

## BAMIDBAR

Jerusalem  
of GoldRabbi Benarroch  
SEC Jerusalem

*Thus says the Lord, I have returned to Zion and I have made my dwelling in the midst of Jerusalem. Jerusalem will be called 'The City of Truth', and the mountain of Hashem, Master of Legions, 'The Holy Mountain'. Thus said Hashem Old men and women will once again sit in the streets of Jerusalem, each with his staff in hand because of old age, and the streets of the city will be filled with young men and women playing in its streets" (Zech. 8:3-5)*

The words of Zecharia the prophet were palpable today in the streets of Jerusalem. This morning as I made my way to my office in Jerusalem's Old City it was hard not to notice the throngs of people flocking the streets of Jerusalem. Its streets were filled with young and old, Jews from all walks came to celebrate together. Today we Jerusalemites, along with all our Jewish brothers and sis-



ters, celebrate "Yom Yerushalayim" the day that Jerusalem was liberated during the "Six Day War" in 1967. That day marked the first time in two thousand years that the entire city of Jerusalem was once again under sovereign Jewish rule. For two thousand years we prayed for the reunification of Jerusalem. For two thousand years we prayed for our peoples return to its eternal city. In June of 1967 those prayers were heard, today we must all celebrate that return.

Today I would like to share a few words about what Jerusalem means to the Jewish people. To do that I

*Prayer Schedule***SHABBAT  
PARASHAT BAMIDBAR  
ROSH HODESH SIVAN**

*Friday, May 14th*  
Minhah & Arbit 7:00 pm  
Candle Lighting 7:28 pm

*Saturday, May 15th*  
Shaharit 8:30 am  
Minhah & Arbit 6:45 pm  
Motzei Shabbat 8:32 pm

**WEEKDAYS**  
*Sunday, May 16th*  
Shaharit 7:30 am  
Bar/Bat Mitzvah Class 8:30 am  
Talmud Torah Classes 9:30 am

*Monday May 17th*  
Shaharit 6:30 am

**SHAVUOT**  
*Tues.-Thurs., May 17-20*  
*Holiday Schedule on page 3.*

**PARASHAT NASO**  
*Friday, May 21st*  
Minhah & Arbit 7:00 pm  
Candle Lighting 7:33 pm

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want to take you back to the time of King David and how he purchased the Temple sight.

King David established the city of Jerusalem as the capital of the Jewish nation. He did not merit building the Temple on Mount Moriah. That privilege was given to his son Solomon. Nevertheless it was King David who purchased Mount Moriah the future site of the Temple. The purchase of Mount Moriah sheds light on the significance of the city to the Jewish nation.

The story takes place in the last chapter of the Book of Samuel II, where G-d commands King David to take a census of the nation. During a census Jewish law forbids the direct counting of individuals. The Torah prescribes the use of a "half shekel" coin. Instead of counting people directly, each person would give a "half shekel" coin. These coins were then counted and the exact number of people was ascertained.

Knowing the law King David nevertheless proceeded to count the nation directly. In direct disobedience to the law he did not use the "half shekel" option prescribed by the Torah. In the aftermath, recognizing his sin, we are told the following,

*"And David said to G-d, I have sinned greatly in that which I have done, and now Hashem I pray to you that you should remove my iniquity, for I have acted foolishly." (Samuel 2:24:10).*

In response G-d sends his prophet "Gad" to inform David that he and the nation will be punished. The prophet communicates three punishments and asks King David to choose one of them. His words to King David are as follows, *"Thus says the Lord I offer you three things, choose one of them... So Gad came to David and said to him, shall seven years of famine come to you in your land? Or will you flee for three months before your enemies? Or do you wish that three days of pestilence come to your land?" (Samuel 2:24:11-13).*

These were not easy decisions for the King to

make. Each was fraught with peril and destruction. In the end King David chooses the three days of pestilence. During that plague we are told, *"So the Lord sent a pestilence upon Israel, from the morning until the appointed time, and from Dan to Beer Sheva seventy thousand men died." (Samuel 2:24:15)*

David then turns to G-d and again asks forgiveness for his sin. The prophet responds with the following words, *"Go up and build an alter (to bring a sacrifice) for the Lord on the threshing floor of Aravna the Jebusite" (Samuel 2:24:18).* Not only does David build the alter on the threshing floor of Aravna, he proceeds to purchase the plot of land from him. The transaction is described as follows, *"So David bought the threshing floor and the oxen for fifty shekels of silver" (Samuel 2:24:24).*

At the completion of the sale we are finally told, *"And David built an alter there for the Lord, and offered burnt offerings and peace offerings. Thus the*

*Lord was appeased for the land and the plague halted from Israel" (Samuel 2:24:25).*

That same threshing floor would become extremely significant to King Solomon. In Chronicle II regarding the building of the first Temple we are told the following, *"And Solomon began to build the house (Temple) of G-d in Jerusalem on Mount Moriah where the Lord appeared to David his father. He established it at David's place on the threshing floor of Ornan (Aravna) the Jebusite." (Divrei Hayamim 2:3:1).*

The site that King David purchased to atone for his sin is none other than the site where Solomon his son builds the first Temple. It becomes the heart and soul of the Jewish people.

But why would the site of the Temple be connected to King David's sin regarding the census? What is the connection between David counting the nation directly and the future site of the Temple? More so why is taking a census by directly counting each individual a sin? The reason why the Torah forbids the direct

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## In Memoriam

It is customary to light a memorial candle in the evening and to donate tzedakah. Family members are encouraged to attend prayer services in honor of loved ones.

### Sunday / 3 Sivan

Avraham ben Yaacov Dov  
Gedaliah ben Moshe Litman  
HaCohen  
Takereh Hakimpour

### Tuesday / 5 Sivan

Ezra Kadoori Eliyahu Levi  
Moshe Haim\*  
Sarah bat Sarah\*  
Turan bat Aghajan\*  
Aharon ben Shlomo Godsi\*

### Thursday / 7 Sivan

Geulah ben Avraham\*

### Friday / 8 Sivan

Rivkah bat Shimon\*

### Shabbat / 9 Sivan

Ester bat Amam  
Aziza bat Rachel

*Names with asterisks are missing family members' information. To update, please call the office at 310.474.0559.*

## Parasha & Haftara Bamidbar

Parasha pages 568-580

Haftara pages 582-585

## Shabbat Shalom & Hag Sameah

## Community News

### SEUDAH SHLISHEET

is sponsored by  
The Mashadian Family

in memory of  
Ghodart Neissan, z"l

### WELCOME

To our Guest Speaker  
Rabbi Avi Navah

Addressing the topic of  
"Belonging to a Community:  
What's in it for Me?"

### Refuah Shlemah

*Please include these individuals in your prayers for healing:*

Yonatan ben Alizah • Mazal Tov bat Sulha Mitana • Matilda Louisa • Yaheskel ben Regina • Ayala bat Naomi • Khayah Noa bat Sara • Haim ben Mordechai • Pnina bat Esther • Yosi ben Esther • Victor ben Latif • Ramah Regina bat Farha • Aziza bat Sara • Merna bat Marsel • Judith bat Malka • Ofek ben Yochai • Efrayim Zev ben Fayga • Sulha Matana bat Mozelle

## Kahal Joseph Congregation Shavuot Schedule

### Tuesday, May 18, 2010

Candle Lighting 7:31 PM  
Minha & Arbit 7:00 PM

### Hatima, Tikkun Leil Shavuot

10:00 PM to 12:30 AM  
with dairy & fruit refreshments

### Wednesday, May 19, 2010

Shaharit 9:00 AM  
Tehilim Group Reading 6:00 PM  
Minha & Arbit 7:00 PM  
*The Inner Workings of Megillat Ruth*  
A Class with Rabbi Batzri  
between Minha and Arbit  
Candle Lighting after 8:35 PM

### Thursday, May 20, 2010

Shaharit 9:00 AM  
Tehilim Group Reading 6:00 PM  
Minha & Arbit 7:00 PM  
*The Inner Workings of Megillat Ruth*  
A Class with Rabbi Batzri  
between Minha and Arbit  
Yom Tov Ends 8:36 PM

## To Publish a Notice in the Kol Mevasser

If you have information regarding life events such as births, bar/bat mitzvahs, graduations, weddings, anniversaries or passings, please call the synagogue office at 310.474.0559 and she will ensure that the information reaches our editor, Dafna. Please note that notices must be received by noon on Wednesday to ensure inclusion in that week's issue .

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counting of the Jewish nation is to drive home the point that as individuals we are forever incomplete. To count a person directly is to in some way insinuate that they are whole. Judaism believes in the importance of every individual. But only when we are part of the Jewish nation can we call ourselves complete. As individuals we all have our strength, but none of us come without deficiencies. Only by coming together as a nation can we overcome those deficiencies. It is for this reason that the census is taken with a half-shekel coin. By being counted through a half coin we are being reminded that each of us is incomplete. Only when we join together are we complete. By counting the nation directly King David went against this idea. For that he and the nation, who went along with the plan, were punished.

The purchase of Mount Moriah as the aftermath of David's sin is significant. Jerusalem and more specifically the Temple showed every Jew that they were only a part of something greater than themselves. Through Jerusalem the Jewish people finds its wholeness. When a Jew prays he faces Jerusalem. The Jew in Alaska, Japan, the United States, and South Africa are all united when they pray because no matter where they are they are directing their prayers towards Jerusalem. When Jews anywhere in the world marry they remember Jerusalem. Three times a year on the festivals a Jew is obligated to visit Jerusalem. Jerusalem unites us, it is our heart, it is our love, and it is our home. When King David sinned by counting each person directly and alluding to the possibility that each person was whole on their own, the only way to atone for that sin would be to purchase the sight that would teach us that only through Jerusalem and the Holy Temple could a Jew ever find true wholeness.

For us today the message is a significant one. As the world pressures us to divide Jerusalem we must stand united, because if we are divided then they will succeed in dividing Jerusalem. We must all pray for Jerusalem, visit Jerusalem, and above all remain steadfast in our love for Jerusalem.

Shabbat Shalom

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## *Learn to Read the Haftarah*



Wouldn't you like to chant from the concluding section of the Torah read on Shabbat—the portion known as the Haftarah?

Reserve a Haftarah portion by calling Sarah in the office at 310.474.0559. The portion can be dedicated in honor of a family life event.

Then, schedule time with Saeed & learn your haftarah with authentic Baghdadi ta'amim, our Iraqi melodies for Torah reading.

## *MITZVOT on SHABBAT*

We now offer for donation the following Mitzvot on Shabbat: **1. *Petichat Hechal*** The opening of the ark where the Torahs are kept; **2. *Carrying of the Sefer Torah and Sefer Haftara***; **3. *Hakamat Sefer*** The lifting and showing of the Torah; **4. *Mashlim***\*The seventh aliya to the Torah who recites Kaddish; **5. *Maftir***\*The last aliya to the Torah which includes the reading of the Haftara (which will be read by the clergy unless member reading has been preapproved)

Since we count on your donations to the synagogue to keep our membership fees as low as they are, we suggest a minimum donation for all those who are called to the Torah of \$126 or multiples of \$18 or \$26. We appreciate your support. \*Paid members may call the office to book the Mashlim or Maftir in advance, in memory of a departed relative. You will receive confirmation before Shabbat if you will receive the aliya or if there is a conflict. The member may also reserve any other aliya in advance by calling the office. Non-members interested in aliyot should contact Sarah in the office for availability at 310.474.0559, 11 am to 4 pm, Monday to Thursday.

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