relationship with God.

Wishing you a Shabbat Shalom, Chag Sameach and a great week ahead, *Rabbi Pini Dunner*



Sisterhood Corner

October

We hope you are enjoying the happiness of gathering with family and friends in your beautiful Sukkot.

As we approach the last days of Sukkot – Hoshana Raba, Shemini Atzeret and Simchat Torah - let's celebrate the new beginnings.

Celebrate Simchat Torah with us!
Geshmak Hakafos led by

talmidim of Yeshiva University

Hakafot followed by dinner sponsored by

Nora Holtz, Rivka and Raphy Nissel

Monday, October 17th at 7:10 pm

Morning Hakafot

Tuesday, October 18th at 10:00 am

Our next YINBH Book Group read!

We will be reading

And After the Fire by Lauren Belfer

Winner of the National Jewish Book Awards

The book is available for purchase on Amazon

Our very own Vivian Dorfman recommended this novel.

Thank you Vivian!

Date and location TBD

Chag Sameach

&

Shabbat Shalom,

Cecile & Ruthie

Sisterhood Co-Presidents

YAHRTZEITS

Otto Schloss

Moshe ben Pinchas z"l

Father of

Stephen Schloss

Yahrtzeit - 22 Tishrei

David Theuer-Holtz

David ben Yosef Baruch z"l

Father of

Nora Holtz

Yahrtzeit - 24 Tishrei

Ronit Shacher

Ronit bat Eliyahu a"h

Sister of

Ruth Gaba

Yahrtzeit - 26 Tishrei

Asher Javaherian

Asher ben Meyer z"l

Father of

Vahid Javaherian

Yahrtzeit - 26 Tishrei

HAPPY BIRTHDAY

Shaina Stoll

Kayleen Javaherian

Zevi Hertz

Lee Samson

Luca Brenner

Sydney Fogelman

Mika Brenner

Robbie Schaeffer

Hillel Laks

Michael Halimi

Carl Levin

Jason Bayer

Sheri Schlesinger

Happy Anniversary

99 & Wendy Wallack

HOSHANA RABA, SHEMINI ATZERET & SIMCHAT TORAH TIMES

SHABBAT CHOL HAMOED

FRIDAY, OCTOBER 14th

CANDLELIGHTING.....6:02pm

KABBALAT SHABBAT....6:05pm

SHABBAT CHOL HAMOED

SATURDAY, OCTOBER 15th

GEMARA SHIUR.....8:15am

SHACHARIT.....9:00am

MINCHA.....6:10pm

SEUDAH SHLISHIT....6:30pm

MAARIV.....7:00pm

SHABBAT ENDS.....7:04pm

HOSHANAH RABBA

SUNDAY, OCTOBER 16TH

*SHACHARIT....8:00am

SHEMINI ATZERET

SUNDAY, OCTOBER 16TH

CANDLELIGHTING.....5:59pm

DON'T FORGET TO LIGHT YIZKOR CANDLE

MINCHA/KABBALAT YOMTOV....6:00pm

SHEMINI ATZERET

MONDAY, OCTOBER 17th

GEMARA SHIUR.....8:15am

SHACHARIT.....9:00am

YIZKOR.....10:30am

MINCHA.....6:05pm

MAARIV.....6:55pm

CANDLE LIGHTING NOT BEFORE 7:02 pm

HAKAFOT.....7:10pm

SIMCHAT TORAH

TUESDAY, OCTOBER 18th

SHACHARIT..... 9:00am

HAKAFOT..... 10:00am

KIDDUSH.....From 10:15am

MINCHA.....6:05pm

MAARIV.....6:55pm

YOM TOV ENDS.....7:00pm

PAUL FEDER Z"l GEMARA SHIUR

לע"נ פנחס אליהו בן

שמשון הלוי

Join Rabbi Dunner for his Gemara shiur on Shabbat and Yom Tov 45 minutes before Shacharit.



2020 and 2021 saw us visiting Sukkahs around the world virtually. Missed out the first time or want to relive the great times we had.

Visit

www.yinbh.org/sukkahhop

to watch the videos.