



Tefilla Notebook

26 Sivan • Shelach • Birkat Hachodesh

June 24-25, 2022

Steven Dorfman, President

Rabbi Pini Dunner, Senior Rabbi

Nati Bar-Am, Chazan

SHABBAT SCHEDULE

FRIDAY, JUNE 24th

CANDLELIGHTING: 7:50PM

MINCHA/KABBALAT SHABBAT: 6:30PM

SATURDAY, JUNE 25th

GEMARA SHIUR: 8:30AM

SHACHARIT: 9:15AM

PIRKEI AVOT SHIUR: 7:30PM

MINCHA: 8:00pm

MAARIV: 8:50pm

SHABBAT ENDS: 8:53pm

WEEKDAY DAVENING TIMES

	Shacharit	Mincha/Maariv
Mon - Thurs	7:00am	8:00pm
Friday	7:00am	6:30pm

THANK YOU

Mark & Amy Kestenbaum
for sponsoring the Extended
Kiddush in memory of Mark's
mother, **Gail Kestenbaum**,
Gittel bat Zev Velvel a"h,
whose yahrtzeit is on the 2nd
of Tammuz.

The Los Angeles Eruv

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Dear Members & Friends,

For all his flaws, Thomas Jefferson (1743-1826) was one of the most accomplished political thinkers and leaders of the post-enlightenment era. Despite his youth – he was just 33 years old in 1776 – his fellow founding fathers turned to him to draft the Declaration of Independence. The result, according to one of the world's foremost experts on political prose, Professor Stephen Lucas, was "the most masterfully written state paper of Western civilization."

Notwithstanding his deep engagement, as an active legislator, with ensuring the success of the nascent project known as the United States, in 1785 Jefferson still found time to write and publish a thoughtful book, *Notes on the State of Virginia* – essentially a collection of essays about Virginia's natural resources and economy, but with segues that delved into the structure of society, separation of church and state, constitutional government, checks and balances, and individual liberty – all concepts that were soon afterward incorporated into the U.S. Constitution.

Today, *Notes on the State of Virginia* is considered highly controversial, a stark record of the distasteful prevalence of white supremacy among the so-called "democratic" ruling classes of the post-independence period, even though Jefferson – a slave owner himself – did use the book to propose the abolition of slavery and "total emancipation." But whatever we may think of some of the book's less attractive features, Jefferson's willingness to address and propose original solutions for a whole slew of controversial issues – including, remarkably, climate change – is a testament to his true greatness and his superlative intellectual depth.

But how did Jefferson become so impressive? Clearly, he possessed the required intelligence and temperament, but there were surely others at the time who were his equal – and yet their contributions are not nearly as illustrious. Historians have concluded that Jefferson's secret weapon was a mentor he met in his teenage years – an individual who is now largely forgotten called George Wythe (1726-1806). Wythe's "day job" was as a law professor and practicing lawyer in Virginia, but his real impact was as a polymathic renaissance man – largely self-taught – who, with the aid of an incredibly gentle but compelling personality, profoundly impacted his students, spending hours with them discussing everything from philosophy to biology.

In the early 1760s, during Jefferson's time at college in Williamsburg VA, Wythe became a fixture in Jefferson's life, and the influence of Wythe's mentorship shaped Jefferson's political views in particular, and his thinking in general, for the rest of his life. As Jefferson later wrote, "No man ever left behind him a character more venerated than George Wythe; his virtue was of the purest tint, his integrity inflexible, and his justice exact." Without Wythe, there would not have been the Thomas Jefferson we are all familiar with – and without Wythe, the United States as we know it may never have come into existence.

The importance of good mentorship during one's formative years cannot be overstated. And while this is certainly true for individuals, it is crucial for groups and communities, and even for entire nations. The gentle, guiding hand of a universally respected mentor can make all the difference to the long-term success of a group, even if the mentor's guidance is undervalued or unnoticed at the time it occurs. And, as it turns out, it is exactly this mentorship phenomenon that explains a puzzling anomaly at the heart of one of the Torah's most depressing narratives – the story of the abortive spy mission in Parshat Shlach.

The Jewish nation in the period immediately after the Egyptian Exodus was an exasperating group. Time after time they disappointed God, and time after time Moses bailed them out of trouble. They complained and whined like spoiled children – nothing ever seemed good enough – and incidents like the Golden Calf and Korah's rebellion mar what should have been an idyllic coast from freedom to the conquest of Canaan. With each collective hiccup, there were always consequences – often these consequences were extremely harsh, but they were almost always short and sharp. But there was one notable exception. After the spies returned from Canaan and reported back that the land was both unconquerable and uninhabitable, the consequences were far-reaching (Num. 14:34): *בְּמִסְפַּר הַיָּמִים אֲשֶׁר – תִּרְחֹם אֶת הָאָרֶץ אַרְבָּעִים יוֹם, יוֹם לִשְׁנָה יוֹם לִשְׁנָה תִּשְׂאוּ אֶת עוֹנֵיכֶם אַרְבָּעִים שָׁנָה* – "You shall bear your punishment for forty years, corresponding to the number of days—forty days—that you scouted the land: a year for each day."

Many commentaries struggle with this draconian punishment, particularly as on other occasions, once the nation had felt the pain of consequences, life quickly went back to normal. Why were things so different after the sin of the spies?

The nineteenth-century Italian commentator, Samuel David Luzzatto ("Shadal"; 1800-1865), concurs with various other commentators who suggest the failure of the mission and resulting four-decade delay in settling Canaan was God's deliberate plan all along, and that God knew from the outset that the mission report would be negative and the nation would balk at the idea of leaving the security of their post-Sinai existence for the uncertainty of a military campaign to conquer Canaan. But whereas these other commentaries, most prominently Maimonides, suggest that God did what He did because He knew that freed slaves would not have the necessary courage or spirit to overcome the odds they would face in Canaan, Shadal has a slightly different spin.

"I believe that God planned for them to linger in the wilderness so that they would be with Moses for an extended period of time; because had Moses brought them straight into the land, they would have scattered around the country, and Moses could not have taught them what he knew." As it says in Proverbs (11:14): "Where there is no guidance, a people falls." For the Jewish nation to survive and become the epoch-changing source of monotheism and fount of morality for the world, there had to be an extended period of meaningful mentorship. The legacy of the Jewish people and Judaism owes its success to our foundational religious figure, Moses. Had we marched immediately into Canaan, that opportunity would have been lost, and the story of the Jewish people would have been over before it started.

In later life, Thomas Jefferson wrote, "I had the good fortune to become acquainted very early with some characters of very high standing, and to feel the incessant wish that I could ever become what they were. Under temptations and difficulties, I ask myself what would... Mr. Wythe... do in this situation?" Our own history as a nation began with the cloud of forty years in the wilderness, but that cloud was crowned with a shiny silver lining – namely, forty years of mentorship by the greatest mentor in history: Moses. And in whatever circumstances we may find ourselves as a nation, or as individuals, we can always ask ourselves "what would Moses have done in this situation?" It is the answer to this question that explains why we are still here today.

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



Sisterhood Corner

June / July

We wish you and families a happy and healthy summer.

Exploring Jewish History with Rabbi Pini Dunner

Monday, July 11th at 7:00pm

Premiering on YouTube!

More info at
beverlyhillssynagogue.org/jewishhistory

Shabbat Shalom,
Cecile & Ruthie
Sisterhood Co-Presidents

PAUL FEDER Z"L GEMARA SHIUR

לע"נ פנחס אליהו בן שמשון הלו
Join Rabbi Dunner for his Gemara shiur on Shabbat and Yom Tov 45 minutes before Shacharit.

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Seat Dedication (risers/balcony)...\$3000

YAHRTZEITS



Abraham Rubinstein

Avraham ben Yehuda Arye z"l

Father of

Simon Rubinstein

Yahrzeit - 27 Sivan

Herbert Zeller

Hershel ben Lieb z"l

Father of

Bob Zeller

Yahrzeit - 29 Sivan

Phyllis Herskovitz
Tziporah bat Yehoshua a"h
Wife of

Jonas Herskovitz

Mother of

Mark Herskovitz

Yahrzeit - 30 Sivan

Leonard Lopatin

Eliezer Zvi ben Ephraim z"l

Father of

Bill Lopatin

Yahrzeit - 30 Sivan

Gail Kestenbaum

Gittel bat Zev Velvel a"h

Mother of

Mark Kestenbaum

Yahrzeit - 2 Tammuz

Next Shabbat....

Bar Mitzvah of

Darsie Ross

July 2, 2022

The membership is invited to kiddush luncheon following services.

Happy Anniversary

Alan & Judy Fogelman

Adam & Jeese Shaked

Moshe & Helen Sassover

Mark & Jennifer Smith

HAPPY BIRTHDAY

Meir Dunner

Rachel Kessler

Noah Kest

Irina Schaeffer

Daniel Teboul

Michele Silver

Sienne Lev Teboul

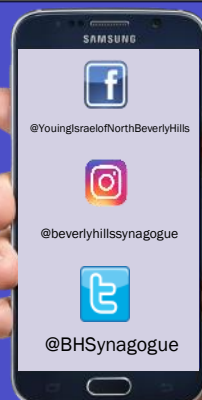
Raquel Swartz

Tziporah Thompson

Denise Richter

Howard Feldberg

Joshua Zeller



FOLLOW US ON SOCIAL MEDIA!

Keep up to date on what's happening at our Synagogue in real time!

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 beverlyhillssynagogue.org/keilim.



On the back walls of our Sanctuary, we have two gorgeous displays of marble yahrtzeit plaques. This is a beautiful way of visibly showing the names and dates of our dearly departed loved ones. All members can add names to this yahrtzeit wall as a way to embed a lasting memory. Yahrtzeit plaques cost \$1,800.

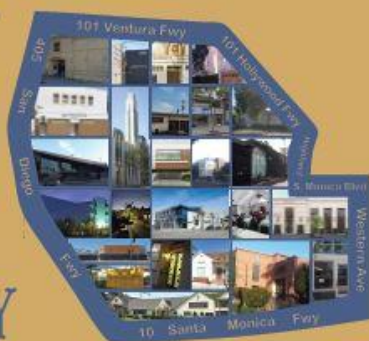
If you would like to add a yahrtzeit plaque to our memorial wall, please contact Madeline at mkramer@yinh.org

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"The Eruv Shabbos"
Shabbat Parshat Shlach
June 25, 2022
פרשת שלח



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July 11th 7pm

Premiering on YouTube

Rogues, Rascals & Rapsallions

Incidents & Vignettes from the Margins of Jewish History

August 1st 7pm

Premiering on YouTube

Treasures from the Rabbi's Library

Curiosities from the shelves of Rabbi Dunner's Study

August 22nd 8pm

LIVE IN-PERSON LECTURE at YINBH

Rabbi Shlomo Goren and the Langer Controversy

www.beverlyhillssynagogue.org/jewishhistory

This series is sponsored by George & Suzi Fischmann



SUMMER CONCERT THIS PAST SUNDAY, JUNE 19TH!
Thank you to everyone who joined us!



aish

Sunday July 24th

The DISCOVERY Seminar

Featuring

**RABBI YITZ
JACOBS**

Hear startling evidence for belief in God, explore
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prophecies, & more.

Sunday | 9:30 AM-4:30 PM

Morry's Fireplace | 9118 W Pico Blvd

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For more info and
to signup

Shelley Schwartz

Snsmd@ucla.edu

