

KOL MEVASSER

Grounded in Heaven

by Rabbi Hagay Batzri

Jacob our forefather, also known as 'Yaakov Avinu,' dreamed a very famous dream. As the Torah states in this week's portion: *"And he dreamed, and behold there was a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it"* (Genesis 28:12).

In the next few verses, or 'psukim,' the Torah continues and informs us that God promised

Jacob several things. First, he is the continuation of the line descending from Isaac and Abraham. Second, he holds the blessing of the land of Israel and will pass it to his offspring.

The Torah is very clear: there is no mention of Esav or Ishmael in the line of succession. No nation other than the descendants of Jacob, who is now given another name, has come to signify his inheritance: Israel. We are all members of Jacob's family—all of us at Kahal are

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Kahal Joseph Congregation
presents Shabbat Scholar & Guest Speaker

Ron Levy, Psychotherapist, MS, LMFT speaking on
Living Your Best Life

Saturday, December 17, 2011
during Morning Services & Kiddush Lunch

Rabbi Hagay Batzri has invited Ron Levy, MS, LMFT to be Kahal Joseph's guest speaker on Shabbat morning, Saturday December 17th. Ron Levy is a psychotherapist with 30 years experience teaching and counseling individuals, couples and groups. He conducts seminars for groups and has private clients throughout the United States. Mr. Levy will share a method developed through his seminars and private practice. This method will potentially enable our congregation to:

- Increase our ability to maintain emotional and mental well being in any situation.
- Experience greater fulfillment and joy in all relationships.
- Create more rewarding relationships with people in our social, personal and business life.
- Free ourselves to live with more comfort and confidence in day-to-day interactions.

KJ Schedule

Erev Shabbat

Friday, December 2, 2011

Shaharit/Morning Prayer.....	6:30 am
Minhah/Arbith	4:30 pm
Shabbat Candle Lighting	4:25 pm
KJ Friday Night Dinner.....	6:00 pm

Shabbat Vayetze

Saturday, December 3, 2011

Shabbat Shaharit/Morning Prayer.....	8:30 am
Tehillim Women's Reading	after kiddush
Shabbat Minhah, Seudah, Arbit.....	4:00 pm
Motzei Shabbat / Havdallah.....	5:29 pm

Weekdays

Sunday, December 4, 2011

Shaharit/Morning Prayer.....	7:30 am
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Monday to Friday, December 5 to 9, 2011

Shaharit/Morning Prayer	6:30 am
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Erev Shabbat

Friday, December 9, 2011

Shaharit/Morning Prayer.....	6:30 am
Minhah/Arbith	4:30 pm
Shabbat Candle Lighting	4:25 pm

Sponsor a KJ Kiddush or Seudah Shlisheet

Honor a member of your family or celebrate a joyous occasion by sponsoring a kiddush at Kahal Joseph. Call Sarah in the KJ office, Monday through Friday from 11:00 am to 4:00 pm to find out about sponsorship.

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included. And we all stand to receive the blessing God promised to Jacob.

The question that faces us is this: what do we need to do in order to receive this blessing? How—as individuals and as a community—can we intensify our connection to *Eretz Yisrael*, the land of Israel, until we desire our inheritance fully—100%, until we want to be a part of Israel, to be in Israel, to accept it mentally, emotionally, and physically such that we live in peace, love and joy, such that we enjoy all the beautiful things our prophets described that will be Israel.

I'm a great believer, an optimist; and I have patience. But, at the same time I'm practical. When I look at the current situation, I must ask, "What should we do? How can we help bring this dream of Eretz Yisrael to fruition?"

The dream of Jacob, the dream of the ladder, holds the answer.

The Ben Ish Hai explains that the symbols in the dream convey a message; the symbols are tools that help us understand how to achieve our goal.

In his dream Jacob sees "a ladder set up on the earth." Similarly, the first step to any achievement, especially spiritual achievements, is to imagine ourselves as ladders. Make certain to establish a foundation on the earth. Then, while we deal with the most practical, simple, physical things that exist on earth—for example, changing a baby's diaper, or caring for basic needs of sick, elderly parents; or, for example, when we have to put up with difficult situations at work or

deal with nasty, unethical behavior in business—we remember the ladder. Those "earthly" experiences are tools; we each have a chance and a choice to use those experiences as a means to grow spiritually and reach upward toward heaven, just as the top of Jacob's ladder, while grounded on earth, "reached to heaven."

Everything depends on where our minds and our hearts are. When we involve God in everything we do, we keep a higher purpose. For example, when we change an infant, we are doing a kindness. We exercise our compassion for the baby. Then, even when we are involved in the most ordinary, mundane, and even distasteful tasks, our hearts and our heads—like the top of the ladder—are in heaven.

Judaism teaches us to combine physical work and spiritual work, doing both at the same time. In his book, *Daat Tevuna*, the Ben Ish Hai offers meditations to accompany the work we do or the experiences we endure. These meditations help us remember a higher purpose, so that we may be here on earth and up in heaven at the same time. In this way, being "down to earth" enables us to be spiritual.

SHABBAT KIDDUSH

is sponsored in memory of
Eliza Maslavi, z"l

by the
Maslavi Family

In Memoriam

We remember the following *yahrzeits*, the annual anniversary of passings, for the week of December 3rd to 10th, 2011. It is customary to light a memorial candle and donate *tzedakah*. Family members are encouraged to attend prayer services in honor of loved ones on the Shabbat preceding the *yahrzeit*. To update information call 310.474.0559.

7 Kislev / Shabbat, December 3

Eliyahu Ezer *Eliyahu ben Yoseph*

9 Kislev / Monday, December 5

Isaac Joseph *Itzhak ben Yoseph*
Ezra Yitzhaki *Ezra ben Reuven*
Sholkhat Zekaria *Sholkhat bat Zekaria*

10 Kislev / Tuesday, December 6

Ruhama bat Chana

11 Kislev / Wednesday, December 7

Ludwig Altman
Sassoon Cohen *Sassoon Shimon Duek HaCohen*
Rachel bat Simha

12 Kislev / Thursday, December 8

Yedidyah Yehudah *Yedidyah ben Yehudah*

13 Kislev / Friday, December 9

Eliza Maslavi *Eliza bat Tifaha*

14 Kislev / Shabbat, December 10

Helen Levi *Habiba Havah bat Farha*

We offer our condolences
to the family of

Shaya ben Ezra Ekaireb, z"l

brother of our dear members
Mozelle Amron and Kitty Sassoon

MAZAL TOV

Dan & Miriam Ironi
on your recent marriage

Congratulations
to the parents, Merna Ironi
Fereshteh & David Kohansedgh
and grandfather
Manachi Kemareh

THANK YOU

Selena Dallal
Hilda Rojhani
& Jamila Dallal

for hosting a beautiful
Women's Gathering for Rosh
Hodesh Kislev. If you would
like to host our next Rosh
Hodesh Tevet, contact
Rabbanit Orly Batzri at
orlysbatzri@gmail.com

The Mysteries of Hannuka

Classes with Rabbi Batzri

Wednesdays, December 7 & 14 at 7:00 pm



Shem Uneshama A Name & A Soul

Wednesday, December 7, 2011

7:00 pm in the KJ Library

Is your name anything other than a code to summon you? What is a Jewish name? How can you use your name as a tool? In what situations should you add to or change a name?

Hannuka in Mysticism & Cabbalah

Wednesday, December 14, 2011

7:00 pm in the KJ Library

What is the significance of the number eight? How about the Hebrew letters of ח-נ-ו-כ-ה? What about the opposition of Greek culture vs. Judaism, of the light vs. the dark? And what is so good about olive oil? Why do Iraqis eat zangulas and Ashkenazim eat latkes?



MAZAL TOV

Jasmine & Austin Hai
on the birth of a baby boy

Congratulations
to the grandparents
and families

KJ Upcoming Events

Yafit Johnson

in "New Eyes"
A One-Woman
Comedy Show

Coming to Kahal Soon!

Shir Hashirim. B'phi yesharim.
Raglei mevasser me'daleg al harim:

Matai nir'eh. Sham mar'eh. Ben
david bilvush hadarim:

U'kvotz amim. Hanidakhim. Me-
h'artzot zarim v'nokhrim:

Ashrei anshei. Yoshvei tzion.

Mikhlal yofi u'mipaz yekarim:

Lakh anu. Hoshi-enu. Kabtzenu
v'nelekh meysarim:

Khazek yedei ha'myakhalim.

Le'hodot lakh. Shevakh ve'shirim.

Shir Hashirim B'phi Yesharim

Transliterated by Dafna Ezran

הַשִּׁירִים. בְּפִי יְשָׁרִים. רַגְלֵי מְבַסֵּר מְדַלֵּג עַל הָרִים:	שִׁיר
מָתַי נִרְעֶה. שָׁמַי מַרְעֶה. בֶּן דָּוִד בִּלְבוּשׁ הָדָרִים:	מְתִי
עֲשֵׂם הַדְּרוֹת מֵאַרְצוֹת זָרִים וְנוֹכְרִים:	וְקִבֵּץ
אֲנֹשֵׁי יוֹשְׁבֵי צִיּוֹן. מִכְּלַל יְפֵי וּמִצֵּן קָרִים:	אֲשֶׁר
אָנֹכִי הוֹשִׁיעֵנִי. קַבְּצֵנִי תֵלֶךְ מִיִּשְׂרָאֵל:	לִךְ
יְדֵי הַמְּיַחַלִּים. לְהוֹדוֹת לָךְ. שֶׁבַח וְשִׁירִים:	חֹזֵק



KJ WOMEN'S TEHILLIM READING

Shabbat after morning services Kiddush
& Wednesdays at 10:00 am

Dvar Torah, insights into the weekly Torah
portion, will be shared by Rabbanit Orly Batzri

For information contact Rivka Mangoli

Songs of Joy and Celebration: *Ma Navu & Maqam Ajam*

Listen to Ma Navu sung in Maqam Ajam by Rabbi Batzri on youtube:
<http://youtube/XLXVR0mz4dM>

The *maqam*, or melodic scale, of this Shabbat's Torah portion, **Parasha Vayetze**, is *Maqam Ajam*. This maqam originated in and is named after Persia; the name for "Persia" translates to "Ajam" in Arabic. In musical terms, "ajam" is the Arabic equivalent of the Western major scale, which is the basic scale of do-re-mi. This maqam is linked with festivity and joyfulness. There are many patriotic tunes written in this maqam, along with *pizmonim* for holidays and weddings.

In the Torah portion of **Vayetze**, Jacob gets married, and therefore this maqam is used in honor of his wedding. Traditionally, the **Sheva Berachot**, or *Seven Blessings*, for bride and groom are chanted in *Maqam Ajam*. Similarly, **Ma Navu Alei**, a very popular song also sung in this maqam, relies upon an extended metaphor of wedding and marriage.

In fact, **Ma Navu** is one of the most popular songs from the Iraqi tradition. In the song, written by Rabbi Shimon bar Nissim, the image of the bride and groom helps us understand significant relationships in Judaism such as that between the Jewish people and God, or between Shabbat, the seventh day of rest, and ourselves.

In the lyrics of **Ma Navu**, the speaker alternately addresses the city of Jerusalem and the Jewish people. Throughout this monologue, Rabbi bar Nissim plays upon the image of bride and groom and the idea of kingship. Jerusalem becomes God's bride and the Jewish people are the children of this marriage. Imagined as the betrothed, the city of Jerusalem is a queen honored by and rejoicing in the return of her children, the Jewish people, to Yerushalayim and to Hashem.

Since *Maqam Ajam* is associated with the true meaning and joy of song, we also use it for the Torah portion of **Beshallah**, read on *Shabbat Shira* (the Shabbat of Song), and for the seventh day of Passover. On those days we read sections that include "Az Yashir" and recount the spontaneous song of the Jewish people after God parted the Red Sea and rescued them from Egypt.

In other celebrations, *Maqam Ajam* is used when we read the Torah portion of **Shofetim** to mark the joyous event of electing a king. And, *Ajam* is used for *Simhat Torah*, a day of happiness and joy that celebrates the giving of God's teaching to the Jewish people.

Some material adapted from www.pizmonim.org

מָדָר נָאוּ עָלַי הַהָרִים רַגְלֵי מִבְּשֵׁר שָׁלוֹם. בְּבִנְיָן עִירָךְ.
קוֹל צוֹפֵף יִשְׂאוּ קוֹל רִנָּה. הַתְּעוּרִי מִחוּךְ מִנְּגִינָה.
עַן פָּעִין תִּרְאֵי שְׂכִינָה. וְשָׁבוּ כְּנֶדֶךְ לְנִבְלָךְ:

לְשִׁבּוּרִים דְּרוֹר. בְּשִׁיר וּמִצְמוֹר. אֵל בֵּית הַר הַפֶּהר. יְהִי שְׂכִינָךְ.
סֹלֹ סֹלֹ אֵת הַמִּסְלָה פָּצְחוּ רִנְנָה וַתְּהַלָּה. יָבוֹא מִבְּשֵׁר
בְּלִשׁוֹנֵי מַלְאָה קוֹמֵי אוּרֵי כִי כָּא אוֹרֵךְ:

צִיָּא מִבְּבֵל. קְרִית עוֹבְדֵי בֵל. כְּפֹדֵר וּנְבֵל. אִו יְהוּ שִׁירָךְ.
שׁוֹשׁ יִשִּׁישׁוּ כָּל־אֲבֵלֵי צִיּוֹן. לְבוֹא לְחִסּוֹת בְּצֵל הַעֲלִיּוֹן. בְּנֵה
אֲבִנָּה לְךָ עוֹה אֲפִרְתֵן. אֲכִינ כִּפְסָא לְדוֹר מְלָכֵךְ:

שָׂא עֵינֶיךָ. וְרֵא בְּנִיָּה. כָּאֵו אֵלֶיךָ. לְאוֹר בְּאוֹרֶךָ.
תַּחַת הַשֶּׁקֶד אֲשִׁים לְךָ אוֹרֵה. אִו מַצִּיּוֹן תִּצַּא הַתּוֹרָה. תִּצַּח
גְּדוֹל הוּא אִים וְנִרְאָ. בְּיוֹם שִׁמְעֵי כְּתֵר לְרֵאשֶׁךְ:

עַד מְתֵי בָּלָה. יִפֶּה וּמַעֲלָה. לְאֹר בְּעוֹלָה. כְּדֵל זֶה־לְךָ.
עוֹרֵי עוֹרֵי. עֲרַת יִשְׂרָאֵל. אֲחִישׁ אֲשִׁלַּח יַיִן וְנִטָּל.
וְנִם אֲקִים לְךָ חוֹמַת אֲרִיאֵל. וְכוֹר אֲזַכֵּר הַסֵּד גְּעוֹרֶךְ:

*Ma navu alei. He'harim raglei. Mevaser shalom. B'vinyan irekh.
Kol tzofayikh yisu kol rina. Hitna-ari mitokh megina. Ayin b'ayin
tiri Shekhinah. V'shavu vanayikh li'gvulekh:*

*Li'shvuyim dror. B'shir u'mizmor. El bet har ha'mor. Yehi
shvilekh. Solu, solu et ha'msila. Pitzkhu rnana u'tehila. Yavo
mevaser bi'lshono milah. Kumi, uri ki va orekh:*

*Tz'i mi'Bavel. Kiryat ovdei vel. Kinor ve'nevel. Az yehi shirekh.
Sus yasisu kol avelei Tzion. Lavo lakhasot betzel ha'Elyon.
Bano evneh lakh neveh apiryon. Akhin kiseh l'David malkek:*

*S'i enayikh. U'r-i vanayikh. Ba-u elayikh. L'or b'orekh. Takhat
khoshekh asim lakh ora. As mi'Tzion tetze ha'Torah. Hine
Gadol Hu Ayom v'Norah. B'yom simi keter l'roshekh:*

*Ad matai kalah. Yafah u'mula. La'zar b'ula. K'dal va'helekh. Uri,
uri. Adat Yisrael. Akhish eshlakh yinon ve'go-el. V'gam akim
lakh khomat Ariel. Zakhor ezkor khesed n'urekh:*