

Tefilla Notebook

10 Tammuz • Chukat

July 8-9, 2022

Steven Dorfman, President

Rabbi Pini Dunner, Senior Rabbi

Nati Bar-Am, Chazan

SHABBAT SCHEDULE

FRIDAY, JULY 8

CANDLELIGHTING: 7:49PM

MINCHA/KABBALAT SHABBAT: 6:30PM

SATURDAY, JULY 9

GEMARA SHIUR: 8:30AM

SHACHARIT: 9:15AM

PIRKEI AVOT SHIUR: 7:30PM

MINCHA: 8:00pm

MAARIV: 8:50pm

SHABBAT ENDS: 8:52pm

WEEKDAY DAVENING TIMES

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

THANK YOU

The flowers in the Sanctuary are donated by **Isaac and Sarah Meier** in memory of Isaac's father, **Rabbi Levi Meier, HaRav Levi ben Asher HaLevi z"l**, whose yahrtzeit is this Shabbat, 10 Tammuz.

THANK YOU

The Parsha Shiur on July 13th is sponsored by **Aaron & Lillian Fuchs** and **Jason Fuchs** in memory of Aaron's father and Jason's grandfather, **Heinrich Fuchs, Chaim Shaul ben Yitzchak z"l**, whose yahrtzeit is on the 12th of Tammuz.

Mazal Tou

Jonathan Sassover and Debbie Snitcovsky on their wedding this past week. **Mazal Tov to Moshe & Helen Sassover and Judy & Julio Snitcovsky**



Dear Members & Friends,

I have always been intrigued by a troubling question: how would Rashi – the prolific medieval commentator on the Hebrew scriptures and the Talmud – have responded to the many subsequent commentators who summarily rejected his explanations and offered their own alternatives? Besides for one isolated instance, we have no record of Rashi's reaction to his critics – and even that instance is relayed to us via his interlocutor, and not by Rashi himself.

Towards the end of his life, Rashi's grandson, Rabbi Shmuel ben Meir ("Rashbam"; c.1085-c.1158), challenged Rashi about having chosen to focus his Torah commentary on homiletic interpretations rather than on the literal meaning of the text – and, according to Rashbam, Rashi conceded the point and admitted he had made a mistake by doing so (Rashbam, Gen. 37:2). Stunningly, Rashbam claims his grandfather even admitted that he wished he could write a new, much simpler commentary, but unfortunately it was no longer possible – probably as a result of his advanced age.

Over the more than nine centuries since Rashi's passing, there have been a range of rabbinic scholars who have defended Rashi's textual readings and analyses, most notably Rabbi Yehoshua Heschel of Krakow (1578-1648), whose magnum opus, *Maginei Shlomo*, was specifically written to refute the numerous questions posed by the authors of *Tosafot* on Rashi's Talmud explanations. But nonetheless, many questions on Rashi remain unresolved, and some even appear unresolvable. Quite often we are compelled to wonder how Rashi seemingly blundered into interpretations that make no sense, and how Rashi would have come up with solutions that could explain the reasoning behind his puzzling understandings of the text.

One notorious example appears in Parshat Chukat. In his commentary on the dried-up wellspring episode, Rashi suggests – basing himself on a Midrashic source – that Moses' sin was to hit the rock instead of speaking to it, and that God punished him for this sin by not allowing him into the Promised Land. But Ramban totally rejects Rashi's interpretation, claiming without equivocation that it is untenable. God had clearly instructed Moses to take the staff in his hand (Num. 20:8), and why would He have told Moses to take it if He didn't want him to use it?

On the face of it, Ramban's objection to Rashi's interpretation is watertight. But I happen to believe that if Rashi had been given the opportunity, he would have easily been able to clarify why he chose this explanation rather than any other.

The miraculous water supply the Jews enjoyed during their forty years of wandering through the wilderness is the subject of two contradictory Talmudic statements. In Taanit (9a), the Talmud asserts that the wondrous wellspring was granted in the merit of Moses' sister Miriam. Meanwhile, in Bava Metzia (86b), another reason is given – it was a direct result of Abraham having given the visiting angels water that his descendants merited their miraculous water source while wandering through the wilderness. So which is it – was the wellspring in Miriam's merit, or was it in Abraham's?

Acts of charity can be divided into two very distinct groups – one kind of charity involves helping individuals, while the other charity is community-focused. Helping individuals in need can be categorized as a short-term solution, unable to outlive the individuals who are being helped, but doing something for the benefit of a large group will endure long after the individuals within that group are gone. For example, a community building will always outlast those who initially use it, and community-wide educational programs have a long-term benefit that is evident long after they are launched. Another difference between the two is that generous individuals can help indigent individuals, but in order for large-scale projects to succeed they need the type of broad support that is always far greater than the power of any one individual.

Although Abraham's merit ensured the needs of the individual, Miriam's merit was different – she was concerned with the needs of the nation as a whole. When the wellspring went dry, had Miriam's merit been invoked via a concerted communal effort, the water-producing rock may well have continued its miraculous work long after the individual needs were satisfied.

Of course, at that specific moment in time, every individual was naturally concerned with their own lack of water, and the long-term implications for the nation as a whole could not have been further from their minds. That was why God wanted Moses to be a leader; He wanted Moses to draw the nation together as a group so that they put their individual concerns aside and addressed the problem together. To symbolize this idea, God instructed Moses to take the staff and hold it in his hand – not to use it to strike the rock, but because the staff signified his leadership. The idea was for Moses to use the staff as a focal point, to remind each individual that they shouldn't cave in to self-centered panic, but instead, they should join forces with each other in a communal effort, so that the solution to their joint problem would endure beyond this crisis.

Rashi's use of the Midrash is not a mistake – on the contrary, it presents us with a powerful lesson in Jewish survival. According to Rashi's insightful explanation, Moses wasted an opportunity to resolve the problem in a way that would outlast the individuals who needed water, and as a direct result of his tragic miscalculation, Moses was quite understandably prevented from entering the land and participating in the next stage of the Jewish story.

The miracle of Jewish survival can only come about as a result of community effort. Only when we set aside our individual needs and work together for the collective needs of the Jewish people will our legacy endure long after we have exited the scene.

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



Sisterhood Corner

July

We hope all of you are enjoying your summer!

Thank you to those who have already sent in book recommendations for our next book group in September.

We welcome all book suggestions for a great read

More details to follow...

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.

HAPPY BIRTHDAY

Michele Schefres

Rosalyn Rothman

Jesse Yamin

Jacob Thompson

Devrah Ross

REMINDER

Statements have been emailed to everyone with an outstanding invoice. Please make sure to pay any open balances to the Synagogue. You can log-in to your account at beverlyhillssynagogue.org or call 310-276-7650

YAHRTZEITS



Ester Feldberg

Ester Devorah bat Yitzchak Meyer Wasserman a"h

Mother of

Marty Feldberg

Yahrtzeit - 10 Tammuz

Shea Berger

Yehoshuah Heshel ben Ephraim Yisroel HaLevi z"l

Father of

Rivkie Samson

Yahrtzeit - 11 Tammuz

Heinrich Fuchs

Chaim Shaul ben Yitzchak z"l

Father of

Aaron Fuchs

Yahrtzeit - 12 Tammuz

Rabbi Levi Meier

HaRav Levi ben Asher Levi z"l

Father of

Isaac Meier

Yahrtzeit - 10 Tammuz

Nosson Liebermann

Natan Alter ben Shraga Zvi HaCohen z"l

Father of

Rivka Nissel

Yahrtzeit - 13 Tammuz

Rabbi Aba Dunner

Avraham Moshe ben HaRav Yosef Tzvi HaLevi z"l

Father of

Rabbi Pini Dunner

Yahrtzeit - 15 Tammuz

Frances Schloss

Freida Ada bat Yechetzkel Pesach a"h

Wife of

Stephen Schloss

Yahrtzeit - 16 Tammuz

SWC DELEGATION MEETS POPE FRANCIS IN ROME

A 12-member Simon Wiesenthal Center international delegation, including YINBH members **Rivka and Raphy Nissel**, met with Pope Francis in Rome two weeks ago, to present a facsimile of an original report authored and signed by Adolf Hitler in which he openly espouses the destruction of the Jewish people by "a government of national strength."



Remarkable Chesed Opportunity: Inspire and be inspired!

Despite being diagnosed with ALS at age 41, Rabbi Yitzi Hurwitz (who resides in L.A. - Fairfax area - with his family) continues to inspire and lift up thousands of lives the world over, through his deeply inspiring Torah Articles - written using his eyes, his unshakable faith in HASHEM and his unconditional love. His writings can be found at -<http://yitzihurwitz.blogspot.com/> or torahfrommyeyes.com



Rabbi Yitzi loves when visitors come - particularly during the summer when most of his family is out of town.

Please contact Mushka Yarmak 917-941-7819 (call/text/whatsapp) or email myarmak@aleph-institute.org for more info or to co-ordinate a time, BEH. To support the Family fund, please visit - <https://hurwitzfamilyfund.com/>

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 *toveling* 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

aish

Sunday July 24th

The DISCOVERY Seminar

Featuring

**RABBI YITZ
JACOBS**

Hear startling evidence for belief in God, explore hidden codes in the Torah, reveal amazing prophecies, & more.

Sunday | 9:30 AM-4:30 PM

Morry's Fireplace | 9118 W Pico Blvd

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SUNDAYS

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YINBH

9261 Alden Dr

Beverly Hills 90210

For more info and
to signup

Shelley Schwartz

Snsmd@ucla.edu



Exploring Jewish History WITH RABBI PINI DUNNER *NEW SERIES*



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