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In Memoriam

JULY

Ben Zimmerman ☆ Nathan Cetner
Alfred Cooney Siegman ☆ Phillip Altfest
Etta Cetner ☆ Sylvia Krone ☆ Harriet Elkus
Morris Mirkin ☆ Mollie Cohen ☆ Ida Linderman
Sue Groper ☆ Rebecca Albert
Harold Lerner ☆ Shelley Jae Sutnick
Ray Leve ☆ Ruth Slott ☆ Jacob Altfest
Rose Dubin ☆ Nargas Mahboba Israeli
Edith Socol ☆ Paul Tashman
Andrew Martin ☆ Elisa Sokol
Sam Morzinsky ☆ Betty Morzinsky
Anna Leve ☆ Hinda Segal ☆ Minya Sterns
Bernard Bernstein ☆ Chuck Chazen
Eileen Ingber ☆ Lois Holtz



JULY

Joseph Nahamia ☆ Mekeila Neman
Baruch Soudry ☆ Shira Moses
Pinchas Nissanoff ☆ Zuri Barnes
Noah Hyman ☆ Lia Satrashans
Gavriel Hazani ☆ Jala Amsellem
Sandy Azeroual Toledano ☆ Ayala Satrashans
Leonard Bauer ☆ Eden Shaliehsaboo
Julia Mizrahi ☆ Maayan Hagay
Edwin Ives ☆ Ariel Young
Hilla Kerendian



JULY

Danny & Laura Abergel
Micah & Hadar Cohen
Etai & Moriah Harari
Joseph & Shahla Nahamia
Babak Bobby & Shana Rostami
Jacob & Malvina Weiss



Parashat Chukat

JULY 12 ~ JULY 18, 2019 • 9 TAMMUZ ~ 15 TAMMUZ * 5779

WEEKLY SCHEDULE

Erev Shabbat - JULY 12

Candle Lighting	7:48 pm
Shir Hashirim	6:15 pm
Mincha/Arvit	6:30 pm

SHABBAT

Rabbi Moses Parasha Shiur	8:15 am
Shacharit	8:45 am
Teen Minyan	9:30 am
Beit Midrash	6:00 pm
Rabbi Moses Shiur	6:30 pm
Mincha/Arvit	7:30 pm
(Followed By Seudah Shlishit)	
Havdalah	8:40 pm

SUNDAY

Shacharit	8:00 am & 9:00 am
(Followed By Breakfast)	

Monday - Friday

Shacharit	6:30 am
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Sunday - Thursday

Mincha/Arvit	7:50 pm
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Erev Shabbat - JULY 19

Candle Lighting	7:45 pm
Shir Hashirim	6:15 pm
Mincha/Arvit	6:30 pm

IMPORTANT HALALHIC TIMES

Earliest Talit & Tefillin	4:54 am
Last Time for Shema M"A	8:39 am
Last Time for Shema GR"A	9:25 am
Latest Tefillah M"A	10:05 am
Latest Tefillah GR"A	10:36 am
Hazot Hayom	12:59 pm

Thank You To Our Sponsors
THIS WEEK

KIDDUSH
Sponsored By

Barnes Family
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Zuri Barnes' Birthday

SEUDAH SHLISHIT
Sponsorship Is Available

TEEN MINYAN
Sponsored By

Jacob & Inessa Barnes
In Honor Of
Zuri Barnes' Birthday



SPONSORSHIP OPPORTUNITIES

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*Please Pray for the Refoua Shelema of
Our Soldier Netanel Felber
Who Was Critically Wounded in the Attack
At the Givat Assaf Junction*

*Please include the Following Individuals in Your
Prayers So that Each May be Granted*

Refoua Shelema

*Chaya Liel Bat Tali, Yehoshua Ben Orah
Levi Ben Maytal HaCohen, Sarena Bat Rachel,
Meir Ben Devorah, Avraham Ben Rachel,
Menashe Ben Rosa, Akram Bat Habiba, Ezra Ben Naima,
Naama Bat Aviva, Gideon Ben Leslie,
Michael Nader Ben Molouk Zimra, Haim Ben Hannah*

If you would like us to include a name on this list,
please call us at (310) 556-5609,
email the office at office@mogen-david.org, or
email the Rabbis at
rabbibraham@mogen-david.org or
rabbimoses@mogen-david.org

Email Your Rabbis:

RABBI YEHUDA MOSES, Rav HaKehillah, Senior Rabbi
rabbimoses@mogen-david.org

RABBI MICHAEL ABRAHAM, Executive Director
Associate Rabbi/Hazan
rabbibraham@mogen-david.org

Halachic Illuminations



Whoever Engages in Construction Becomes Poor

Question: What is the meaning of the Talmudic teaching, "Whoever engages in construction becomes poor"?

Answer: The Gemara (Yevamot 63a) states: "Rav Papa said: Seal and do not plaster, plaster and do not build, for whoever engages in construction becomes poor."

The meaning of the first statement is that if one finds anything needing repair in one's home, such as a hole in a wall, it is better to seal the hole immediately as opposed to widening the hole in order to repair it in a way which will eventually make it look nicer.

Regarding the second statement, "Plaster and do not build," this means that if one wishes that the wall look nicer in any case, it is better to renovate it as one wishes as opposed to knocking it down and rebuilding it in a more appealing matter. This is because "whoever engages in construction becomes poor," i.e. almost anyone who has renovations and construction done becomes poor from the monetary loss one incurs as a result.

The Sefer Peleh Yo'etz (Chapter entitled "Building") explains this further and writes that regarding construction expenses, many times one intends to spend only one-hundred thousand dollars, however, one ends up sending two-hundred thousand. Thus, anyone contemplating construction or remodeling should calculate whether or not one has the means to spend twice as much as he intended to. If one sees that one cannot, one must be very careful not to become impoverished as a result.

Indeed, the Gemara (Sanhedrin 71a) states: "One who pursues material pleasures will eventually become impoverished." This means that people like to increase their assets and lead a materialistically lavish lifestyle and therefore, they invest in nice houses, nice cars, etc. Those who do so spend excessive amounts of money, get into tremendous debt, and eventually become impoverished.

This is especially true regarding construction and renovation/remodeling of houses in which case every small detail can cost large amounts of money and such a person, who may already be in debt, takes on more and more debt to cover all the expenses without even realizing the dire repercussions. On the other hand, righteous people, who realize that this world is not the primary one, do not invest that much in the aesthetics of their temporary abodes in this world, for their primary goal is the World to Come and are guaranteed not to spiral into such poverty, as the verse (Mishlei 12:7) states, "And the house of the righteous shall stand."



Parashat Chukat

The incident of *mei merivah* is one of the most obscure narratives of the Torah. The Ohr Hachaim *Hakadosh* cites ten different positions, from Rashi to the Ma'asei Hashem, as to what the sin of Moshe was. Rashi (*Bemidbar* 20:12) explains the sin to have been Moshe's hitting the rock instead of speaking to it. The Ibn Ezra adds a little detail and offers the explanation that Moshe hit the rock twice when he should have only hit it once, and the unnecessary hit displayed a chissaron in Bitachon. Moshe had previously hit a rock with his staff and it produced water for Am Yisrael. For someone as great as Moshe Rabbeinu, hitting the rock twice was a big deal. The Ramban challenges Rashi and the Ibn Ezra by asking, if Moshe was to only speak to the rock, why was he told to take the staff? Moreover, asks the Netziv, we are not informed as to what exactly Moshe was to say to the rock.

The Netziv then suggests that *mei merivah* has to be viewed from the context as to when it occurred. In his conclusion to the book of *Bemidbar* he postulates that the book is one of transition from the time the Jewish people entered the *midbar* to the time they are about to enter *Eretz Yisrael*. It is a book of transition from a state of *l'ma'alah min hatevah* - from maan, *be'er* and clouds of glory, to a state of *tevah*, a natural world of man working the land and dependent upon rain for his water supply. Supernatural miracles were changing into 'everyday' miracles. This change was difficult for the young nation, including Moshe Rabbeinu. The *matteh*, staff, of Moshe, as we see throughout the Yetziat Mitzrayim story (and we retell in the Haggadah Shel Pesach) symbolizes and reminds us of the supernatural miracles which occurred beforehand. It was Moshe's *matteh* that turned into a snake; The *Makkot* began with Moshe's staff; he previously hit the rock at *Massah U'Meriva* (in *Parshat Beshalach* with the staff. Now Hashem is sending a message to 'speak' with the rock, to interact with nature, not to 'control' nature through force.

The Ohr Hachaim *HaKadosh* suggests a different approach, citing a *Midrash* which says that Moshe was instructed by Hashem, "Teach before it one chapter", meaning, learn Torah before the rock, and nature will respond positively on behalf of Torah. Nature is subservient to Torah. The ideal harmony between nature and Israel is that nature is to serve Israel's needs. Thus the Ohr Hachaim *HaKadosh* explains that the significance of the splitting of the Red Sea was not so much the actual parting of the waters, but rather the timing of the event. He notes that the water split for Rav Pinchas ben Yair (*Chulin Daf Ta*). He had the merit of Torah, so it is understandable that the water should divide. Anyone who is familiar with the stories of the Tzaddik, the Babba Sali, recognizes the power of great individuals to control nature through their Gadlut HaTorah. However, at *Yam Suf* they had not yet received the Torah, and still the water split! This was indeed a miracle! Of course, we know there are many parallels between water and Torah, and the relationship can be understood on many deep levels.

While much of *mei merivah* is couched in mystery, one concept emerges most clearly. The world was created to sustain the Jewish people and the study of Torah. We must earn this distinction and then we will merit all the miracles--supernatural and natural--that *HaKadosh Baruch Hu* has planned for us, *Am Yisrael*, and *Eretz Yisrael*. We should all be *zoche!*

Shabbat Shalom,
Rabbi Yehuda Moses
Rav HaKehillah/Senior Rabbi

Special Events ☆ Shiurim ☆ Announcements



TORAH AT MOGEN DAVID

MONDAY 8:30pm-9:30 pm	Rabbi Shlomo Yisraeli - Ethics and Halacha Rabbi Jack Malul - Jewish Philosophy Rabbi Ari Bensoussan - Finding Purpose In Prayers
TUESDAY 8:30pm-9:30 pm	Rabbi Shlomo Yisraeli - Ethics and Halacha
WEDNESDAY 8:30pm-9:30 pm	Rabbi Shlomo Yisraeli - Ethics and Halacha Rabbi Jack Malul - Jewish Philosophy Rabbi Raphael Simantov - Gemara and Parasha
THURSDAY 8:30pm-9:30 pm	Rabbi Yehuda Moses Gemara
THURSDAY 9:00pm-10:00 pm	Rabbi Michael Abraham Gemara Masechet Taanit

SHABBAT Beit Midrash Chavruta Learning (An Hour & A Half Before Mincha)
SHABBAT Rabbi Moses Shiur Men And Women (An Hour Before Mincha)

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ISHAY & NAAMA GABAY
YONI & ADI GENISH
ABRAHAM & MOJGAN KASHANI
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MOUSSA & MAHNAZ MASJEDI
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9-28-19

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July 18th | 8:30pm
MOSES RESIDENCE
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Refreshments Will Be Served

