



# This week at Mogen David

## Tu B'Av

# VA'ETCHANAN

## Shabbat Nachamu

### Shabbat Services

Fri July 23 **Mincha** ..... 6:30 pm  
Candle Lighting..... 7:43 pm

#### Sat July 24

Shacharit / Sephardim ..... 8:45 am  
Shacharit / Ashkenazi..... 9:00 am  
**Shiur**..... 6:30 pm  
**Mincha / Seudah Shlishit**..... 7:30 pm  
Shabbat ends..... 8:32 pm

#### Shacharit & Tefillah Schedule for July 25-29

Sun / both *minyanim* July 25...**Erev Tu B'Av**..... 8:00 am  
Mon & Thurs / *Sephardim*..... 6:35 am  
Mon & Thurs / *Ashkenazi*..... 6:40 am  
Tues & Wed & Fri / *Sephardim* ..... 6:40 am  
Tues & Wed & Fri / *Ashkenazi*..... 6:45 am

#### Mincha/Maariv July 25-29

Sun / **Erev Tu B'Av**..... 7:50 pm  
Mon - Thurs ..... 7:50 pm  
Fri July 30..... 6:30 pm

#### Candle Lighting

Friday July 30..... 7:38 pm

#### Thank you to our sponsor this week:

**Kiddush:** is sponsored by **Stuart and Imbar Sagi-Lebowitz** in honor of giving a Hebrew name to their daughter, **Georgia Magan Sagi Lebowitz**  
**Seudah Shlishit:** is sponsored by the Shul  
Members please help support your *shul*.

*Mazal Tov* to Ezra Sagi and Stuart & Imbar Sagi-Lebowitz and Families for giving a Hebrew name to baby girl, Georgia Magan Sagi Lebowitz

**Happy ☺ Birthday:** **Bonnie Blitzstein, Victor Mellon, Leonard Bauer, Tessa Horwitz, Kathrine Klauzar, Maya Lasry**  
**Happy♥Anniversary:** **Jacob and Malvina Weiss, Joseph and Shahla Nahamia**

**Membership Renewal:** June 30 Membership for 2009-2010 ended. Membership renewal letters were sent out in June and we are looking for them. You will need to renew membership for this years High Holiday tickets. Those who are not members and come to our services and events, take advantage of **New Membership Enrollment**. We urge you to join and enjoy all that Mogen David has to offer including discounts on Dinners, Events, Parties, Lectures, and High Holiday seats. Contact the office for Family or Single memberships. Mogen David accepts Visa & MasterCard for payment of *shul* dues, donations pledged. Gmach Accounts need separate check payments.  
Call the office for any information on membership or payments.

**Members:** If you would like to memorialize a loved one by purchasing a memorial Plaque in the synagogue; we are making an order for Memorial *Yahrzeit* Plaques and want to make sure you have your memorial plaque soon as possible. Wouldn't you like to have one ready for installation and dedication during this year's High Holiday? And, as a service to any that purchase a plaque, we will notify the relatives of the yearly *Yahrzeit*.  
Contact the office for ordering @ 310-556-5609

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

### ADULT EDUCATION EVENING CLASSES *Kollel* Mogen David w/Rabbis

#### MON-THURS (Weekly) July 26-29

MON / July (Weekly)	<b>NO KOLLEL</b>	<b>Kollel is on Summer Vacation</b>
TUE / July (Weekly)	No Classes during Summer	
WED / July (Weekly)	<b>NO KOLLEL</b>	
THURS / July (Weekly)	<b>NO KOLLEL</b>	

WED July (weekly) **No Classes thru Aug**

**LUNCH & LEARN** w/ Rabbi Elias

No Classes

THURS July 29 (weekly)  
**COMPUTER FORUM** w/Phil Seelig

10:30 am

#### DAILY CLASSES

*Dvar Torah* w/R' Elias

7:30 am

*Dvar Torah* w/R' Elias

after *Mincha*

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

Chaya bat Yenta	Rebecca bat Sarah (Eva Chudnof)
Yitzchak bend Naema	Chaim Noah Pinchos bat Sarah
Miriam bat Rachel Leah (Muriel Jackson)	Judy Dinces

#### IN MEMORIAM: JULY 23-29 /12-18 AV

Nora Karasik, Gerri Rohatiner, Isaac Burstein, Katie Benzer Halbreich, Howard Lewis Mells, Cantor Nat Tuly Schechter, Nathan Kramer, Sara Lainer, Chana Waldman, Maria Konski, Joseph Taft, Benish Dubner, Harry B. Seelig, Edward Kaufman, Jeri Fox Stone

Condolences to **Nathan Minc** and his family on the loss of his mother.  
May he know no more sorrow.

**Sunday, July 25 2010, 6 PM**  
Mogen David will be sponsoring a movie about life, **"DYING TO LIVE"**.

Produced, written, directed by **BEN MITELMAN**

**As he confronts the matter of his own mortality and possible impending death, a video camera captures every detail of his battle with a hereditary heart condition while at the same time embarking on and undertaking the care and support of his wife and mother, as both women battle cancer.**

**Sunday July 25, 6PM in the Mogen David social hall.**

**Discussion/ Q&A with Rabbi Elias and Ben Mittleman following film**

**No charge for admission but RSVP required.**

**Light Refreshments will be served**

**Please call the shul to RSVP @ 310.556.5609**

**Torah Aliyot:** While every effort is made to ensure that all members receive an Aliyah in a systematic manner inevitably A member may be overlooked. Our apologies. If any member feels they have not received an Aliyah for a long time, or if he has an obligatory Aliyah coming up please contact the office and we will make arrangements for your Aliyah.

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

**This Week:**

VA'ETCHANAN

Holding the **Kos Shel Beracha**

Should the goblet of wine used for *kiddush*, *havdala*, or any other *mitzvah* be held in a special way?

Most people simply wrap their hand around the side of the goblet. In such a fashion the goblet is held by the fingers and the bottom of the goblet generally has no hand contact at all.

They simply hold the goblet in the same manner that they hold any glass or cup for drinking purposes.

Of interest is that such a procedure is not an accepted *halachic* practice.

The *Magen Avraham* cites the *Shelah* who contends that one should place the goblet on the palm of one's hand and hold it in place by one's fingers (*Orach Chayyim* (OC) 186:6). The *Shulchan Aruch HaRav*, however, notes a preference to place the bottom of the goblet, not on one's palm, but rather on one's four extended fingers (OC 183:7). Accordingly, both practices are contrary to common usage. The *Mishnah Berurah*, moreover, cites only the custom of holding the goblet (*becher*) in one's palm (OC 183:15), while the *Aruch HaShulchan* cites both practices (183:5).

The *Shulchan Aruch* also notes that a left-handed person should hold the goblet in his left hand, contrary to the practice of right-handed people who hold the goblet in their right hand (OC 183:5). The *Taz*, however, demurs. He contends that for rabbinic *mitzvot* one should not make any distinction between right-handed and left-handed people. All should follow the prevalent mode, which is to use the right hand (OC 183:9). Both the *Mishnah Berurah* and *Aruch HaShulchan* do not cite this position of the *Taz*. The *Taz* bases his view on the *halachic* position that even a left-handed person should hold the *lulav* and *etrog* in his right hand, for the actual requirement of using the right hand for the *lulav* is not a Biblical requirement. Since, however, the Rema explicitly rules that a left-handed person should hold the *lulav* in his left hand (OC 651:3). The same should hold true as the correct procedure for holding a goblet of wine used for a *mitzvah*.

Of interest is that the *Vilna Gaon* notes that the above concerns are but forms of enhancing the *mitzvah* (*hiddur mitzvah*) but certainly issues that would not require repetition of the *beracha* (*Mishnah Berurah* 183:20).

As such even should the goblet be held in a manner not preferred by *halacha*, *post facto*, it still is a valid *beracha*.

**15TH OF AV THE HAPPIEST DAY IN THE YEAR**

The last *Mishnah* in *Tanis* states that the *15th of Av* and *Yom Kippur* are equally joyous occasions. The forgiveness received on *Yom Kippur* and the annually renewed closeness with G-d are causes for great celebration. The *15th of Av* is equally a time of historic atonement, intimacy, and celebration. The *Talmud* explains the six events that give this day its unique character.

1. The above 20, male, generation of the Exodus died out in the desert during the 40 years of wandering. Every *Tisha B'Av*, 15,000 men, (of the total 600,000) would die. On the last *Tisha B'Av* in the year 2488, the remaining 15,000 dug their graves; however in the morning none had died! Figuring that they must have made a mistake in the calendar, they continued to dig their graves every night until the 15th. Upon seeing the full moon they realized that G-d had rescinded the decree for the remaining 15,000! A day of forgiveness and celebration was proclaimed.

2 & 3. In the times of the *Shoftim* (*pilegash B'Givah*) - Judges, under the rule of Othniel, a terrible civil war broke out between the tribe of *Binyamin* and the rest of the nation. The tribe of *Binyamin* was decimated and a decree was issued forbidding any further marriage with the men of *Binyamin*. This would have resulted in the eventual destruction of the entire tribe. Additionally, women who inherited their father's ancestral properties were forbidden to marry outside of their tribes. Some time later, on the *15th of Av*, both decrees were lifted, allowing for all marriages between the tribes, and guaranteeing the survival of the tribe of *Binyamin*. The *Mishnah* teaches that the *15th of Av* was devoted to arranging marriages (*shiduchim*), and the rebuilding of relationships.

4. Following the death of King Solomon, the nation was divided. The evil Yeravam ben Nevat led Israel. Three years after taking the throne, he

(continued in next column)

In an effort to ensure decorum during *Lainig & Drasha* we will try and have volunteers standing at the doors to try and minimize noise and disruption. We are always looking for volunteers to help make the job easier for our *shul*. Please contact the Rabbis to help in this endeavor. Thank you in advance in making your services pleasant and meaningful.

(continued from last column)

erected two golden calves in the North and South of Israel, and prohibited the people from visiting the *Bait Hamikdash*. Checkpoints and other forms of restraint were instituted to discourage going to the Temple and to encourage serving the "golden calves". On the *15th of Av* under King Hoshea b. Elah, the decree was lifted and all of Israel was again able to go to the *Bait Hamikdash*.

5. "*Yom Tabar Maagal* - The Day of the breaking of the Axes." In the 2nd Temple, wood was scarce after the land had been unattended during the 70-year Babylonian exile. Therefore, wood was very precious and expensive. To guarantee that the *Mizbeach* (altar) would always have sufficient wood, donations were given by the wealthiest families, exclusively for the Altar. The wood had to be completely dry to guarantee that there wouldn't be any worms. The cut off date to bring the wood into the Temple for the coming year was the *15th of Av*. That was the day when the "axes could be broken" and it was a day of enormous joy and rejoicing knowing that the sacrifices could be brought for the coming year.

6. 52-years after the destruction of the 2nd Temple, Bar Kochva led an uprising against the Romans. He was so successful that some considered him to be the *Mashiach*. His rebellion ended on *Tisha B'Av* after a 3-year siege against Betar, and he died along with 580,000 others. To disgrace and demoralize the people, the "fallen of Betar" were not permitted by the Roman authorities to be buried. Instead, they were stacked as a human fence around the vineyards of the governor, Adrianus. For almost 11 years, until Emperor Hadrian's death, the bodies miraculously remained intact without decomposing. On the *15th of Av*, permission was granted to bury the martyred of Betar. This miracle was cause for celebration. In fact, the fourth blessing of the *Birkas Hamazon* (Grace After Meals) *Hatov V'Hamaytiv* - G-d Who Is Good And Who Does Good - was authored by the rabbis of that generation to commemorate this great miracle.

**R' Aharon Lewin z"l**

(rabbi of Rzesow, Poland; killed in the Holocaust) writes:

There is an opinion in the *Gemara* (Sanhedrin 6a - note that the *halachah* does not follow this view) that a judge who brings about a compromise between the parties is sinning. That opinion is based on the verse in *Tehilim* (10:3), "A *botzea* praises himself that he blasphemes *Hashem*." Among its many other meanings, the word "*botzea*" means one who cuts in half, i.e., one who compromises. [The same verb refers to cutting in general, for example, slicing bread.]

Another opinion in the *Gemara* is that the verse in *Tehilim* is referring to Yehuda when he suggested selling his brother Yosef as a slave. Yehuda possessed the moral authority in the eyes of his brothers to give Yosef his freedom. Instead, Yehuda compromised; he did not allow Yosef to be killed, but he did not set him free either. By compromising, he caused a desecration of G-d's Name.

A third opinion says that this verse refers to one who steals wheat, grinds it up to make flour, kneads a dough and then separates *challah* from it. Such a person is a *botzea*, but he actually blasphemes G-d.

How so? R' Lewin explains: *Mitzvot* can generally be divided into one of two categories: those between man and his fellow, and those between man and G-d. There are those people who are exceedingly meticulous regarding the *mitzvot* between man and G-d, yet they neglect horribly those between man and man. About this the prophet spoke in the verse (Yishayah 66:3), "He slaughters an ox, he slays a man." Regarding the laws of *shechitah*, this person is extremely careful, but he has no qualms about hitting his fellow man. What is this person doing? He is compromising.

Such a person, says R' Lewin, is spiritually bankrupt. Just as a person who declares bankruptcy appeases his creditors with partial payments, so this person tries to appease G-d with partial *mitzvah* observance. But that is not what the Torah demands. Don't seek compromises. Observe the Torah fully. (Ha'drash Ve'ha'iyun)

The office has summer coupons for 'Knott's Berry Farm' and 'Knott's Soak City'. Each coupon gives discount for up to 6 regular admissions. Coupon Valid till 9/6/2010.