



THE CHEVRA

Young Israel of Fair Lawn
The Morris J. Kraut z'l Torah Center

Joe Smith - President

Shemini Atzereth 22 Tishrei, 5767 October 13, 14 - 2006

<u>Friday</u>		
Candle Lighting		6:01 PM
Mincha		6:05 PM

<u>Shabbat – Shemini Atzereth</u>		
Chevra Mishnayos Shiur		8:00 AM
Shacharit		9:00 AM
Sof Zman Keriat Shema:		9:54 AM (Gra"h)
Yizkor		10:30 AM

Mincha		6:00 PM
Candle Lighting – Yom Tov		6:59 PM
Maariv and Hakafot		6:59 PM

Simchat Torah

<u>Sunday – Simchat Torah</u>		
Chevra Mishnayos Shiur		8:00 AM
Shacharit		9:00 AM
Sof Zman Keriat Shema:		9:54 AM (Gra"h)
Hakafot Sheniyot		

Mincha		6:00 PM
Maariv & Havdala		6:58 PM



From Ezras Torah

22 TISHREI, FRIDAY EVENING, OCT. 13

Candles are lit (in the Succah) at the proper time, with the Brachos "Shecheyanu", and "Lehadlik Ner Shel Shabbat and Yom Tov".

22 TISHREI, SHABBOS MORNING, OCT. 14

We take out two Sifrei Torah; in the first Sefer Torah we have seven Aliyahs in Parshas R'ei – "Aser Teaser" (Deut. 14:22-16:17); Half-Kaddish; Maftir reads in the second Sefer Torah from Parshas Pinchas (Numbers 29:35-30:1) "Beyom Hashmini Atzeret". The Haftorah is read from Kings I (8:54-9:1). Brachos after the Haftorah, with mention of both Shabbos and Yom Tov.

YIZKOR

We make pledges to Tzedakah as a means of elevating the souls of the departed.

MUSSAF

An announcement is made to commence the saying of "Mashiv Haruach" in the Shemonah Esrei; Half-Kaddish; Shemonah Esrei of Mussaf of Yom Tov mentioning Shabbos; we say "Mashiv Haruach".

CHAZZAN'S REPETITION:

Tefilat Geshem; "Mashiv Haruach";. ration that is for the sake of Heaven).

Thank You

Thank you to all those who worked so hard to make sure our Davening went smoothly over the Yomim Tovim. A special thanks to our Gabbaim, **Jack Mermelstein** and **Sam Lorber**.

Yasher Koach to **Rabbi Yehuda Halpert, Sam Fuchs, Zvi Loewy, Jay and Aaron Safier, Sid Goldschmidt** and **Abe Adler** who made our Davening so special for the Yomim Noraim.

A special thanks to **Rachel** and **Ken Elkin** for all the gorgeous flower arrangements and for making sure our Shul looks beautiful inside as well as outside. Yasher Koach to our President, **Joe Smith**, who arranged the Lulov and Esrog sale for YIFL and Yasher Koach to all those that helped put up our Shul's Sukkah.

May we together with Klal Yisroel all enjoy BE"H a happy, healthy and successful 5767.

Hakafot

AHAVAT ACHIM,
SEPHARDIC CENTER OF FAIR LAWN
AND

YOUNG ISRAEL OF FAIR LAWN
PRESENT

*The Eighth Annual***CHILDREN'S HAKAFOT**

When? IY"H, Shemini Atzeret

(Shabbat, October 14) at 3:45 P.M.

Where? The Ahavat Achim Sukkah

(weather permitting,

otherwise in the

Schwitzer Social

Hall).

What? Kid-focused Divrei Torah

(IY"H, given by a human-sized

leviathan and human-sized Rabbis, of

all things). Dancing and singing with

Sifrei Torah. Flags, gifts and fun.

Treats for children and adults.

Speaking of Leviathans, the event will

of course conclude with the Farewell

to the Sukkah bracha.

Who? Kids of all ages.

How? Well, you have to walk on

over to Ahavat

Achim's Sukka

**Torah Insights – Harav Shlomo Riskin****Shabbat Shalom: Shemini Atzeret-Simhat Torah**

By [Shlomo Riskin](#)

Why do we rejoice with Torah Scrolls during this season of Rosh Hashanah, Yom Kippur and Sukkot? Would it not have been far more logical to celebrate with our Torah in the spring time around Shavuot, in which we commemorate the initial giving of the Torah on Mount Sinai. What does our joy in the Torah have to do with the kingship of Rosh Hashanah, the fast of Yom Kippur or the four species of Sukkot?

I believe that the first direction towards a meaningful response to this question must be our understanding that the seven circuits (hakafot) that we make with the Torah scrolls around the bima of the sanctuary must somehow be related to the seven circuits we have just made with the four species around the bima on Hoshana Rabba the last day of Sukkot. The Jerusalem Talmud Sukkah (Chapter 4, Law 3) explains the seven circuits of the four species as a memorial to our conquest of the city of Jericho whose defensive walls came tumbling down when the Israelite army encircled them while blowing the shofar. The Midrash Tehillim (17,5) suggests that when the Israelites encircle the altar of the Temple with their Palm Branches (lulavim) in their hands, the angels in heaven rejoice, declaring Israel's victory over the gentiles and G-d's triumph in this world. Rabbenu Behaya (13th century Spaniard) maintains that the circuits on Hoshana Rabba portend the fall of the Kingdom of Edom - Esau - Europe. All of these sources

would suggest that our lulav or palm branch symbolizes a victorious sword and that the circuits which we make while holding the lulav aloft express our ultimate victory in our final battle against those Gentile forces who would destroy us, the Armeggedon Battle of Gog and Mogog, our war against the forces of darkness. When we remember that on Rosh Hashanah we prayed for the triumphant rule of our G-d of love and peace over the entire world, and that the teruah sound of shofar can also be a summons to war (Numbers 10:9,10), it makes sense that on Sukkot we are declaring - and rejoicing in - our ultimate victory.

But what about Simhat Torah? How come the hakafot with Torah Scrolls then? It is recorded that as early as eleventh century France (in the days of Rashi) the custom was developed to remove all of the Torah scrolls from the Holy Ark on the second day of the Festival of Shmini Atzeret, to place them on the bima from which the Torah was publicly read, and for the congregation to declare in unison, "You (Oh Lord) have revealed to us to know that the Lord He is G-d and there is none beside Him". The cantor would then continue to chant the haftarah which is read on Simhat Torah (Kings 1,8) in which King Solomon - when he dedicated the Holy Temple in Jerusalem - beseeched the Almighty to accept the prayers of the Gentiles, who would come to the Holy Temple in order that "all the nations of the earth shall know Your Name and shall be in awe of You as is Your nation Israel."

From this emerged by the first third of the 16th Century the actual surrounding of the bima with Torah

Scrolls for seven circuits (hakafot) on Simhat Torah under the direction of the Holy Ari in Zfat, and of course this custom has continued until this very day.

I would maintain that the circuits around the bima on Sukkot and on Simchat Torah are a most fitting conclusion to our High Holy Day Festivals of Rosh Hashanah and Yom Kippur. We began our memorial day of the creation of the world with a prayer for G-d's kingship over the entire world; on Yom Kippur we recreated the service of the High Priest in the Holy Temple, the Temple which would forgive and purify all of humanity and which would become "a House of Prayer for all the nations of the world". We then built and moved into our sukkah tabernacles, modest dwellings which symbolize the Divine protection we enjoyed in the desert of Sinai and express the one real request we make of G-d: "Allow me to dwell in the house of the Lord all the days of my life and to see the sweetness of the Lord". This ideal situation of a world redeemed with peace and each individual comforted and encompassed by the rays of Divine splendor and protection can come about in one of two ways: we can either achieve victory by struggling through a difficult and perhaps even bloody battle against the forces of evil or by our convincing the Gentile world to accept the ethics and morality of our Holy Torah. On Hoshana Raba we raise our palm branches in military victory; on Simhat Torah we raise our Torah Scrolls as the symbol of our preferred means to triumph, by teaching the world to accept the truth of a G-d of love and peace.

From this perspective it becomes very clear why Simhat Torah – and the calendrical conclusion of the Torah reading at the end of Deuteronomy – takes place on Shmini Atzeret / Simhat Torah rather than Shavuot. On Shavuot we celebrate the Torah that was given to the Jewish people on Mt. Sinai; on Simhat Torah we celebrate the Torah that we must teach to the world at large. Indeed, Rabbi Abraham Gershon Kitov, the brother in law of the great founder of Hassidut Rabbi Yisrael Baal Shem Tov, describes how he discovered, when he arrived in Jerusalem in 1746, how the Arab community had been formally invited to participate in the Simhat Torah festivities in a massive public celebration. Such happenings together with the Gentiles on Simhat Torah occurred in Venice, Montoba , Medina , Lavorno, Ferrara, and Rome, as well as throughout France, Turkey, Constantinople and Saloniki. The special prayers for the Duke, Pope and the foreign governments were likewise offered on this occasion.

Simhat Torah is therefore a most fitting conclusion to the period in which we pray for the universal acceptance of G-d's moral and ethical commandments which is the necessary prelude to our period of peace and redemption. It likewise gives us the opportunity to express our Divine mission, as mandated by our Sages: " 'And he is the witness (Isaiah 43).' This refers to Israel, as it is written 'And you are my witnesses,' and just as (the Bible commands that) if the witness does not testify, he bears the iniquity, so it is that if you, Israel, do not declare my G-dship to the nations of the

world, I (G-d) will punish you." (Vayikra Rabba 6)

May we all experience the joys of Simhat Torah during the whole of this coming year 5767 and forever after.

Shabbat Shalom & Chag Sameach
Shlomo Riskin
Chancellor Ohr Torah Stone
Chief Rabbi - Efrat Israel

Shabbat Shalom and Chag Sameach!

