

# Tefilla Notebook

13 Tishrei • Parshat Ha'Azinu • Sukkot

October 7-8, 2022

Steven Dorfman, President

Rabbi Pini Dunner, Senior Rabbi

Nati Bar-Am, Chazan

## SHABBAT SCHEDULE

### FRIDAY, OCTOBER 7

CANDLELIGHTING: 6:11PM

MINCHA/KABBALAT SHABBAT: 6:15PM

### SATURDAY, OCTOBER 8

GEMARA SHIUR: 8:30AM

SHACHARIT: 9:15AM

PIRKEI AVOT SHIUR: 5:50 pm

MINCHA: 6:15pm

MAARIV: 7:05pm

SHABBAT ENDS: 7:06pm

## WEEKDAY DAVENING TIMES

	Shacharit	Mincha/Maariv
Sun	8:00am	6:10pm
Wed, Thu	7:00am	6:15pm
Friday	7:00am	6:05pm

SEE PAGE 2 FOR SUKKOT TIMES

## THANK YOU

**Raphy & Rivka Nissel**  
for sponsoring this  
week's kiddush lunch in  
honor of  
Rivka's mother  
**Ildiko Liebermann**  
**Pessl bat Yoel a"h**  
for her 12th yahrtzeit  
which was on the  
5th of Tishrei

Thank you to those who have donated,  
we are \$13,000 away from our goal of  
\$36,000



Dear Members & Friends,

It is fair to say that the etrog fruit used by Jewish communities across the world as part of the "four species" during the festival of Sukkot is one of the world's most remarkable fruits. Cryptically described in the Torah as pri etz hadar (lit. trans. "fruit of the hadar tree") and referred to in English as a "citron" (or by its Latin name, citrus medica), this unprepossessing member of the citrus family has long been the object of fascination for horticulturalists.



Where did it first originate? Why are there so many different iterations of citron – some that are the size and appearance of a pomelo, others that are dark green and tiny, and yet others that look like a bumpy lemon? And how are we to reconcile the various Talmudic interpretations narrowing down the options of which fruit to use for Sukkot leaving the citron as the only option?

One of the great controversies of modern rabbinic literature is whether the different available varieties of citron are purebred, or whether at some point one or another of them was crossbred with lemons or some other citrus fruit, rendering them unfit for use. Interestingly enough, until the late sixteenth century, there is no discussion regarding hybrid etrogim in any of the halakhic literature.

The Shulhan Arukh records detailed laws about etrogim and the Four Species (O.H. 648-649), but the issue of hybridization – known in Hebrew as murkav – does not come up at all. It was only subsequent to the publication of the Shulhan Arukh that this issue exploded onto the scene. The controversy led to a nineteenth-century pronouncement by the rabbinic luminary, Rabbi Moses Sofer (1762-1839; "Hatam Sofer"), proclaiming that once an etrog plant has been contaminated by the introduction of another citrus fruit, via graft or any other method, no descendant emanating from the original etrog tree can ever be used for ritual purposes.

Rabbis were suddenly lumbered with the problem of identifying hybrid etrogim, and they consequently suggested all manner of telltale signs to weed out the fakes – but none of these signs has ever proven entirely reliable, as Rabbi Sofer himself admitted in his responsa (O.H. 207). Etrog growers, particularly those in the Greek island of Corfu, all claimed to have the purest variety of etrog, totally beyond any suspicion of hybridization, while they denounced other varieties as illegitimate. And then there were those who dismissed the idea that a murkav etrog was disqualified for use on Sukkot. The deeply revered kabbalist, Rabbi Shlomo Eliezer Alfandari (1826?-1930), defended the use of hybrid etrogim in his book Limmud Zekhut, going as far as to say that ordinary lemons might be kosher to use on Sukkot for the Four Species.

In 1933, Rabbi Avraham Yeshaya Karelitz (1878-1953) – universally known as the Hazon Ish after his magnum opus – arrived in Palestine, soon emerging as a leading halakhic authority of the era. Rabbi Karelitz was particularly appalled by the ubiquitous availability of murkav etrogim in Palestine, all of them widely promoted and used by devout Jews over Sukkot. Determined to identify the purest pedigree of etrog, he settled on a particular variety – the "balady citron" – and arranged for these to be grown under special supervision. This variety of etrog now bears his name, and is known as the Hazon Ish etrog.

And yet, according to at least one source – Rabbi Moshe Hacohen Illoviitzky, a close confidant of Rabbi Karelitz who is quoted in Pe'er Hador, the official five-volume biography of the Hazon Ish – Rabbi Karelitz conceded in a letter written later in life that he had been mistaken to believe he could correctly distinguish between hybridized and non-hybridized etrogim, implying he had begun to doubt the purity of his own variety.

In a groundbreaking 2005 study, titled "The Search for the Authentic Citron," five horticulturalists researched the long history of the etrog fruit, and used modern scientific methods to see if evidence of hybridization could be established once and for all, in any or all of the varieties available. "It is well accepted that the citron was the first citrus fruit to reach the Near East and the Mediterranean," the study begins; archeological evidence of etrogim exists from the second century B.C.E. – surprisingly lemons and oranges only started to arrive up to 1,000 years later. The study confirms what the Hatam Sofer and the Hazon Ish had already conceded: "even today, with all the modern, molecular techniques, there is no way of ... establishing the never-grafted nature of a citron tree."

More stunning is the revelation that despite the prevalence of grafting throughout etrog-growing history, no doubt employed by growers to improve the strain of one or another of the varieties of etrog, "the results of the genetic analysis are unequivocal and do not leave much room for interpretation – in spite of diverse geographical origin and the considerable morphological variation in fruit size and shape, presence of pulp and persistence of style, all the citron types examined revealed a high degree of similarity."

Rabbi Abahu in the Talmud offers an explanation for why the etrog is not specifically named in the Torah, but is instead identified as pri etz hadar (Sukkah 35b): אֵלֶּה הֵיוּ הָעֵצִים הַבְּרִיחִים לְפָנֵינוּ בְּיָמֵינוּ (These were the trees that were brought before us in our days). "don't read it as "hadar" (beautiful), but rather as "haddar" – [namely] the object that dwells on its tree from year to year." Indeed, whatever the time of year, there are always ripe etrogs on the citron tree, as well as others that are just beginning to form or ripen. But I think the lesson goes far beyond that simple interpretation. As it turns out, this unique fruit, which serves no purpose other than its ritual use for Jews during Sukkot, has not only endured for millennia, but despite attempts to hybridize it into something else, the etrog has remained true to its origins, and is as pure today as when it was first identified by the Torah.

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

## Sisterhood Corner

October

Wishing you and your families a festive Sukkot blessed with happiness and delicious meals!

We hope the Aseret Yemei Teshuva booklet enhanced your holiday experience!

### 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 Dofman recommended this novel. Thank you Vivian!

Date and location TBD

Chag Sukkot Sameach & Shabbat Shalom,  
Cecile & Ruthie  
Sisterhood Co-Presidents

## YAHRTZEITS

**Anna Silberspitz**  
Chana bat Shimon a"h  
Mother of  
**Cecile Gromis**  
Yahrtzeit - 13 Tishrei

**Estelle Abelson**  
Eshka Leba bat Yitzhak  
V'Yental a"h  
Mother of  
**Joan Lopatin**  
Yahrtzeit - 14 Tishrei

**Agnes Holtz**  
Chaya Toibe Roize bat  
Avraham Eliyahu V'Reche a"h  
Mother of  
**Nora Holtz**  
Yahrtzeit - 17 Tishrei

**Helene Bayer**  
Hadassah bat Shimshon a"h  
Mother of  
**Michael Bayer**  
Yahrtzeit - 18 Tishrei

**Ruth Kahnowitz Davidoff**  
Ruth bat Moshe Yona  
HaCohen a"h  
Mother of  
**Susan Graysen**  
Yahrtzeit - 19 Tishrei

## HAPPY BIRTHDAY

*Adam Shaked*

*David Hazani*

*Noa Brenner*

*Daniel Miller*

*David Soroudi*

*Seymour Stoll*

## THANK YOU

Cecile and Ed Gromis for  
sponsoring the Parsha Shiur this  
week in memory of  
Cecile's mother,  
**Anna Silberspitz**  
Chana bat Shimon a"h  
whose yahrtzeit is on the  
13th of Tishrei.

**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.

*Nora Holtz, joined by Rivka and Raphy Nissel,  
cordially invites members to take part in the  
Simchat Torah Dinner  
celebrating the memory of her parents  
Agnes Berger Holtz,  
Chaya Toibe Roize bat Avraham Eliyahu a"h,  
whose yahrtzeit is on the 17th of Tishrei;  
and David Theuer Holtz,  
David ben Yosef Baruch z"l,  
whose yahrtzeit is on the 24th of Tishrei,  
and the marking, this year, of the Sigum of Raphy's laying  
the complete Torah.*

Simchat Torah - Monday, October 17th  
Mincha 6:05pm Maariv 6:55pm  
Candle Lighting not before 7:02pm  
Hakafot 7:10pm, Followed by Dinner

*RAPP at [beyondhallasynagogue.org/dinner](http://beyondhallasynagogue.org/dinner)*

Young Israel of North Beverly Hills - 9261 Alden Drive Beverly Hills, CA 90210



## SUKKOT SERVICE TIMES

### EREV SUKKOT

**SUNDAY, OCTOBER 9th**

SHACHARIT.....8:00am  
ARBA MINIM PICKUP....9:00AM-1:00PM  
CANDLELIGHTING.....6:08pm

MINCHA/KABBALAT  
YOMTOV.....6:10pm

### FIRST DAY SUKKOT

**MONDAY, OCTOBER 10th**

GEMARA SHIUR.....8:15am  
SHACHARIT.....9:00am  
MINCHA/MAARIV.....6:10pm  
CANDLELIGHTING.....7:10pm

### SECOND DAY SUKKOT

**TUESDAY, OCTOBER 11th**

GEMARA SHIUR.....8:15am  
SHACHARIT.....9:00am  
MINCHA.....6:10pm  
SHIUR.....6:20pm  
MAARIV.....7:05pm  
YOM TOV ENDS.....7:09pm

### CHOL HAMOED

**WEDNESDAY, THURSDAY &  
FRIDAY**

**OCTOBER 12th, 13th, and 14th**

SHACHARIT.....7:00am  
MINCHA/MAARIV.....6:10pm

### 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  
\*Hoshanas are available for  
purchase in the shul. Please pre-order.

### SHEMINI ATZERET

**SUNDAY, OCTOBER 16TH**

CANDLELIGHTING.....5:59pm  
\*DON'T FORGET TO LIGHT YIZKOR  
CANDLE\*

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

### 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

## STEVEN & VIVIAN DORFMAN KEILIM MIKVAH

The Keilim Mikvah is now open for use.

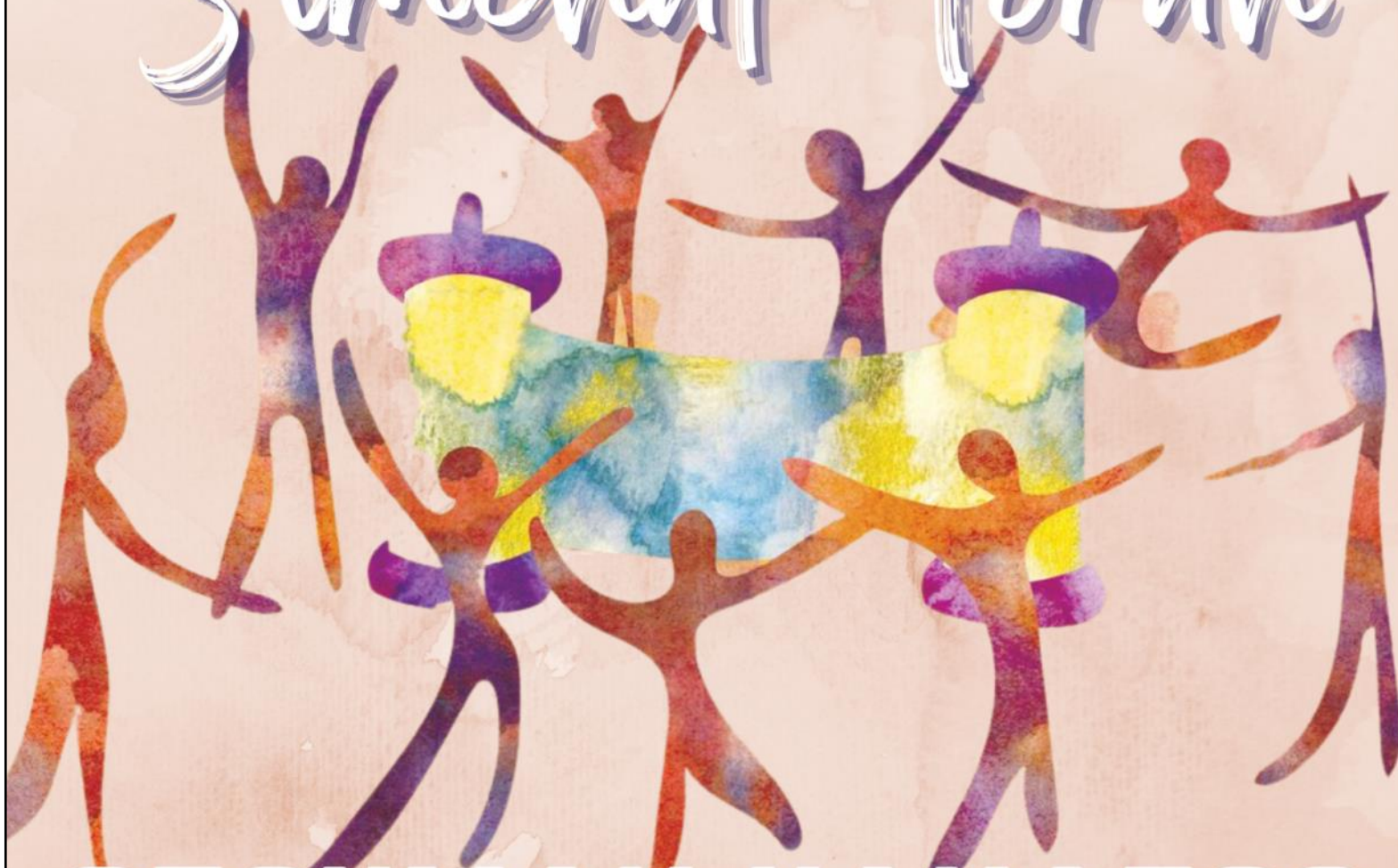
You can buzz-in for access via the intercom at the entrance to the garage, during weekday office hours.

It is customary to give tzedakah before doing to mitzvah of *tovelling* Keilim. You can give a donation directly to the keilim mikvah by visiting [yinh.org/keilim](http://yinh.org/keilim).





# Simchat Torah



## GESHMAK HAKAFOS

LED BY TALMIDIM OF YESHIVA UNIVERSITY

***YESHIVA  
STYLE***

**NIGHT HAKAFOS  
OCTOBER 17TH  
START AT 7:10PM**

***BIG  
KIDDUSH***

**MORNING HAKAFOS OCTOBER 18TH  
START AT 10:00AM**