



Tefilla Notebook

28 Elul • Parshat Nitzavim • Rosh Hashanah

Sept 28-29, 2019

Stephen Rothman, President • **Rabbi Pini Dunner, Senior Rabbi** • **Nati Bar-Am, Chazan**
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SHABBAT SCHEDULE

FRIDAY, SEPTEMBER 27

6:25pm CANDLELIGHTING
6:30pm MINCHA/KABBALAT SHABBAT

SATURDAY, SEPTEMBER 28

8:30am **RABBI'S GEMARA SHIUR**
9:15am **SHACHARIT**
5:45pm PRE MINCHA SHIUR
6:20pm MINCHA
6:40pm SEUDAH SHLISHIT
7:25pm MA'ARIV
7:27pm SHABBAT ENDS

WEEKDAY DAVENING TIMES

Sun. September 29 See RH Schedule
Mon. September 30 See RH Schedule
Tues. October 1 See RH Schedule
Wed. October 2 See RH Schedule
Thu. October 3 6:20am & 6:20pm
Fri. October 4 6:30am & 6:20pm

THANK YOU

Sabine Dunner & the Dunner Children for sponsoring an Extended Kiddush for **Rabbi Dunner's** Birthday



THANK YOU

Howard & Judy Raykoff for sponsoring the Rosh Hashanah flowers in the sanctuary in memory of Howard's parents, **Betty & Philip Raykoff**, and Judy's parents, **Eva & Eugene Schlesinger**. Eugene's Yahrzeit is coming up on 12th Tishrei.

MAZEL TOV to **Sarah-Leah Thompson**, daughter of **Ella & Benjamin**

Stuart Thompson, for her engagement to **Marc Leeb**, son of **Dr. Jack and Sherry Leeb** of Silver Spring, Maryland.



Dearest Members and Friends,

You have no doubt heard of the psychiatric condition known as multiple personality disorder. In 1994 this condition was renamed 'dissociative identity disorder', or DID, to better reflect its most dominant symptom, namely the fragmentation of identity rather than a proliferation of different personas, a rather more common phenomenon that I shall return to in a moment.

For most of us, what we know of DID is neither medical nor even anecdotal; it is far more likely that we have been exposed to this dreadful disease via popular literature or in movies. The most famous literary example of DID is the 1886 novella by Robert Louis Stevenson, 'The Strange Case of Dr Jekyll and Mr Hyde', in which the avuncular protagonist, Dr Henry Jekyll, transforms into the violent antihero, Mr Edward Hyde, a metamorphosis Jekyll tries to control by taking a serum that turns him back into a benign medical doctor. This fictional story had such a powerful effect on popular culture, that ever since it was published in the late nineteenth century, the 'Jekyll and Hyde' epithet has been applied to people who appear to suffer from DID.

Generally speaking, however, only psychiatrists ever get to see and treat this disorder, as it is relatively rare. In any event, the whole idea that someone might have mutually exclusive parallel personalities, although we might accept that such a thing exists, seems to be beyond the bounds of normative life. And yet, we are all quite familiar with what I referred to earlier as a "proliferation of different personas". After all, do we behave the same way at work as we do at home? Are we not quite different when we hang out with childhood friends than when we are with our children or grandchildren? The answer, of course, is no. Surely, then, we all suffer from a mild version of DID?

Actually, that is not the case at all. Modern psychology understands that it is perfectly normal for people to alter their personas so that they can adapt to different environments. Someone who is gregarious and loud will not behave that way if they work in a bank or a doctor's office. Everyone realizes that professional norms require an extrovert to modify their behavior in those environments. And yet, someone who knows such a person from a different setting and comes across them at work might think that they are displaying signs of a parallel personality. However, that is not the case at all – what they are seeing is a different side of the same person, a side that suits that particular environment. While at home or with friends there is no risk of being fired if they are loud and over-the-top, and so they feel free to let themselves go. But at work such a persona might endanger their livelihood, so they naturally tone down that aspect of who they are.

Another factor which might affect behavior is environment and surroundings. We all tend to mimic the behavior of those we spend time with. Someone who finds themselves in a very formal environment will automatically modify their behavior to adapt to that formality, while at the other end of the spectrum, if you find yourself in an informal setting, even if you are generally a very formal person, you will find yourself adjusting to the casual atmosphere. In the final analysis, all of us are a pastiche of any number of personas. The difference between this and DID is that these multiple personas all overlap and are not mutually exclusive, even though we are essentially a compilation of characters, and even those closest to us may not know us in all of our various guises.

I believe this phenomenon helps explain an anomaly at the beginning of Nitzavim. Moses begins his address by telling the nation (Deut. 29:9): אַתֶּם נֹצְבִים הַיּוֹם בְּלִבְכֶם לִפְנֵי ה' אֱלֹהֵיכֶם – "You stand this day, all of you, before God your God." The verses that follow enumerate all the various socio-economic strata of people that were present, and concludes with the words "kol ish Yisrael" – "every Israelite person", a phrase that self-evidently includes every person who was there.

That being the case, why does Moses need to say "all of you"? The repetition clearly reveals that this opening phrase does not actually mean all of the people in the sense of every person in the group. Rather, "kulchem" must be a reference to each individual and takes into account every aspect of who they are. Rather than having a particular persona when it comes to God and Judaism, a persona that is markedly different to a persona we may have in other aspects of our lives, we are expected to bring every part of ourselves to the table when we come before God.

One of the great challenges of Rosh Hashana and Yom Kippur is that we might end up behaving in a way that is simply a reflection of the environment that we find ourselves in on those days, while in "real life" we are totally different people. But instead of doing this, we must treat the Days of Awe as an opportunity to bear our souls, "warts and all", before God, and not to present a particular version of ourselves in the mistaken view that this is the version that God wants to see. Moses was conveying an important message, without mincing his words. When we stand before God, we must be "kulchem", presenting every single one of the varied personas we may project in all the various environments we find ourselves in as we go through life. When we stand before Him, and as He considers our actions over the past year and makes decisions for us for the year ahead, it has to be on the basis of every facet of our personality and every aspect of who we are.

Wishing you Shabbat Shalom and Shana Tova, Rabbi Pini Dunner



Sisterhood Corner

The Sisterhood proudly presents the following upcoming events!

September

The Sisterhood wishes everyone a Chag Sameach and K'tiva V'Chatima Tova.

May this New Year be filled with health, happiness, peace, and sweet moments for you and your families.

Shana Tova U'metuka!

Have a wonderful Shabbat!

Cecile & Ruthie

Photos from Rabbi Dunner's Pre RH Shiur in memory of **Anne Samson a"h**



Carly Einfeld

Richard Fine

Harry Finkel

Hannah Fogelman

Lila Perl

Lief Rosenblatt



NEW MEMBERS

Michael & Margaret Bayer

Jason & Melissa

Jonathan & Julie Boyer

Huberman

Eli & Shani Elhiani

Whitney Roy

Ruth Gaba

Kylie Trapani

YAHRTZEITS

Ted Orden

Mordechai ben Ephraim z"l

Father of

Helen Sassover

Yahrtzeit— 28 Elul

Ildiko Lieberman

Pessl bat Yoel a"h

Mother of

Rivka Nissel

Yahrtzeit— 5 Tishrei

Who matters in your life?

Celebrate someone you love or commemorate the Yahrtzeit of a departed loved one.

Kiddush.....\$500

Kiddush with Cholent.....\$650

Kiddush w Cholent & Sushi...\$775

Extended Kiddush.....\$1250

Kiddush Luncheon.....\$3000

Seudah Shlishit.....\$360

Tefilla Notebook Sponsorship.....\$180

Siddur.....\$50

Chumash.....\$75

Yahrtzeit Wall Plaque...\$1,800

Seat Dedication

(main floor).....\$5000

Seat Dedication

(risers, balcony).....\$3000

ROSH HASHANAH

SCHEDULE

SUNDAY – SEPTEMBER 29

EREV ROSH HASHANA

7:15 AM - SELICHOT

8:00 AM - SHACHARIT

8:30 AM - HATARAT NEDARIM

6:22 PM - CANDLELIGHTING

6:25 PM - MINCHA

6:35 PM - MAARIV

MONDAY – SEPTEMBER 30

FIRST DAY ROSH HASHANA

7:50 AM - PESUKEI DEZIMRA

8:15 AM - HAMELECH

9:20 AM - TORAH SERVICE

10:10 AM - SERMON

10:25 AM - SHOFAR

10:40 AM - MUSAF

1:00 PM - END OF SERVICE

6:20 PM - MINCHA

6:30 PM - MAARIV

7:17 PM - CANDLES NOT BEFORE

TUESDAY – OCTOBER 1

SECOND DAY ROSH HASHANA

8:00 AM - PESUKEI DEZIMRA

8:25 AM - HAMELECH

9:15 AM - TORAH SERVICE

10:10 AM - SERMON

10:25 AM - SHOFAR

10:40 AM - MUSAF

1:00 PM - END OF SERVICE

6:25 PM - MINCHA

6:40 PM - SHIUR

7:15 PM - MAARIV

WEDNESDAY - OCTOBER 2

FAST OF GEDALIA

5:34 AM - FAST BEGINS

6:10 AM - SELICHOT

DAYS OF AWE OR DAYS OF BLAH?

EXPLORING THE EMOTIONS OF THE YAMIM NORAIM

DELIVERED BY
RABBI PINI DUNNER

Rosh Hashana, Aseret Yemei Teshuva and Yom Kippur are known collectively in Hebrew as 'Yamim Noraim', translated into English as 'Days of Awe'. What are the origins of this strange name and what does it mean?

At this year's Shabbat Shuva drasha, Rabbi Dunner will explore the role of emotions and feelings in the performance of mitzvot, and focus on how Yamim Noraim must include an emotional reconnection with the "awe" of mitzvot that is so often missing from Jewish observance.

Shabbat Shuva
October 5, 2019

FOLLOWING KIDDUSH LUNCHEON
(APPROXIMATELY 12:30PM)

KIDDUSH LUNCHEON IS SPONSORED BY
RIVKA AND RAPHY NISSEL
IN MEMORY OF RIVKA'S MOTHER,
ILDIKO LIEBERMAN, PESSL BAT YOEL A"H,
WHOSE YAHRTZEIT IS ON 5 TISHREI

RSVP to rsvp@yinhb.org

FOR MORE INFORMATION:

Call: 310-276-7650 | **E-mail:** office@yinhb.org

Visit: www.beverlyhillssynagogue.org

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All ordered must be received by Friday, October 4th at 3pm.

Pick up your purchased sets in the Synagogue on Erev Sukkot, Sunday, October 13th

or on the first day of Sukkot, Monday, October 14th.