

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

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Joe Samuels

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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*

A Song for Shabbat: Yasad Besodo

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



תוספי: חסן: חסן בן הרב, מיוחס לזמן היציאת יומה' הרבי קצור דל

יָסַד בְּסוֹדוֹ בּוֹרָא לְבִנְיָנוּ, צִיּוּהָ לְעַמְדוֹ עַל מִי וּמַעֲנֵהוּ. כִּי הוּא לְבָרוּ עֲצָם הַעֲבָדוֹ, הַמְצִיא הַחֲסוּדוֹ מִקִּטְהָ וְקִבְּנוּ. הַתְּחִלָּה וְגַבַּר קָרָא לְכָלֶם, בְּרִיחַ שְׁאִמֵר וְהָיָה הָעוֹלָם:

וְיִי עֲפֹדִים עוֹמְדִים עֲבָדוֹ, קָלִים כְּבָרִים תְּלוּיִים בְּרִיּוֹ. בְּלִים צְמֻדִים סוֹגְדִים לְעֲבָדוֹ, נִפְשוֹת יְהוּדִים בָּאוּ בְּסוֹדָיו. לִפִּי הַכְרַמֵר לִידַע בְּבֹלֶם: בְּרִיחַ שְׁאִמֵר וְהָיָה הָעוֹלָם

סוֹמְךָ וְסוֹעֵד לְתַחֲלָשִׁים, דָּן הוּא עַד עַל כָּל־אֲנָשִׁים. יוֹדַע וְעַד רַעַת קְדוּשִׁים, שְׂבָת וּמוֹעֵד נָתַן לְאִישׁוֹ. מִכְּצִי הַכְּבֹר צְמֻרוֹ מִשְׁלָם: בְּרִיחַ שְׁאִמֵר וְהָיָה הָעוֹלָם

פְּלֵא פְּלֵאוֹת כְּלִי־טְרָאוֹתָיו, רַבֵּי רַבּוֹת הֵם צְבֻאוֹתָיו. דָּרְבֵי נַעֲמֻת כְּלִי־אֲרָחוֹתָיו, אֹדֵר הַמְּאֹרוֹת עִם אֲמֻרוֹתָיו. אֵין קִין מִאֲמֵר עַל אֹדֵר הַבְּנֵלֶם: בְּרִיחַ שְׁאִמֵר וְהָיָה הָעוֹלָם

בְּרָא בְּחֻכְמָה אִישׁ וּמִים, תּוֹלָה אֲרָמָה תוֹךְ שְׁמֹנִים. אֲוִיד וְהַפָּה בֵּין מַחְנֵם, טוֹתֵן נִשְׁכָּה עַל אֲבָבִים. שְׁבֹן וְשִׁמֵר מִלְכֵד תְּרָלֶם: בְּרִיחַ שְׁאִמֵר וְהָיָה הָעוֹלָם

נִרְאָה עַל־לָהּ בְּרִיחַ כְּבֹדוֹ, עֵלֶת הָעֵלָה עֲלִיוֹן לְבָרוּ. הַזְּוֹרִים הָלִילָה נִלְגְּלִי סוֹדוֹ, בְּקֶשׁ מַחִילָה עֲבָדוֹ מִחֲסוֹדוֹ. מִפְּרָדוֹ סִמֵר גִּפְי כְּלָלֶם: בְּרִיחַ שְׁאִמֵר וְהָיָה הָעוֹלָם

הַשֵּׁב שְׂבוּתֵי תֵן לִי בְּעוֹתֵי, קִבֵּל צְלוֹתֵי אִישֵׁי עֲרֵתִי. כּוֹסֵי מִנְתֵי דַעֲי וְרַחֲמֵי, אֵאת נְחַלְתֵי עַל אֲרָמְתִי. אֵל אֲשׁוֹב וְדָדִךְ נִחְפָּר וְתִכְלֶם: בְּרִיחַ שְׁאִמֵר וְהָיָה הָעוֹלָם

רָם הוּא וְעֵלָה עַל כְּלִי־הַחֲדָה, סִפְּהָ וְעֵלָה עַל כְּלִי־הַעֲלָה. נִפְשׁ אֲצוּלָה תוֹךְ נֵן שְׁחֻלָּה, שְׂכָל מַעֲלָה אֲצִילִי סְגֻלָּה. יִשְׁתַּחֲוֶה הַמֵּר מִפְּרָדֶלֶם: בְּרִיחַ שְׁאִמֵר וְהָיָה הָעוֹלָם

בְּנֵה בְּשֵׁם טוֹב וְהַעֲלָה הָאֵל, בְּנֵן רַשׁוֹב בְּנֵן אֲרִיאֵל. הַקְּרִיב אֲחִישׁוֹב כְּרָפֵן לְבֵית אֵל, וְכַחַד פְּצוּב עֲנֻנֵן אֵל. רִיחֵוֹ לֹא נִמֵר עֲבָד לְעוֹלָם: בְּרִיחַ 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-amor 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 akhivot 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 "Hosni" 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.