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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
rabbiabraham@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
rabbiabraham@mogen-david.org



In Memoriam

JUNE

Alma Bernet ☆ Richard Leve ☆ Mania Feldman
Roize Wolf ☆ Fannie Zeigerson ☆ Mania Skowronek
Eliezer Wolf ☆ Samuel Feldman ☆ Theodore Sutnick
Ella Mermelstein ☆ Gittel Yunger ☆ Moishe Yunger
Yochanan Ben Pinchas ☆ Anne Goldberg
Fannie Markowitz ☆ Irma Kreuz
Marcus Braunstein ☆ Blima Lewkowicz
Joseph Mason ☆ Alfred Hesky ☆ Meyer Goldstein
Louis Alffest ☆ Eliezer Lasry ☆ Arthur Stone
Emilie Halbreich ☆ Marc Katz ☆ Abe Sebulsky
Nathan Sutnick ☆ Jack Rabens ☆ Hanania Benperlas
Rochelle Beegun ☆ Jacob Lindenbaum
Morey Tayne ☆ Philip Albert
Mynda Ellen Cohn ☆ David Goldstein



JUNE

Elon Anderson ☆ Alma Barnes
Joshua Haboosheh ☆ Lily Marfin
Daniella Alyeshmerni ☆ Shery Javaherian
Netaniel Nissanoff ☆ Joel Linderman
Rachel Shaye ☆ Leat Silvera ☆ Abraham Kashani
Ellie Rostami ☆ Maya Banafsheha
Miriam Diller ☆ Eliyahu Hazan ☆ Tzvi Ratner Stauber
Daniel Zaghi ☆ Liv Robin ☆ Stanley Zimmerman
Aviel Bamela ☆ Helen Elias ☆ Shervin Eshaghian
Aaron Silvera ☆ Salar Hakham ☆ Leon Kohan
Adir Perets ☆ Zahava Ryzman



JUNE

Eric & Natalie Abergel
Michael & Yisca Abraham
Geoffrey & Melanie Anderson
Leonard & Mariela Bauer
Michael & Ilanit Fallas
Ephraim & Mojgan Noorani
Eli & Ayala Satrashans



CONGREGATION MOGEN DAVID
9717 W PICO BLVD. LOS ANGELES CA 90035 • 310.556.5609 • WWW.MOGEN-DAVID.ORG

Parashat Beha'alotcha
MAZAL TOV TO GRADUATING CLASS OF 2019

JUNE 21 ~ JUNE 27, 2019 • 18 SIVAN ~ 24 SIVAN * 5779



WEEKLY SCHEDULE

Erev Shabbat — JUNE 21

Candle Lighting 7:50 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

Sunday – Thursday

Mincha/Arvit 7:55 pm

Erev Shabbat — JUNE 28

Candle Lighting 7:51 pm
Shir Hashirim 6:15 pm
Mincha/Arvit 6:30 pm

IMPORTANT HALALHIC TIMES

Earliest Talit & Tefillin 4:43 am
Last Time for Shema M"A 8:31 am
Last Time for Shema GR"A 9:19 am
Latest Tefillah M"A 9:58 am
Latest Tefillah GR"A 10:31 am
Hazot Hayom 12:55 pm

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GRADUATING CLASS OF 2019

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RAFI AMSELLEM
ELLIE CHAYA ANDERSON
JOELYNN AYNESAZAN
AMRAM ELIYAHU EVAN AZEROUAL
JULIA MIZRAHI
SHIRA MOSES
BRANDON NEMAN
AARON SILVERA
LIEL YASHAR

May they continue to grow in Torah & Mitzvot.
Congratulations, Rabbi Abraham & Rabbi Moses

Halachic Illuminations



Dairy Baked Goods-Small Batches

In the previous Halacha, we have explained that our Sages forbade kneading and baking a bread dough with milk, for there is concern that others may mistakenly eat this bread with meat. Similarly, one may not bake a bread dough mixed with meat ingredients so that others do not come to eat it with dairy.

We have mentioned the opinion of the Shulchan Aruch and other Poskim who rule that the above will be permissible if there is a noticeable distinction in the shape of the dough such that people will realize that the bread is dairy or if one is baking only a small amount.

Maran Ha'Shulchan Aruch (Yoreh De'ah, Chapter 97) rules, as follows: "One may not knead a dough with milk lest one mistakenly eat it with meat. However, if the amount is small enough for eating it in one sitting, this is permissible."

Maran in his Bet Yosef quotes the words of Rabbeinu Yitzchak of Düren Sha'are Dura (Chapter 35) who writes that there is no prohibition regarding those breads baked in honor of Shabbat together with meat dishes in the same oven since this is considered a small amount and is eaten quickly on Shabbat.

Thus, according to Maran Ha'Shulchan Aruch, a small amount of dough that is permitted to be kneaded with milk (or meat) ingredients refers to an amount eaten during one single meal in which case no one will mistakenly eat the bread with meat since those eating know it is dairy. However, if this bread will last for a longer time, there is then the concern that others may eat this bread with meat.

Nevertheless, the Rama writes in his Torat Chatat that a small amount refers to an amount eaten in one day and not specifically in one meal. He proceeds to write in his gloss on the Shulchan Aruch that it is customary to knead dough with milk for the Shavuot holiday or dough with animal fat in honor of Shabbat as all of this is considered a small amount.

The Kaf Ha'Chaim writes that according to the Rama, it is permissible to bake dairy or meat breads or baked goods when one intends to eat them within one day. However, according to Sephardic and Middle Eastern Jews who have accepted the rulings of Maran Ha'Shulchan Aruch, this would only be permissible when these baked goods are eaten in one sitting/meal.

Furthermore, when we speak of one meal, this refers to all who are joining in the meal and it will be permissible to bake an amount of dairy baked goods that will suffice for all diners partaking of this meal.



Parashat Beha'alotcha

The commandment to light the *menorah* daily in the *Bet Hamikdash* follows immediately after the dedication of the *Mishkan* by the *Nesi'im*. Rashi comments that these two sections are juxtaposed in the Torah to tell us that Aharon felt badly that he did not take part in the dedication. To console Aharon, Hashem gave him the mitzvah of lighting the *menorah*, and told him, "Yours is greater than theirs [the *nesi'im*], for you light the candles daily."

Rashi's comment requires explanation. After all, Aharon was told of the *mitzvah* of lighting the *menorah* long before the dedication of the *Mishkan*. How was he consoled by God's answer? Furthermore, why was Aharon upset by being left out of the dedication? Certainly, he was not insulted by being excluded from the honor of the ceremonies!

A dedication has a great and lasting significance. The peak of excitement attained at the outset of any undertaking must provide inspiration for the entire lifetime of the person or institution involved. Aharon feared that he and his descendants would lack the excitement that all other Jews had gained through their participation in the dedication. To allay Aharon's fears, God responded that the *mitzvah* of the *menorah* would be an even greater source of spiritual invigoration for him and his descendants.

Why was the *menorah* singled out among all the *mitzvot* of the *Kohanim* as an inspiration even more powerful and lasting than that of the dedication of the *Mishkan*? The answer lies in the symbolism of the *menorah*. The *menorah* represents Torah, and the study of Torah, unlike other *mitzvot*, constantly affords new insights. Because of his involvement with the *menorah* and Torah, Aharon did not need the excitement of the dedication. For Aharon, every day was new and refreshing, as the words of the Torah are like new to us each day. Therefore, Aharon's source of constant spiritual regeneration was, indeed, greater than that of the *Nesi'im*.

Rashi teaches that the words of Torah should be like new to us each day. The Talmud (Chagiga 3a), however, states that Torah is new, and tells us that it is impossible to be in a *Bet Midrash* without a *chiddush*. How can we account for the difference between Rashi's teaching, that the Torah should be like new, and the statement of the Talmud, that the Torah is new? Rashi refers to "these words," the written *Torah*, which is unchanging, but must be in our eyes as if it were new. The Talmud describes the Oral Torah, which is studied in a *Bet Midrash*. Talmudic discourse inevitably yields fresh insights and, as such, is really new. The Gemara further expresses the freshness and expansion of Torah when it explains the pasuk (Kohelet 12:11) that compares words of Torah to plantings, saying that just as a plant procreates, so to the words of Torah procreate. This metaphor is also utilized in our daily prayers, when we bless God for implanting eternal life within us, "*v'chayei olam nata b'tocheinu*".

If one recognizes that he or she was created to serve God and enhance *K'vod Shamayim* (the glory of Heaven in the eyes of men), then he/she will not stray. By contrast, if one is interested in greater self-actualization and in adding to his or her own glory, then they will likely stray from the truth.

In other words, we must begin by stating categorically that our role in this world is to bring honor to G-d. We will thereby avoid straying from the truth of Torah. And lest one think that, as a result, there is no room for originality and creativity in Torah, we conclude by alluding to the inevitable positive procreation of Torah which is implanted within us.

The modern Western world has strayed from this fundamental principle which is now disparaged as fundamentalism. We must be authentic Jews and always remind ourselves of the true purpose of life, not to stray from our past, as I often repeat to my students, that 'Torah with Derech Eretz is the Ikar!' Shabbat Shalom,

Rabbi Yehuda Moses

Rav HaKehillah/Senior Rabbi

Special Events, Shiurim & Announcements

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