

# Kol Mevasser

## SHABBAT HAZON

4 Av 5769

July 25, 2009

Kahal Joseph Congregation • 10505 Santa Monica Boulevard • Los Angeles, CA 90025

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### For These Do I Weep

by Rabbi Yosef Benarroch

*"For these do I weep, my eye, my eye, runs down with water, for the comforter of Zion is far from me. My children are desolate because the enemies have prevailed." (Lamentations 1:16)*

This week we began the period known as the "Nine Days" that culminate with the fast of the "Ninth of Ab" (Tisha Be-ab), which marks the destruction of both our Temples. These are the words spoken by the prophet Jeremiah after the destruction of the first Temple. The sight of Jerusalem with its Temple in ruins, barren of its sons and daughters, were too much for Jeremiah to bear. For these he wept. For over two thousand years we have continued to weep as Jeremiah wept, waiting for our exile to end. For two thousand years, on the "Ninth of Ab", we have gathered in our synagogues to read Jeremiah's Lamentations, and to mourn the destruction of our Temples.

This past week I heard a remarkable story about Rabbi Yehuda Pataya (1859-1942) who was one of the great Sephardic Rabbis that lived in Jerusalem. He was born in Bagdad and studied under the tutelage of the revered Rabbi Yosef Hayim known as the "Ben Ish Hai". At an early age Rabbi Yehuda came to settle in Jerusalem and became one of its most distinguished Rabbis. He was accustomed to wake up daily at midnight in order to recite "Tikun Hazot", a special prayer that was instituted to mourn the destruction of the Temple. On one occasion one of the leading Hasidic Rabbis of Jerusalem, The Gerer Rebbe, was walking the streets of Jerusalem late at night. As he passed the synagogue of Rabbi Yehuda he heard wailing from within. When he looked through the window he saw Rabbi Yehuda sitting on the floor reciting "Tikun Hazot" with great fervor as tears streamed down his cheeks. As the Gerer Rebbe looked closer he noticed that the students had placed two glasses next to Rabbi Yehudah each one to catch

### PRAYER SCHEDULE

#### SHABBAT HAZON

3 Av / Friday, July 24th

Shaharith .....	6:30 am
Minhah & Arvith .....	6:45 pm
Shabbat Candlelighting .....	7:41 pm

4 Av / Saturday, July 25th

Shaharit .....	8:30 am
Minhah & Arvith .....	7:15 pm
Motzei Shabbat .....	8:44 pm

#### Weekdays

5 Av / Sunday, July 26th

Shaharith .....	7:30 am
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6-7 Av/ July 27th to 28th

Shaharith .....	6:30 am
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#### TISH'A B'AV

8 Av / Wednesday, July 29th

Shaharith .....	6:30 am
Fast Begins .....	7:55 pm
Minha, Arvith & Kinot .....	8:00 pm
<b>Movie: <i>Life is Beautiful</i></b> .....	9:00 pm
<i>Life Is Beautiful is a 1997 Italian language film which tells the story of a Jewish Italian, Guido Orefice who must employ his fertile imagination to help his son survive their internment in a Nazi concentration camp.</i>	

9 Av / Thursday, July 30th

Shaharith (no Tefillin) .....	7:30 am
Minha & Arvith (w/Tefillin) Birkat Cohanim	7:00 pm
Fast Ends.....	8:40 pm

#### SHABBAT NAHAMU

10 Av / Friday, July 31st

Shaharith .....	6:30 am
Minhah & Arvith .....	6:45 pm
Shabbat Candlelighting .....	7:36 pm

his tears. Stunned, the Gerer Rebbe looked closer and to his absolute shock saw that both cups were filled to the top. It is said that he commented to Rabbi Yehuda, that if more people would mourn the destruction of Jerusalem as he did, then the Temple would immediately be rebuilt and no calamity could befall the Jewish people (as told by Rabbi Mordehai Eliyahu past Chief Sephardic Rabbi of Israel). *continued on page 2*

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The Talmud explains that since the destruction of the Temple over two thousand years ago, one third of all the tears we shed must be over its destruction. Jewish law prescribes many practices as constant reminders to us about the destruction. One such example is that when building a home we must leave an area unpainted. This serves as a reminder that until the Temple is rebuilt our joy is never complete. One of the best known practices is the breaking of the glass at the end of every Jewish wedding ceremony. This is accompanied by the recitation of the verse, "If I forget thee Jerusalem let my right hand forget her cunning" (Psalms 137:5).

What is the purpose of crying over the destruction of Jerusalem and the Temple? Why is it that we Jews continue to mourn an event that happened over two thousand years ago? Isn't it, to use a modern day cliché, crying over spilt milk? What's was was, why can't we just move on? In fact one could argue that today we have returned to our land, we have rebuilt its cities, and the city of Jerusalem, with 750,000 inhabitants has returned to its glory.

I once heard a very beautiful explanation about the story in Exodus when Pharaoh's daughter finds the ark of Moses floating in the Nile River. The text states the following, "And she opened (the ark) and she saw him and the child was crying, and she had compassion for him and said surely he is a child of the Hebrews" (Shemot 2:6).

The commentaries questioned how she was so sure that he was a Jewish child. Some explain that she noticed that he was circumcised (see Rashbam, Ibn Ezra). Others draw the logical conclusion and explain that since there was a decree by Pharaoh that all Jewish boys be killed, it stood to reason that the boy was a Jewish child sent away by his mother in order to save his life (See Ramban).

But neither of these explanations explains the strange juxtaposition in the text of the child crying, and the immediate identification by Pharaoh's daughter. A close reading of the text would suggest that it was the child's cries that led to the identification of the child as a Jew. The Netivot Shalom offers a third explanation. He suggests that that Pharaoh's daughter was able to identify the child by the way he cried. In his commentary he states the following, "From his crying she was able to identify him as a Jew. This is because she saw that he was crying not out of despair but out of hope. This is what led her to say that he was a Jewish child...

So too when a Jew cries over the destruction of the Temple, it must be a weeping of hope, it must be filled with a longing and desire to see the Temple rebuilt" (Netivot Shalom on the Three Weeks).

The Netivot Shalom distinguishes between two different types of cries. He suggests that one can discern in the tone and emotion of a cry if it is the wailing of despair or the longing of hope. We must never cry out of despair. Crying over spilt milk is never a good thing. When we cry it must be for the purpose of rebuilding. Our tears must be a reminder of what was so that we will be able to dream and rebuild what should be. It is for this reason we cry every Tisha Be-ab over the destruction of the Temple. Not only to remember what was and to feel pain over the destruction, but to also long for the rebuilding of the Temple and Jerusalem in their full glory.

To be a Jew means to always be filled with hope. A Jew must never live in the past. Remember the past yes, but never to live in the past. Use the past to build the future yes, but never dwell on the past. For the Jewish people the past is what the future is built upon. I would like to think that in the story above Rabbi Yehuda saved all of his tears so that one day they would be mixed with the cement that will be used to rebuild the Temple.

On the afternoon of Tisha Be-ab there is a beautiful custom practiced by Sephardic women. At the height of the fast they sweep the floors of their houses. The reason for this custom is that they were so certain that the Messiah would arrive that afternoon that they wanted to make sure their houses were clean to greet him. In fact our Rabbis explain that the Messiah will be born on Tisha Be-ab. Now if that's not hope then what is? The same woman who weep and wail in the morning, busy themselves in preparation of the Messiah in the afternoon. As we enter the nine days and prepare to commemorate Tisha Be-ab we would all do well to remember this message.

But please permit me to make one last point. While it may be true that today we have merited to return to Jerusalem, our eternal capital, and today there live more than 700,000 Jews in the city, things are far from perfect. Riots plague our streets, and the talk continues about our capital being divided. For these do I weep, my eye, my eye, runs down with water. I pray that this day never come and in its place may we all merit to see the City of Jerusalem rebuilt in its full glory.

*Published courtesy of the SEC*

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We offer our  
deepest condolences  
to the family & friends of  
Rabbi Shimon Marciano, z"l  
May they be comforted together  
with all the mourners of Zion

We offer our  
deepest condolences  
to the family & friends of  
Nessim Bouskila, z"l  
father of Rabbi Daniel Bouskila  
May they be comforted together  
with all the mourners of Zion

### Refuah Shlemah

*Please include these individuals in your prayers*  
Yonatan ben Alizah ▪ Mazal Tob bat Sulha  
Matana ▪ Jack Wickett ▪ Ayala bat Naomi  
Yosi ben Esther ▪ Yaheskel ben Regina  
Matilda Louisa ▪ Victor ben Pauline  
Haim ben Mordechai ▪ Khayah Noa bat Sara  
Pnina bat Esther ▪ Moshe ben Naji

### Parasha & Haftara

*Parashat Devarim* pp. 736  
*Haftarah* TBA

### In Memoriam

These anniversaries occur from Shabbat, the 4th of Av (July 25, 2009) to Shabbat, the 11th of Av (August 1, 2009). It is customary to light a memorial candle in the evening and donate tzedakah. Family members are encouraged to attend services.

#### Shabbat / 4 Av

Yaakov ben Ezra Kemareh

#### Sunday / 5 Av

Abdala Faraj ben Moshe

#### Monday / 6 Av

Itzhak Rahamim ben Abdullah Moshe

#### Tuesday / 7 Av

Suzann Azincott  
Looloo Khazzoom

#### Wednesday / 8 Av

Abdullah ben Avraham Hayim Yaacov  
Salha bat Aziza

#### Thursday / 9 Av

Alice bat Esther  
Aziza bat Farha  
Amalia bat Rahel\*  
Mariam bat Bolisa

#### Friday / 10 Av

Yehya Ramon ben Ezra Zakoo Halevy

*\*Yahrzeit names with asterisks are missing contact phone numbers and addresses for family members. To update the database, please call 310.474.0559.*

### KJ Calendar 2009-2010

**DEADLINE extended to Monday!**

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We also would like information about births, bar/bat mitzvahs, graduations and weddings from Sept. 2008 to Sept. 2009. For more information contact Yvette Dabby at [ydabby@sbcglobal.net](mailto:ydabby@sbcglobal.net) or Selena Dallal at [selenadallal@gmail.com](mailto:selenadallal@gmail.com)

### Talmud Torah Registration

for 2009-2010 is going on now!

For information contact Molly at  
310.474.0559 or [molly@kahaljoseph.org](mailto:molly@kahaljoseph.org)

KAHAL JOSEPH CONGREGATION

Save the Date !  
Tuesday, September 1, 2009

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