Dear Members and Friends,

Juggling historical figures along with the movements or ideals they launched and promoted is not an easy task. Decades, even centuries, may pass before there is the clarity of perspective that enables one to see the whole picture. There is always the chance of a complicated issue being simplified into a ‘cause and effect’ story or an enduring success of a message or legacy proof that someone or something is right? What happens if history has written them off as an aberration? Are we to assume that this judgment is correct, even if someone or something is profoundly wrong, but contemporary thinking embraces them?

Last month, Professor Shaul Magid wrote a superb article in Tablet regarding the anti-Zionism of Rabbi Joel Teitelbaum. Magid – a committed and eloquent proponent of traditional Judaism – provides an erudite and scholarly analysis of the teachings of the Satmar Rebbe. He notes that Rabbi Teitelbaum’s ideological positions on Zionism are not necessarily a reason to dismiss him. Magid points out that Teitelbaum’s ideology should be understood within the broader context of his life and times. Magid concludes that Rabbi Teitelbaum’s views are not just worth reading, but extremely important to read if you want to get a true understanding of the Satmar community.

This Mei Hashiloach helps us understand why there is a Torah portion called after Korah, which would be completely out of place if not for the fact that the story of Korah and his followers is a direct precursor to the story of the Satmar Rebbe. Korah was a man of great spiritual depth, but he was also a man of extreme pride and self-righteousness. Magid points out that Korah’s pride ultimately led to his downfall.

Magid also notes that the Satmar Rebbe’s view of Zionism is not unlike the false messianic Antichrist theology. This false doctrine exists in Christianity, which has its parallels in many traditional Jewish sources. Although Magid does not mention it, some have suggested that the Satmar Rebbe’s anti-Zionism is a reflection of his belief in a false messianic leader. Magid argues that this is not the case and that the Satmar Rebbe’s views should be understood within the context of his life and times.

One could argue that the Satmar Rebbe’s anti-Zionism is an example of the old saying “you can lead a horse to water but you can’t make him drink.” Magid argues that the Satmar Rebbe’s views are not just worth reading, but extremely important to read if you want to get a true understanding of the Satmar community.

But the Satmar Rebbe was indeed a tzaddik, it presents us with a new problem, as it seriously calls into question those who utterly reject his anti-Zionist philosophy – and I include myself among them. It is not enough to say that there is a certain truth to his point of view. But if the Satmar Rebbe was a tzaddik, his view of Zionism is not like the view of Korah, which has Korah asking Moses if a tallit (fur-collared garment) that is entirely techeilet (dyed blue using the ‘blood’ of the hilazon) needs tzitzit, which have just one blue thread, on each corner. If, as the Talmud says, one of the nineteenth century’s most enigmatic Hasidic masters, in it he refers to the rather strange Midrash which has Korah asking Moses if a tallit (fur-collared garment) that is entirely techeilet (dyed blue using the ‘blood’ of the hilazon) needs tzitzit, which have just one blue thread, on each corner.

Connect with our Community Connection

Community Connection during this time of social distancing, we are keeping our community connection.

Connect with our Whatsapp groups.

Yinb Community

Daily Daf Yomi Shuir

Parsha Shuirim

Yinb Videos

Those who are going to be attending our in-person minyanim must pre-register. Services are open to MEMBERS ONLY at this time. Space is limited. We will continue to have our services via zoom for those who cannot yet attend in person.

Shabbat morning services are being held at a private residence tennis court in Beverly Hills.
Many thanks to Deborah B. Thompson for creating a beautiful intergenerational program that allowed us to experience a journey into the fascinating natural world of Monarchs.

Thanks to Rabbi Dunner, Cantor Nati Baram, & and our administrative team for keeping us up and running!

Shabbat Shalom,
Cecile & Ruthie
Sisterhood Co-Presidents

CLASS SCHEDULE WEEK OF JUNE 28 - JULY 4
THE ZOOM CODE FOR ALL CLASSES IS 310 276 7650
The log-in link is https://zoom.us/j/3102767650

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<td>Tzura MeRabanan with Chazzan Nati Baram</td>
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<td>12:00pm</td>
<td>Shiru with Chazzan Nati Baram</td>
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<td>Torah Shiru with Chazzan Nati Baram</td>
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<td>Parsha Shiru with Rabbi Dunner**</td>
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<td>Pirkei Avot with Rabbi Pini Dunner</td>
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YAHRTZEITS

Karen Banker
Chaya Mindel bat Gershon a’h
Sister of
Janice Kaufler
Yahrtzeit—6 Tammuz

Lawrence Gittler
Lavi ben Yosef z”l
Father of
Gregg Gittler
Yahrtzeit—7 Tammuz

Lawrence Gittler
Lavi ben Yosef z”l
Father of
Gregg Gittler
Yahrtzeit—7 Tammuz

Sam Weiss
Mordechai Shimon ben Yitzchak Yehudah z”l
Father of
Vivian Dorfman
Yahrtzeit—9 Tammuz

Sol Kest
Shlomo Baruch ben Yitzchak Elimelech z”l
Father of
Ezra Kest
Yahrtzeit—9 Tammuz

Ester Feldberg
Esther Devorah bat Yitzchak Meyer a’h
Mother of
Marty Feldberg
Yahrtzeit—10 Tammuz

Thank you

**Aaron & Lillian and Jason Fuchs for sponsoring this week’s Parsha Shiru in memory of Aaron’s father and Jason’s grandfather, Heinrich Fuchs, Chaim Shaul ben Yitzchak z”l, whose yahrtzeit is on 12 Tammuz.

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 all class materials. If interested, email mkramer@yinbh.org to get details