

# KOL MEVASSER

## Building the Feminine Menorah

Written by Rabbi Ariel Bar Tzadok  
Selected by Rabbi Batzri, Edited D. Ezran

*Dear Kahal,*

*I have selected this article written by my dear childhood friend, Rabbi Tzadok, as a piece especially important for this week's Torah portion. It contains interesting ideas about the significance of the Mishkan or Tabernacle and its continuing relevance in our lives today. In addition, it explains some basic kabbalistic concepts that may help us understand human psychology and improve our lives.*

*I recommend that you view additional writings by Rabbi Tzadok on his website [koshertorah.com](http://koshertorah.com). Rabbi Tzadok is a pure scholar of Torah and has deep insights into its many levels of meaning.*

*Rabbi Hagay Batzri*

### Introduction

What is the “feminine menorah”? The “feminine menorah” is a spiritual and psychological concept introduced by the Ari'zal and expounded upon by Rabbi Tzadok. To understand this concept, we must remember

the kabbalistic principle, “As it is above, so is it below.” In other words, certain elements of our world correspond to and parallel the spiritual realms of Hashem. One way to discuss such parallels is through the “sefirot.” According to [chabad.org](http://chabad.org),

*“The Sefirot are ten modes or attributes through which G-d manifests Himself. The Sefirot are not G-d, but they are the medium through which specific qualities and attributes can be ascribed to Him. The word Sefirah is related to the verb lesaper, which means to “express” or “communicate.” This implies that the function of a Sefirah is to express a certain attribute.”* (“The Key to Kabbalah”)

In the words of Rabbi Tzadok, “Everything in the universe has its source in and is a manifestation of one of the ten sefirot (or a portion thereof).” For instance, each element of the Mishkan or Tabernacle corresponded to an element in the spiritual planes. As Rabbi Tzadok explains, “The arrangement of the Tabernacle and all its vessels was ordained by G-d to identically replicate here on earth the sefirotic order of the spiritual planes. Therefore, each and every item in the Tabernacle held profound spiritual significance.”

One of the holy objects in the Tabernacle was the Menorah. In this excerpt, Rabbi

*(Continued on page 3)*

## KJ Schedule

### Shabbat Beha'alotkha

*Friday, June 8, 2012*

Shaharit/Morning Prayer .....	6:30 am
Minhah/Arbith .....	6:30 pm
Shabbat Candle Lighting .....	7:45 pm

### Saturday, June 9, 2012

Shabbat Shaharit/Morning Prayer.....	8:30 am
Women's Tehillim .....	6:00 pm
Rabbi's Class.....	6:45 pm
Minha, Seudah Shlisheet, Arvith.....	7:15 pm
Motzei Shabbat / Havdallah.....	8:49 pm

### Weekdays

*Sunday, June 10, 2012*

Shaharit/Morning Prayer .....	7:30 am
David S. Kelly Youth Choir of KJ .....	11:00 am

### KJ Norma & Sam Dabby

Hebrew School Open House..... 12:00 pm

### Monday to Friday, June 11 to 15, 2012

Shaharit/Morning Prayer .....

### Erev Shabbat Shelah / Birkat HaChodesh

*Friday, June 15, 2012*

Shaharit/Morning Prayer.....	6:30 am
Minhah/Arbith .....	6:30 pm
Shabbat Candle Lighting .....	7:48 pm

## SHABBAT TORAH PORTION

Parashat *Behaalotkha* 605 to 619  
Haftara 620 to 622

Kahal Joseph Congregation  
Norma & Sam Dabby Jewish Learning Center

## Hebrew School Open House



**Sunday, June 10th at 12:00 pm**  
The best-kept secret on the  
Westside—KJ's Hebrew School!  
*Open House Activities & Projects Free  
to Public School Kids K-7th Grade*



## Legacy of Kindness Gala Dinner 09.09.12

The Executive Committee and the Board of Directors of Kahal Joseph Congregation are pleased to announce our annual Legacy of Kindness Gala Dinner.

The gala and our community will honor Rylla and Benjamin H. Elias for their love, devotion, and dedicated service to our synagogue. The fete will take place this September 9, 2012. Save the date! Invitations will follow.

## In Memoriam

We remember the following yahrzeit anniversary of passings, for June 9 to 16, 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 the preceding Shabbat.

**22 Sivan / Tuesday, June 12**

Rebecca Litvac *Rivkah bat Esther*

**23 Sivan / Wednesday, June 13**

Lily Judah *Lulu bat Tobah*  
Salim Kamara *Salim ben Ezra*

**24 Sivan / Thursday, June 14**

Sara Davoudian *Sara bat David*  
Joseph Meir Hakimpour *Yosef ben Meir*  
Edith Judah *Esther bat Chana*

**26 Sivan / Shabbat, June 16**

Daniel Rojhani  
George Sassoon *Khadoory Hai ben Ezra*  
Samha Zelkha

## Seudah Shlisheet

is sponsored in memory of  
Mordechai ben Rabi Eliyahu, z"l  
by The Rafi Family, The Shadi Family  
and The Talassazan Family

## Refuah Shlemah

Gerry Shapiro • Yocheved bat Rachel •  
Rachamim ben Sarah • Hinah Titza bat Itah •  
Yitzhak ben Abdullah  
Mazal bat Malka • Dan Herdoon

## Calling KJ 2012 Graduates!

E-mail pictures, your full name, your school's name, and if relevant, your major subject to [dafna@kahaljoseph.org](mailto:dafna@kahaljoseph.org) by Monday, June 11

Kahal Joseph Congregation

## Summer Kick-Off Picnic in the Park



**Sunday, June 24, 2012**  
12 to 4 pm

A Great Way to Start Summer!  
Kosher Grill on Wheels \* Soccer, Sports,  
Games & Activities for Kids  
Westwood Park at Sepulveda  
South of Wilshire RSVP 310.474.0559

## Friday Night Dinner Young Couples & Families



**Friday, June 22nd, 2012**

We invite couples ages 18-36 to a great dinner with a talk by Rabbi Batzri about  
"Why Be Married?"  
\$10/adult RSVP to 310.474.0559

---

*(Continued from page 1)*

Tzadok elaborates upon the Ari'zal's commentary on the function of the Menorah in post-Temple times.

from "Building the Feminine Menorah"  
by Rabbi Tzadok

The mitzvot were given to us to enable us to transform our lives. Even a simple mitzvah, like the lighting of the Menorah observed during Temple times teaches us profound lessons about how human potential must be built, cultivated and developed. In his discussion of the menorah, the Ari'zal reveals to us a profound teaching about how our physical, human natures are to be transformed and elevated into the realms of the spiritual.

According to kabbalah, the sefirotic light of G-d flows cyclically from above to below and then circles around from below to above. To enable this flow of spiritual energy, G-d has ordained that there be a focal point of reception for His light here in the physical world. Without the light reaching this focal point, it cannot "bounce" back up as Ohr Hozer (a returning spiritual light that is sent back from the physical realm to the spiritual one).

To receive G-d's light in our world, the focal point we have learned is the performance of the mitzvot. In other words, we receive G-d's light in our world by perform-

---

ing G-d's commandments, by following his guidance for leading just, meaningful lives.

Yet, the action of the mitzvah alone is only its vessel. For a mitzvah to be complete requires the emotional and intellectual devotion of the doer. It is the inner energy generated from the human psyche, when coupled with the correct action of the mitzvah, that generates the Ohr Hozer, the returning spiritual light. This is the general lesson of how we are to rectify and elevate our physical world. And there is still another application for all this.

Notice that the physical world, also known as Malkhut/Nok, is always referred to as being Feminine. While this is, on the one hand, a metaphor, on the other hand it is quite literal. In other words, our universe and all that is within it, including everything male, is in essence female. Therefore, the rectification and spiritual elevation of the female in human society is paramount to human redemption.

Our holy Rabbis have taught us that it was in the merit of the Jewish women that Benei Yisrael, the Jewish people, were redeemed from Egypt. We are also taught that the final redemption will be like the first. In this respect, it is not hard to speculate that it will again be in the merit of Jewish women that the Mashiah will finally come.

Therefore, it is imperative for women to cultivate their collective spiritual con-

---

sciousness in holiness and to separate with full feminine vigor from the unclean spiritual ideals and models offered today. Individual women must seek to bond with a man who is embodied with the sparks of Netzah (confidence, victory, a desire to give that may overwhelm, dominance) and Hod (determination, perseverance, deep inner commitment, submission leading to majesty). This means he must be a spiritual man of inspiration, full of the fear of G-d and love for His Torah. When a woman is properly bound to such a man, he unleashes in her a powerful spirit that molds both him and their children. The woman thus becomes the Malkhut, Nok, the Shekhina, the embodiment of the Divine Presence here on earth.

While Jewish Law does not require a woman to marry as it does a man, a woman, regardless of age, should seek to find a proper Torah husband, with whom she can build a Torah home, and spread Torah values throughout the world. In this way she may elevate her spiritual existence. Unless the Malkhut, represented by women, is elevated there is no tikkun (rectification) of the world. Therefore, in our time, the proper cultivation of female spirituality is tantamount to the lighting of the eternal flame, the Menorah in the Tabernacle and Temple.

To light "the feminine menorah," today's Jewish woman must become as spiritual as Sarah, wise as Rivka, persevering as

*(Continued on page 4)*

---

(Continued from page 3)

Leah and Rahel, powerful like Miriam and Devorah and a leader like Hulda.

Just as the Menorah was the focal point for bringing down G-d's spiritual energy in the days of the Tabernacle/ Temple, so today the focal point is the study and observance of Torah. But today's women must become more than merely religious and Torah observant, they must manifest the Yesod, the creative energy required to confidently give the justness of Torah (Netzah) to those around them and to shape the world. Then they will create Jewish homes that benefit from Torah and mitzvot; they will shape families and communities that are able to receive the enlivening, spiritual energy (Hod) created through the study of Torah and the enactment of mitzvot.

May G-d bless us all with the courage to manifest His power, receptiveness, and creative energy in our lives. Amen.

Shabbat Shalom

## A Song for Shabbat: Dror Yikra

Listen at <http://www.piyut.org.il/tradition/english/937.html?currPerformance=1223>

Rebenu Adonim HaLevy ben Levrat, "Dunash," composed this piyut (920-990). He was born in Baghdad where he lived most of his life. He was educated in the city of Pas, Morocco and lived in Cordova, Spain and was enumerated among the great scholars of Spain. He was the disciple of HaRav Sadia Gaon and even composed the hymn *Doresh Chachmot* in honor of him. Rebenu Danush was a rabbi, judge and composer but was most famous for research on Hebrew language and grammar. Rashi and Ibn Ezra both quote Dunash in their commentary on Torah.

This Shabbat "Behaalotekha" is sung in Maqam Siga, Maqam Siga or Sikah, from the Persian for "third place" is applied when there are special readings in the parasha. It is also applied on holidays. This maqam is linked to the holiday of Purim due to the abundance of pizmonim, or songs, for the holiday in Maqam Siga (no doubt because the maqam is of Persian origin, and the events of the book of Esther take place in Persia). This maqam is also of importance because it is the maqam used for the chanting of the Torah in Parashas Bo, Beha'alotekha, and Equeb, parashas that are "third" in their respective books of the Torah. Shema Israel is also chanted in Maqam Sigah.

*Dror yikrah le'ben im bat. Ve'yintzarhem kemo ba'bat. Ne'im shimhem ve'lo yu'shbat. She'voo nochoo be'yom Shabbat. De'rosh navi ve'ulami. Ve'ot yeshah aseh imi. Netah sorek be'toch carmi. Shee'eh shav'at be'ne ami. Deroch poorah betoch batzra. Ve'gam edom asher gavra. Netotz tzaray be'af ve'evrah. Shema koli be'yom ekra. Elohim ten bamidbar har. Hadass shitah berosh tidhar. Ve'lamazhir ve'lanizhar. Shelomim ten ke'mey nahar. Hadoch kamay hai el kanah. Be'mog levav oo'bimgeenah. Ve'narhiv peh oo'nmalenah. Leshonenoo leha reenah. De'eh hochma lenafshehah. Ve'hi keter le'roshehah. Netzor mitzvot eloheha, Shemor Shabbat kedoshehah.*

Deror - God will bless all with freedom, and guard us like the apple of His eye, Israel's pleasant name will exist forever, rest and relax on the day of Shabbat.

Derosh - Seek out my dwelling place and Temple and show me a sign of redemption, replant a young vine in my vineyard, listen to the plight of my nation.

Derokh - Punish the enemies in Basra and Edom, and listen to me when I cry out to you.

Elohim - God, make the desert bloom with myrtle, pine and oak, and bless both the teacher and disciples with peace like the river's water.

Hadokh - Conquer my enemies, o mighty God, render them sad and depressed and our mouth and tongue will praise your glory.

De-eh - You should acquire wisdom which will be a crown to your head, guard the word of God, observe Shabbat your holy day.

דְּרוֹר יִקְרָא לְבֵן עִם בַּת  
וַיִּנְצְרְכֶם כְּמוֹ קֶבֶת  
נְעִים שְׂמֵכֶם וְלֹא יִשְׁבַּת

דְּרוֹשׁ נְוִי וְאוּלָמִי  
וְאוֹת יִשַׁע עֲשֵׂה עִמִּי  
נָטַע שׂוֹרֵק בְּתוֹךְ כַּרְמִי  
שְׁעֵה שְׁוֹעַת בְּנֵי עַמִּי

דְּרוֹף פּוֹנֶה בְּתוֹךְ בַּצְרָה  
וְגַם אֲדוֹם אֲשֶׁר גָּבְרָה  
נְתוּץ צָרִי בְּאֵף וְעִבְרָה  
שְׁמַע קוֹלִי בְּיוֹם אֶקְרָא

אֱלֹקִים תָּן בְּמִדְבַר הַר  
הַדָּס שְׁשָׂה בְרוֹשׁ תִּדְהַר  
וְלִמְזוּהִיר וְלִפְזוּקָר  
שְׁלוֹמִים תָּן כְּמִי נֶהַר

הַדוֹף קָמִי חַי קַל קָנָא  
כְּמוֹג לְקַב וּבְמַגְנָה  
וְנִרְחִיב פֶּה וְנִמְלֵאנָה  
לְשׁוֹנֵנוּ לֵךְ רִנָּה

דַּעַה חֲכָמָה לְנַפְשֵׁךָ  
וְהִיא כְתֹר לְרֵאשֵׁךָ  
נִצַּר מִצּוֹת אֱלֹקֶיךָ  
שְׁמַר שַׁבַּת קִדְשֵׁךָ