

KOL MEVASSER

About Anger

By Rabbi Hagay Batzri

The Torah describes how the second plague of frogs or "tsefardea" began: "And Aharon stretched out his hand over the waters of Egypt and the frog [sic] came up" Exodus 8.2. Remarkably, in Hebrew, the last phrase reads, "vataal hatsefardea," with "frog" given in the singular form.

Our sages explain that the plague really started with just one big frog. The Egyptians began to hit the frog, trying to kill it, but it responded to the beating by replicating. Now confronted by a group of annoying frogs, the Egyptians continued to do the same thing and beat them; but again, their blows only made the frogs breed. This process continued until there were so many frogs that the country was completely occupied by them causing a grave national crisis.

Now the question is, why didn't the Egyptians stop beating the frogs? Didn't they see that the problem just increased? So why did they continue? Didn't they realize that they were only making things worse?

The Ben Ish Hai said simply that anger causes irrational behavior.

When people become angry, they act without thinking. Indeed, it makes no sense to continue to hit the frogs when that only aggravated the problem. But when people are angry they operate unconsciously, without thinking.



We see that happening, for example, to a man who, in a fit of violent rage, punches his fist against a concrete wall. He suffers several fractures in his hand, and he has to go to the hospital. We can only imagine his embarrassment when he has to tell the doctor in the emergency room what's happened.

We also hear a lot of talk today about "road rage", the danger of anger that bursts while driving. A person may be rolling along the road safely, enjoying some good music, until someone cuts him off. He gets angry, then he goes mad with rage--threatening his life as well as the lives of everyone else on the road. Being angry, he loses the ability to reason.

(Continued on page 3)

Parasha & Haftara Readings

Parashat Va'era, in Hertz, 232—244
Haftara 244 – 247

KJ Schedule

Erev Shabbat

Friday, January 20, 2012

Shaharit/Morning Prayer	6:30 am
Shabbat Candle Lighting	4:53 pm
Minhah/Arbith	4:45 pm

Shabbat Va'era

Saturday, January 21, 2012

Shabbat Shaharit/Morning Prayer.....	8:30 am
SEC Lunch & Learn with Professor Zvi Zohar, RSVP Required	<i>approx.</i> 12:00 pm
Tehillim Women's Reading	<i>after kiddush</i>
Shabbat Minhah, Seudah, Arbit.....	4:15 pm
Motzei Shabbat / Havdallah.....	5:57 pm

Weekdays

Sunday, January 22, 2012

Shaharit/Morning Prayer	7:30 am
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Rosh Hodesh Shevat

Wednesday, January 25, 2012

Women's Rosh Hodesh & Tehillim.....	10:30 am
RSVP Requested to Rabbanit Orly Batzri	

Monday to Friday, January 23 to 27, 2012

Shaharit/Morning Prayer	6:30 am
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Erev Shabbat

Friday, January 27, 2012

Shaharit/Morning Prayer	6:30 am
Shabbat Candle Lighting	4:59 pm
Minhah/Arbith	5:00 pm

KJ Tu B'Shvat Seder

Tuesday, February 7th
Free to Members
\$18 for Non-Members



Rabbi Batzri and the Sisterhood of Kahal Joseph present a Tu B'Shvat Seder in the Iraqi Kabbalistic Tradition.

We will also enjoy a presentation by KJ Youth Choir along with an evening of live music.

Thank you to our sponsors:

Tooraj Aghalar

Ron Einy

David Kohan

in memory of his brother Yousef Saied ben Jalal, z"l

Fred Maslavi

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Faribe, Women's Tehillim Group



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Refuah Shlemah

Gerry Shapiro

Eliezer Hai Saltoon ben Roz Saltoon

Correction: *We apologize for last week's error. We mistakenly included Gerry Meyers in our listing. Gerry Meyers is, thank G-d, in good health.*

Shabbat Kiddush

Is sponsored
In memory of
Ronnie Assia, z"l

By
Claire Assia

Seudah Shlisheet

We would like to thank
Yasamin & Ramin Matian
for contributing towards part of this
week's Seudah Shlisheet

Welcome

Professor Zvi Zohar

speaking at the SEC Lunch & Learn on
Women, Torah & Mitzvot
RSVP to SEC Required to Attend

Thank You

- To Susan Zadeh for creating incentive cards
- To Jack Shadi for providing juice each week
- To Louise & David Elias for organizing, coordinating and nurturing
- To Rabbi Hagay & Orly Batzri for teaching, directing and inspiring KJ's Youth Choir

Kol Mevasser Newsletter

Kahal Joseph Congregation, Los Angeles, CA
310.474.0559 or dafna@kahaljoseph.org

In Memoriam

We remember the following yahrzeits, the annual anniversary of passings, for the week of January 21 to 28, 2012. 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.

26 Tevet / Shabbat, January 21

Ronnie Assia *Ronnie ben Naji*

27 Tevet / Sunday, January 22

Sassoon Elias *Sassoon Elias*

Stanley Feinberg *Stanley ben Jesse*

28 Tevet / Monday, January 23

Aziza Solomon *Aziza bat Amam*

Maurice Zekaria *Moshe ben Sion*

1 Shevat / Wednesday, January 25

Mozelle Solomon *Mozly bat Haviva*

2 Shevat / Thursday, January 26

Aziza bat Salha

Joseph Haghghi *Yosef ben Ezra*

Samuel Sheff *Shlomo ben Binyamin*

Albert Zekaria *Abdullah ben Sion*

4 Shevat / Shabbat, January 28

Khorshid Farzaneh Farahi *Rabel bat Esther*

Condolences

We offer our deep condolences to the family and friends of our longtime member

Emma Moses, z"l

May Hashem comfort them on their loss together with all the mourners of Tzion.

Rabbi Hagay Batzri

Editing & Graphic Design Dafna Ezran
Adminstrator Sarah Bouchoucha

(Continued from page 1)

Losing the ability to think clearly or reason connects two seemingly separate behaviors: anger and idolatry.

This connection can explain the Talmud's amazing assertion that a person who becomes angry is like someone who worships idols. The special corrective behavior, or "tikkun" suggested by Rabenu Yoseph Haim and Rabbi Yehuda Fetaya for the sin of anger is similar to the "tikkun" for committing idolatry.

At first glance, it seems difficult to understand why anger even compares with pagan worship. One answer, perhaps, is that Chazal refer to this quality of rationality. Idolatry is a completely unreasonable behavior. It makes no sense at all to worship a statue made by man, and a statue that one can destroy or throw away at whim.

It also makes no sense to worship a tree and then chop it down for firewood or a barbecue. And yet, for centuries, people around the world believed—and still believe—in the power of prayer to idols. Rabbis in the

Talmud thus teach us that anger is like idolatry. It makes one act unconsciously, without reason, as if we were pagans worshipping idols.

For this reason our rabbis warned against the evils of anger. Of course, we cannot expect to be totally free of anger. The Talmudic sage Hillel was never angry, but most of us cannot reach that standard. Still, we must make every effort, prepare to handle this feeling when it occurs, and keep it in check.

Once a person is not thinking rationally, there is no limit to how much damage he can cause himself and others. We must make every effort to control our anger, to be forgiving, to be sensitive and to be understanding.

Shabbat Shalom

NOTICE TO PARENTS

1. Children under 5 years old must be supervised by parents in KIDS ZONE upstairs.
2. No child is allowed in the synagogue lobby or hallways without constant supervision by a parent or guardian.
3. We are not responsible for children walking out the front door.

Rosh Hodesh Shevat

בס"ד

A new month can also mean a new beginning in our lives. One of the reasons may be that something new always causes a higher motivation.

The zodiac sign of the month is Aquarius. In Shevat, most of the year's rain has already fallen, the cisterns are full, the well-water rises, the buckets draw water from the top of the well and not its depths, and when they are lifted out, their rims are still dripping.

In the literature of the Kabbalah, water is likened to wisdom and a high level of consciousness. The sign of Aquarius, which implies abundance of water, indicates the advantageous qualities of the month for learning and gaining wisdom.

In Jewish tradition, the month of Shevat is especially associated with the fruits of trees. Like the complex structure of the tree – roots, trunk, branches, leaves, flowers, sap, etc. – which is meant to produce fruit for the pleasure of humans, so too should humans aspire to make people around them enjoy and be happy by doing good and enlightening deeds.

Hodesh Tov – A great, healthy and successful month to all of you.

Hostess: Nahid Sedaghat

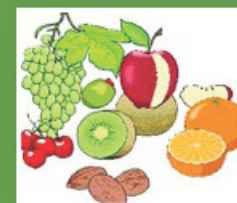
Date: Wednesday 1/25/2012

Location: TBA

Time: 10:30 start 11am, Be on time

Other: Rsvp- space is limited

Contact: orlysbatzri@gmail.com

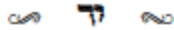


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A Song for Shabbat: Yasad Besodo

<http://www.youtube.com/watch?v=ICDBMsEUGLE&feature=youtube>



תוספי: חסן: חסן בן הרב, מיוחס לזמן היבית יומי' הר"י קצרו דל

יָסַד
בְּסוֹדוֹ בּוֹרָא לְבִנְיָנוּ, צִוָּה לְעַמְדוֹ עַל מַי וּמַעְנָן. כִּי הוּא
לָבַדוּ עֵצִים הַעֲבִינוּ, הַמְצִיא הַחֲסוּדוֹ מִקֶּטֶה וְקָבֵן, הַתְּחַל
וְגַבַר קָרָא לְכָלֵם, בְּרִדָּה שְׁאִמֵר וְהָיָה הָעוֹלָם:

וַיִּי
עַמּוּדִים עוֹמְדִים עֲבָרָיו, קָלִים כְּבָרִים תְּלוּיִים כְּרִיו. בְּלָם
צְמִדִים סוֹגְרִים לְעִרְיוֹ, נִפְשוֹת יְהוּדִים בָּאוּ בְּסוֹדָיו. לִפִּי
הַכְרַמֵר לִידַע בְּבֹלָם: בְּרִדָּה שְׁאִמֵר וְהָיָה הָעוֹלָם

סוֹמְךָ
וּסוֹעֵד לְתַחֲלָשִׁים, דָּן הוּא עַד עַל כָּל־אֲנָשִׁים. יוֹדַע וְעַד
רַעַת קְדוּשִׁים, שְׂבַת וּמוֹעֵד נָתַן לְאִישׁוֹ. מִכְּצִי הַכֹּהֵן
צְמַחוּ מִשְׁלָם: בְּרִדָּה שְׁאִמֵר וְהָיָה הָעוֹלָם

פְּלֵא
פְּלֵאוֹת כְּלִיטְרָאוֹתָיו, רַבֵּי רַבּוֹת הֵם צְבִאוֹתָיו. דָּרְבִי
נַעֲמֹת כְּלִיטְרָאוֹתָיו, אֹדֵר הַמְּאֹרֹת עִם אֲמֹרֹתָיו. אֵן
קֵץ מִמֶּנּוּ עַל אֹדֵר הַמְּנֹלָם: בְּרִדָּה שְׁאִמֵר וְהָיָה הָעוֹלָם

בְּרָא
בְּחֻכְמָה אִשׁ וּמִים, תּוֹלָה אֲרַמְתָּהוּךָ שְׁמֹנִים. אֲוִיד וְהַפָּה
בֵּין מַחְנֵם, טוֹתֵן נִשְׁכָּה עַל אֲבָבִים. שְׁבֹן וְשִׁמֵר מִלְכָּד
תְּנָלָם: בְּרִדָּה שְׁאִמֵר וְהָיָה הָעוֹלָם

נִרְאָ
עַל־לָהּ בְּרִדָּה כְּבֹדוֹ, עֵלֶת הַעֲלָה עֲלִיוֹן לָבֹדוֹ. הַזְּוֹרִים
הַלִּילָה נִלְגְּלִי סוֹדוֹ, בַּקֶּשׁ מַחִילָה עֲבָדוֹ מַחְסְדוֹ. מַפְרָדוֹ
סִמֵר גִּפְיִ כְּלָלָם: בְּרִדָּה שְׁאִמֵר וְהָיָה הָעוֹלָם

הַשֵּׁב
שְׂבוּתֵי תֵן לִי בְּעוֹתֵי, קַבֵּל צְלוֹתֵי אִשִּׁי עֲרֵתִי. כּוֹסֵי מִנְתֵי
דַעִי וְרַחֲמֵי, אֵת נַחֲלָתִי עַל אֲרַמְתִּי. אֵל יִשׁוּב וְרִדָּה נִחְפָּר
וְתַכְלָם: בְּרִדָּה שְׁאִמֵר וְהָיָה הָעוֹלָם

רָם
הוּא וְעֲלָה עַל כְּלִיטְרָאוֹתָהּ, סִפְרָה וְעֲלָה עַל כְּלִיטְרָאוֹתָהּ. נִפְשׁ
אֲצוּלָה תוֹךְ נֵן שְׂחֻלָּה, שְׂכָל מַעֲלָה אֲצִילִי סְגֻלָּה. יִמְחַק
הַמֵר מִפְּהֵלָלָם: בְּרִדָּה שְׁאִמֵר וְהָיָה הָעוֹלָם

בְּנָה
בְּשֵׁם טוֹב וְהַעֲלָה הָאֵל, בְּנֵן רַשׁוֹב בְּנֵן אֲרִיאֵל. הַקְרִיב
אֲחִיטוֹב קְרָבֵן לְבֵית אֵל, וְכַחַד פְּצוּב עֲנֻנֵן אֵל. רִיחוֹ לֹא
נִמֵר עֲבָד לְעוֹלָם: בְּרִדָּה שְׁאִמֵר וְהָיָה הָעוֹלָם

Yasad besodo boreh l'vinyan, tziva le'amdo al mey u'ma-yan. Ki hu levado otzem ha'inyan, himtzi b'khasdo mikneh ve'kinyan. Hitkhill v'gamar kara l'khumam, barukh sh'amar veh'haya ha'olam:

Vavey amudim omdim avadav, kalim kvedim tluyim b'yadav. Kulam tzmudim sogdim l'negdav, nafshot yeh-khidim ba-u b'sodav. Libi khamarmar leyda gvulam. *Barukh sh'amar v'haya ha'olam*

Somekh v'so-ed la'nekelashim, dayan v'hu ed al kol anashim. Yodeh-ah va'ed da-at kedoshim, Shabbat u'mo-ed natan la'ishim. Sansaney tamar tzamkhu meshulam: *Barukh sh'amar v'haya ha'olam*

Pil-ey fla-ot kol nor-otav, rubey revavot hem tzivotav. Darkhey ne-imot kol arkhotav, or ha'meh-erot im imrotav. En ketz ma-amar al or ha'neh-lam. *Barukh sh'amar v'haya ha'olam*

Bara be'khokhma esh u'mayim, toleh adamah tokh shamayim. Aveyr v'khama ben makhanayim, noten neshamah al avnayim. Shiken v'shamar mi'lekhed raglam. *Barukh sh'amar v'haya ha'olam*

Norah alilah barukh kevodo, ilat ha'ilah elyon levado. Khozrim khalila galgaley sodo, bikesh mekhilah avdo meh'khasdo. Mi'pakhdo samar gufey khlalam: *Barukh sh'amar v'haya ha'olam*

Hashev shvuti ten li ba-uti, kabel tzloti ishey adati. Kosi menati dini v'dati, zot nakhalati al admati. Al yashuv hadakh nekhtar v'nikhlam. *Barukh sh'amar v'haya ha'olam*

Ram hu v'na-alah al kol tehillah, siba v'ilah al kol ha'ilah. Nefesh atzulah tokh gan shtulah, sekhel m-ulah atziley segulah. Yimatek hamar mi'mahalalam: *Barukh sh'amar v'haya ha'olam*

Bneh b'shem tov yitaleh ha'El, k'gan ratov binyan Ariel. Hikriv akhitov korban le'veyt El, u'vakhar ba'tov imanu El. Reykho lo namar amad l'olam: *Barukh sh'amar v'haya ha'olam*

Maqam Hoseni

Edited from pizmonim.org

This maqam is also used many times throughout the book of Exodus. The word "Hosn" means beauty and splendor, and that is why it is the maqam used when commemorating the giving of the Torah. This maqam is a higher version of Maqam Bayat. On Shabuot, the holiday that commemorates the receiving of the Torah, we read Megilat Ruth. The ta'amim for this megila are in Maqam Hoseni, and so is the tune for the Azharot, chanted on Shabuot. Hoseni is used for Perashiot Yitro and Va'ethannan which both have the Decalogue (Ten Commandments) within the perasha. This maqam is also used in connection with the Tabernacle (*mishkan*) due to its beauty motif.