



# This week at Mogen David *KI TISA* Shabbat Parah

## BAR MITZVAH OF NETANEL SABAG

### Shabbat Services

<b>Mincha</b> Friday Mar 5.....	5:45 pm
Candle Lighting.....	5:35 pm
<i>Shacharit/Sephardim</i> .....	8:45 am
<i>Shacharit/Ashkenazim</i> .....	9:00 am
Child Care (2-12 year olds only).....	9:00 am
Lecture by Rabbi Baruch Kupfer.....	4:30 pm
<b>Mincha</b> Sat Mar 6.....	5:20 pm
<b>Shabbat ends</b> .....	6:30 pm

### Tefillah Schedule for Mar 7-11

#### Shacharit

Sun/ both <i>minyanim</i> .....	8:00 am
Mon & Thurs <i>Sephardim</i> .....	6:30 am
Mon & Thurs <i>Ashkenazim</i> .....	6:35 am
Tues & Wed & Fri <i>Sephardim</i> .....	6:40 am
Tues & Wed & Fri <i>Ashkenazim</i> .....	6:45 am

#### Mincha/Maariv

Sun-Thurs.....	5:45 pm
Friday Mar 12.....	5:50 pm

### Candle Lighting

Friday Mar 12.....	5:41 pm
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**Kiddush:** is sponsored by the **Sabag Family** in honor of **Netanel's Bar Mitzvah**.

**Seudah Shlishit** : is sponsored by **Albert Bamela and Family** in honor of the *Yahrzeit* of his grandfather **Ruben ben Meir** ; And also by **Michael and Matthew Sakhai** in memory of their father **Mordechai Morad ben Tzion**.

**Happy ☺ Birthday:** **Netanel Sabag, Fabienne Bismuth, Debra Fletcher, Robert Greenberg, Marion Onenhorn, Yakov Eshlaghian, Rena Raizel Perl, Yosef Moses, Joey Yaris, Richard Assouline, Eliyahu Moses**

**Happy♥Anniversary:** **Nathan & Deborah Joffe, Lawrence & Lillian Labinger, Mr & Mrs Simon Shaheri**

**Mazel Tov** to **Joseph and Nicole Klauzar** on the birth of their new daughter.

**Mazel Tov** to **Isaac & Yafa Sabag and Family** on the *Bar Mitzvah* of their son **Netanel**.

An Extended **THANK YOU** to our sponsors for our **Purim Party and Seudat Purim**

from the families of: **Mehdi Israeli, Izak & Meirav Zabek, Marc & Fabienne Bismuth David & Nourian Bollag, Tomer & Ishai Greenberg, Albert & Rina Bamela, Felix & Patricia Fhima, Alan & Aliza Abelson, Isaac & Yafa Sabag, Yale & Barbara Herr, Rabbi & Dina Moses, Armand & Rachel Perez, Bea Zimmerman, Rachel Fine, Franco & Orit Haiem, Israel & Michal Lasry, Al & Betty Spivak, Joseph & Laurence Agi, Isaac & Joelle Ouaknine, Eghbal Sarafian, Michael & Yisca Abraham, Jack & Ronit Edry** honoring **Joseph's** Birthday, by a donation made for **Refuah Shleimah** by friends of **Eva Gail & Murray Breslow**; the parents of **Meira Mindel bat Chava Golda**

This year's *Kollel* dedicated to the memory of  
Jack E. Gindi

### ADULT EDUCATION EVENING CLASSES

#### *Kollel* Mogen David w/Rabbis

#### MON-THURS (Weekly) Mar 8-11

MON & WED/ Mar 8 & 10 *Kollel* (Weekly)

*Talmud* w/R' Moses

TUES / Mar 9 *Kollel* (Weekly)

*Parsha Shiur* w/R' Elias

**(Tues Class -combined Men & Women)**

THURS / Mar 11 (Weekly)

*Tefila* w/Rabbi Moses

WED Mar 10 \***NO LUNCH&LEARN CLASS\***

Amit Los Angeles Passover Luncheon

THURS Mar 11

**COMPUTER FORUM** w/Phil Seelig

#### DAILY CLASSES

*Dvar Torah* w/ R' Moses & R' Elias

*Dvar Torah* w/ R' Moses & R' Elias

**ALL CLASSES ARE**

**8-9:15pm**

**UNLESS OTHERWISE NOTED**

**12:00 pm**

**10:30 am**

**7:30 am**

**after Mincha**

**REFUAH SHLEIMAH:** Please include the following names in your prayers, and may each be granted a *Refuah Shleimah*.

Yaakov Yosef ben Sanya

Eliezer ben Sarah

Nachum ben Channa Rochel

Eva Chorub

Rebecca bat Sarah (EvaChudnof)

David Soko

Nisa Hensa bat Sara Esther

Pinchas Eliezer ben Sara

Brach Hana bas Sarah Rivka

Shirley Greenberg

Avram Chaim ben Tziviva Pinchas

Sarah bat Leah

Yitzchak ben Naema

Meira Mindel bat Chava Golda

**IN MEMORIAM:** Mar 5-11 / 19-25 *Adar* Mildred Blum Tayne, Chayim Zvi Gutman, Alexandra Karasik, Gershon Levine, Jamie T. Swiser, Ethel Blaugrund, Sarah Eisenberg, Jean Jennie Blitstein, Isaak Gubernik, Joseph Young, Gerald A. Stawisky, Harry Horowitz, William Kahan, Hyman Freedman, Arnold Joffe, Rev. Jacob D Maron, Ruben ben Meir

**Mogen David** welcomes a special guest speaker this Shabbat.

It is our good fortune in having **Rabbi Baruch Kupfer**, the dean of **Maimonides Academy**, delivering a lecture *Shabbat* afternoon at 4.30pm followed by *Mincha* and *Seudah Shlishit*.

Much appreciation and special thanks for all who pitched in and helped at our Purim Carnival: **Mia Suissa, Alan Abelson, Yafa Sabag, Armon Vakeen, Michael Abraham, Israel Lasry**, and many others. Heartfelt apologies if I have forgotten to name you, but without your help we could not have had such an amazing event.

**The shul doors have been left open after morning prayers and Kollel classes. Protect our shul, make sure the doors are locked.**

**KOLLEL MOGEN DAVID** at Congregation Mogen David  
**When:** Every Mon – Thurs evening, 8:00 pm-9:15 pm  
**What:** Adult Education classes for parents, singles and teenagers.  
Instructors include: Rabbi Gabriel Elias, Rabbi Yehuda Moses, Rabbi David Raffi, Yehoushua Goldstein.  
For parents whose children are in Jewish day schools; become familiar with what they are studying  
Partnership learning: Shiurim on Talmud, Navi, Halachah, *Parshat Hashavuah*, Jewish Philosophy  
Tuesday night: *Parsha Shiur*, Open to women and men. *Arvit*, after *Kollel*

Partnering with the **Westcoast OU**; **Mogen David** is Co-Sponsoring the annual "**Kosher for Passover Tour**" at our neighborhood **Ralphs Market** at **Pico/Beverwil, Wednesday March 10, 7:30 pm** 9616 W. Pico Blvd; Led by **Rabbi Alan Kalinsky**.  
Please help support this community event.

**Amit Los Angeles Council Passover Luncheon;**  
**at Congregation Mogen David**  
**Dr. Matthew Lefferman,**  
**speaks on Memory Preservation**  
**Wednesday Mar. 10; 12noon \$36. Call Amit office 310-859-4885**

## This Weeks Halacha

### SNOW or SLUSH REMOVAL

Since I have just returned from experiencing record snowfall in one of the worst blizzards in east coast history, I thought this would be interesting.

#### **Is it permitted to sign a snow removal contract, since one's driveway will be plowed on *Shabbos* if snow accumulates as per the terms of the contract?**

After examining the issue from all angles, it is concluded that it is no simple matter to permit such an arrangement. A suggested loophole for allowing this type of contract was for the Jew to instruct the non-Jew to "clear the driveway" without stating explicitly that it be plowed. This was based on a ruling of the *Taz* who permits instructing a non-Jew to wash dishes even though the non-Jew will light a candle in order to see. We concluded, however, that there is a basic difference between the two cases. In the *Taz's* case, washing dishes is clearly permissible on *Shabbos*. Indeed, when the maid is actually washing the dishes she is performing no forbidden *Shabbos* Labor. It is only when preparing to wash the dishes by lighting the candle that a prohibited Labor is performed. But in the case of snow removal, the actual removal of the snow is accomplished by means of a forbidden Labor, driving a snow plow. The Jew is benefiting directly from the prohibited Labor performed by the non-Jew, and it is as if the Jew is instructing the non-Jew to use the plow for the snow removal.

However, there are *poskim* who maintain that even in this case, where the instructions will result in a prohibited labor being performed by a non-Jew, it is still not considered *amirah la'kum* because it was not specified that the driveway be plowed. The non-Jew could, theoretically, "clear the driveway" with a shovel and not transgress any *Shabbos* Labor. Plowing the driveway is his choice and to his benefit (for plowing is easier and quicker than shoveling). Instructions which, at the non-Jew's discretion, may or may not entail performing *Shabbos* Labors, are not considered *amirah la'kum*.

There are three cases discussed by the *poskim* which form the basis for this approach:

It is permitted to instruct a non-Jew to "clean the floor," even though he will use a mop and do so in a prohibited manner (transgressing the Labor of Squeezing). This is because it is possible for him to "clean the floor" in a permissible manner - by pouring water on the floor and then pushing it aside. He is performing forbidden *Shabbos* Labors only in order to make it easier for himself. This is not *amirah la'kum*.

Using makeup remover on *Shabbos* may be prohibited because of the prohibition of Smoothing, *memare'ach*. It is permitted, though, to instruct a non-Jew to "cleansing my face" even though the non-Jew will use makeup remover to do so.

This is permitted because the face can be cleansed by scrubbing it with water, which is permitted. The decision to use makeup remover rather than water is made by the non-Jew, for his benefit, and it is not based on the instructions of the Jew.

It is permissible to instruct a non-Jew to wash dishes even though he will use a dishwasher for that purpose. This is because the dishes can be washed on *Shabbos* in a *halachically* permissible fashion, and using the dishwasher benefits the non-Jew by making his job quicker and easier.

In all of the cases cited above, the Jew's orders, which could be filled in  
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a permissible manner, will actually be filled in a prohibited manner. Still, it is apparent that the *poskim* were lenient and did not view this as *amirah la'kum*. Accordingly, if a Jew instructs a non-Jew to "clear the driveway," something which could be done in a permissible manner with a shovel, then the non-Jew may use his truck to accomplish the task more efficiently. The fact that the job is actually being done in a forbidden manner seems to make no difference.

What still needs to be clarified is the issue of *maris ayin*. It is prohibited to allow a non-Jew to do work on the premises of a Jew even if no specific *amirah* took place, because it appears as if the Jew instructed him to do the job on *Shabbos* and thus violated the prohibition of *amirah la'kum*. Whenever it is prohibited to give orders, it is also prohibited to allow the work to be done, since it appears as if an order was given. The *poskim* clearly forbid such activities as allowing a non-Jew to build on Jewish property on *Shabbos*, to do laundry on his premises, or to remove debris from his yard. According to many *poskim*, these activities are prohibited whether or not they are generally performed by day laborers or by contractors, since it may appear as if the non-Jew was specifically instructed to do the work on *Shabbos*.

But it is questionable whether *maris ayin* would apply in our case. Once we have established that the order to "clear the driveway" does not constitute *amirah la'kum*, we are not concerned that it may appear as if a prohibited order was given. This is apparent from the *Taz* himself, who was not concerned with *maris ayin* when he permitted instructing the maid to wash the dishes. The other *poskim* mentioned above followed the same logic in their respective cases and were not concerned with the fact that it appears as if prohibited instructions were given. It seems from their rulings that *maris ayin* is not a problem.

The explanation for this view could be as follows: *Maris ayin* is only prohibited if there is a clear-cut command to do a prohibited Labor. In that case, even if the non-Jew is specifically instructed not to perform the Labor on *Shabbos*, we still do not allow him to perform a Labor on our premises since it appears as if he was instructed to perform it on *Shabbos*, a violation of *amirah la'kum*. If, however, there was no explicit command to perform a prohibited Labor, we are not concerned that others will think that instructions to perform a prohibited Labor were given. *Maris ayin*, then, will not be a concern.

Since, as mentioned before, there is a permissible way of instructing the non-Jew to clear the driveway, we need not be concerned with the appearance of *amirah la'kum*, since it is likely that the non-Jew was told "clear my driveway" or "do my driveway", a permissible wording. It is not similar to building, doing laundry or removing debris, since all of those tasks can be accomplished only in a prohibited manner. Anyone who sees a non-Jew performing those Labors on *Shabbos* for a Jew may assume that the non-Jew was instructed to perform them on *Shabbos*.

Conclusion: After all is said and done, we must still conclude that it is no simple matter to sign a snow removal contract that allows for one's driveway being plowed on *Shabbos*. Although it seems from the *poskim* that the *Taz's* leniency applies in our case as well, there are still some unresolved issues which cannot be decided here. A question as complex as this should be presented to a *halachic* authority for a decision.