

Thank you to **Maggie and Michael Bayer** for sponsoring this weeks Tefilla Notebook in memory of Maggie's father, **Louis Magenheimer, Asher ben Dov z"l**, whose yahrtzeit is on 22nd of Elul.

Tefilla Notebook

23 Elul • Parshat Ki Nitzvaim –Vayelech

September 11-12 2020

Steven Dorfman, President

Rabbi Pini Dunner, Senior Rabbi

Nati Bar-Am, Chazan

SHABBAT SCHEDULE

FRIDAY, SEPTEMBER 11

6:15pm KABBALAT SHABBAT
VIA ZOOM
6:46pm CANDLELIGHTING

SATURDAY, SEPTEMBER 12

7:48pm SHABBAT ENDS

WEEKDAY DAVENING TIMES

Sunday 8:00am & 7:00pm
Monday (labor day) 8:00am & 7:00pm
Tuesday - Friday 7:00am & 7:00pm



Services are on zoom only

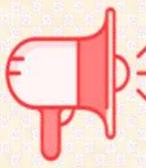
<https://zoom.us/j/226829899>

Guidelines for Praying at home:

When davening at home, it is best to daven at the same time that you would have davened when in shul. Although you cannot *hear* the krias Hatorah, you should still read the torah portion and haftarah aloud, using the tunes if you know them.

Stone Chumash (Artscroll)

Nitzavim p. 1086
Vayelech p. 1094
Haftarah Nitzavim p. 1202



Important Information for those who have signed up for High Holidays services

We are mandating that you receive a **negative COVID-19 test within 5 days** of the start of Rosh Hashanah.

We have scheduled testing at the synagogue on **Wednesday September 16th | 9am - 2:30pm.**

To sign up please go to beverlyhillssynagogue.org/covid

You are welcome to get a test elsewhere but your results must be submitted to covid@yinh.org by 1pm 18th September

Dearest Members and Friends,

In Rambam's Hilchot Teshuva, he enumerates 24 types of people for whom the Teshuva process will not be effective. He describes one of the types of people as follows (Laws of Repentance 4:2): "Someone who keeps himself apart from the community", says Maimonides, and goes on to explain why such a person cannot ever be a successful penitent – "because at the time they [the community] are doing Teshuva he won't be with them, and he won't benefit from them in the merit of their actions."



Now of course, the sentiment is wonderful – one needs to be part of a community in order to benefit from that group. It's practical, like a sort of "economies of scale" – it's harder to get things done on your own, but for a group it is easier, and the larger the group gets, the easier it becomes to get whatever it is done.

Teshuva, the Rambam seems to be saying, benefits from this group dynamic. It's more effective to do Teshuva in a group than to do it on your own.

But I don't understand something. How does your Teshuva actually benefit from being among a group? Let me explain my question by way of an example. If you're hungry and you're in a room where lots of people are eating, just because they are eating doesn't mean you won't be hungry anymore. And if you eat, it doesn't matter if you are by yourself or with them – once you've eaten enough you won't be hungry. Being part of a group has nothing to do with it.

Surely repentance is a very private, personal thing? You did something wrong, so you have to repent. What use is it if you are in a room full of other people repenting? How will that make any difference? In fact, it might be better to do it on your own – so that you aren't distracted by others. And you are hardly going to be forthright with God in a group situation. Nitzavim begins the final drasha given by Moses before he died – in fact, on the day he died: 7th Adar. For five weeks he had been lecturing and teaching, and this was his final talk. Moses used the opportunity to forge a brand-new covenant between God and the Jewish nation, one that would connect the Torah with all future generations.

The new covenant was all-encompassing, and Moshe wanted to ensure that everyone would feel included, so he began his address by listing every age group, men and women, every type of person imaginable (Deut. 29:9-10):

You stand here today, all of you, before God – heads of tribes, elders, appointed officials, all the men of Israel, your children, your wives, even the stranger within your camp, from the woodchopper to the water drawer...

Even the lowest and least educated classes – woodchoppers and water drawers – are here seen to be as important to the covenant as leaders, elders and officials, and are therefore included on equal terms.

But what message was Moses conveying? Obviously if everyone is included – and it says "all" – everyone is included. Why mention every diverse element of society separately?

Since the dawn of history, human society has divided itself into many different classes, according to talent, profession, education, family, social status, and of course financial status. Jewish society was no different. These distinctions existed as much within Jewish society as any other – there were tribes, there were priests, there were kings, there were rabbis, there were judges, and of course there were the wealthy and there were the poor.

The easiest way to understand Moses is the way most of the commentaries interpret his opener – the covenant would apply equally to all, notwithstanding your place on the pecking order.

The Torah does not buy into the idea of a classless society, where there is equality for all. On the contrary, this is an affront to reality. There are leaders and followers, successful people and less successful people, wellborn people and not-so-wellborn people. It's just how it is. But, says Moses, there is a covenant that binds one-and-all, no matter your station in life, and this is the covenant that forms the basis of the relationship between God and His Chosen People.

However, I would like to take this in a slightly different direction than the commentaries. In 1954, the social psychologist Leon Festinger proposed what he called the 'social comparison theory'. He showed how all humans are driven to evaluate themselves accurately, and he suggested that people evaluate their own opinions and abilities by comparing themselves to others with whom they come into contact, so that they can make sure they are getting it right, and properly understand themselves.

As the years progressed, Festinger and his students expanded the theory to focus on the idea of social comparison as a route to self-enhancement. Not only do we better understand ourselves by comparing ourselves to others, but we can use that as a platform to improve ourselves, or at the very least as a gauge to see how we might improve.

I think Moses wanted to ensure that no Jew ever got so caught up in their own stratum that they became excluded from social comparison. The success of the covenant hinged on its equal application to all.

Everyone was in this together, notwithstanding where they stood by any measure of human existence – age, gender, social status, wealth, intelligence. None of it makes any difference when it comes to upholding the covenant, and in fact the covenant needs a spread of everything if each person who is bound by it is going to successfully be a part of it.

And that is what Maimonides means when he says that those who exclude themselves from the community are never going to do Teshuva properly. How can you truly repent if you have no yardstick to measure your behavior? And that yardstick is the range of people in your community – young and old, from all walks of life, from every kind of background. By engaging within that group, you will not only be able to accurately understand yourself, but you will find inspiration for self-improvement that will take you to the next level. That, after all, is the purpose of Teshuva, and that is why it is so important to be deeply embedded in a community – so that your Teshuva can work.

Praying for your safety and health and Shabbat Shalom!

Rabbi Pini Dunner

Sisterhood Corner

September

As we say goodbye to summer and enter the fall season, we look forward to the rapidly approaching holidays.

Make sure to save the date!

Tuesday September 15th at 8:00pm

Our annual **Anne Sampson A”H** Memorial lecture given by **Geri Wiener** will be held via Zoom.

We wish you a Shana Tova and K'tiva V'Chatima Tova!
Shabbat Shalom,
Cecile & Ruthie
Sisterhood Co-Presidents

YAHRTZEITS

Ted Orden
Mordechai ben Ephraim z"l
Father of
Helen Sassover
Yahrtzeit— 28 Elul



Maryjo and Avrumie Schnitzer
are happy to announce the engagement of their daughter **Ariel to Seth Finkelstein** of N.Y.
Mazal Tov to Seth's parents, **Fran Margolin and Robert Finkelstein.**



Reut Baram
Sandy Gordon
Isaac Hertz
Joshua Weisman

Order your Luluv and Etrog through the shul

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ALL ORDERS MUST BE RECEIVED BY SEPTEMBER 15th



Check out our facebook page for all upcoming events, photos, livestreams, and more!

<https://www.facebook.com/YoungIsraelOfNorthBeverlyHills>

CLASS SCHEDULE WEEK OF SEPTEMBER 13-18

THE ZOOM CODE FOR ALL CLASSES IS 310 276 7650

The log-in link is <https://zoom.us/j/3102767650>

DATE	TIME	TOPIC
Wednesday September 16	11:00am	Parsha Shiur with Rabbi Dunner
Wednesday September 16	1:00pm	Pirkei Avot with Rabbi Pini Dunner

SPONSOR A CLASS



Honor the memory of a loved one, or celebrate a simcha by sponsoring one of our zoom classes. We will mention the sponsorship beforehand and in any class materials.

If interested, email mkramer@yinbh.org

Selichot Service

Motzei Shabbat

September 12th

10pm

Message by



**Rabbi
Pini Dunner**

Selichot Service Led By



**Mark
Goldenberg**

Signup to attend in person
(at the Nissel Tennis Court)

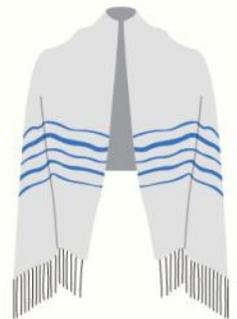
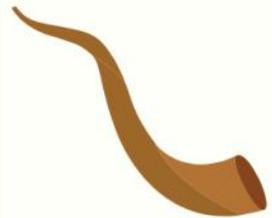
or on zoom

beverlyhillssynagogue.org/selichot



HOW TO DAVEN AT HOME FOR THE HIGH HOLIDAYS

WITH RABBI PINI DUNNER



**SUNDAY SEPTEMBER 13TH
AT 11AM**

us02web.zoom.us/j/3102767650

Meeting ID: 310 276 7650

The YITNBH Sisterhood present

A Pre-Rosh Hashanah Shiur
featuring **Geri Wiener**

**TORAT CHESED:
A GREAT RETURN ON
YOUR INVESTMENT**

**TUESDAY
SEPTEMBER
15TH,
8PM
VIA
ZOOM**

Sponsored by
Lee Samson
in loving memory
of
our beloved
Anne Samson
A"H

Geri holds a B.A. in History from UCLA, an M.S. in Speech Pathology from Columbia University, and a J.D. from New York University School of Law. Geri is devoted to Torah studies; she directs the YICC annual Simchat Torah lecture series for women and she has been teaching Tanach since 1998, currently for the Orthodox Union's Women's Torah Network, L.A.

<https://us02web.zoom.us/j/3102767650>

Meeting ID: 310 276 7650

 **BEVERLY HILLS SYNAGOGUE**
YOUNG ISRAEL OF NORTH BEVERLY HILLS

HIGH HOLIDAYS - SAD TIME OR HAPPY TIME?

EXPLORING THE EMOTIONS OF THE YAMIM NORAIM
**THURSDAY SEPTEMBER 24TH AT
7:30PM**

Join Rabbi Dunner on Zoom for his Shabbat
Shuva Drasha on this fascinating topic.

[HTTPS://US02WEB.ZOOM.US/J/3102767650](https://us02web.zoom.us/j/3102767650)
MEETING ID 310 276 7650



יזכור

LIVE VIRTUAL YIZKOR SERVICE



Sunday, Sept. 27th
Erev Yom Kippur
11:00am via Zoom

 **BEVERLY HILLS SYNAGOGUE**
YOUNG ISRAEL OF NORTH BEVERLY HILLS

 **BEVERLY HILLS SYNAGOGUE**
YOUNG ISRAEL OF NORTH BEVERLY HILLS

TREASURES

FROM THE

RABBI'S

LIBRARY



WITH
RABBI
PINI DUNNER

**NEW
SERIES**

OCT 18TH • 11AM PST

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EMAIL OFFICE@YINBH.ORG FOR THE ZOOM LINK