



**ALEPH
INSTITUTE**
No One Alone,
No One Forgotten.

TORAH WEEKLY

ת"ש

4 - 10 June, 2017
10 - 16 Sivan, 5777
Numbers 8:1 -12:16
Haftorah: Zachariah
2:14 - 4:7

■ GRAPE JUICE & MATZAH

Aleph offers free Grape Juice and Matzoh for you to be able to make the blessings every Shabbos. Please have your chaplain / Rabbi contact us to enroll; it is available to all prisons.

■ ALEPH LIBRARY

The Aleph Institute Library (6000 books!) is now available to you, through the institution library.

Please ask to see our catalog in the chapel in every institution.

You can then ask the librarian to order that book.

■ TORAH STUDIES

Aleph offers many Judaic topics for study. Aleph Institute will provide the material and courses. Please write for more information.

ALEPH INSTITUTE

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IT'S NEVER TOO LATE

After a full year in the desert; the Jewish people are commanded by G-d to once again offer the Pascal Sacrifice.

There were those, however, who were ritually impure at the time of the commemorative offering. These Jews approached Moshe and, as the Jews were known to do during their time in the desert, complained. "Why should we miss out?" they demanded.

Moshe brought their demands before G-d. This time, though, their complaints were quite justified, and G-d instructed the people to institute Passover 2.0 exactly one month later, on the 14th of the month of Iyar. This make-up holiday is known as "Pesach Sheini," a second Pesach. On this day, anyone and everyone who was unable to offer the original Pascal Sacrifice, no matter what the reason, would be given that opportunity.

Who were these people who complained to Moshe? Why were they unable to offer the original sacrifice, and what was it that caused an entirely new holiday instituted in their merit?

The Midrash tells us that these men were Mishael and Eltzafan, the cousins of Ahron who were charged with the duty of removing bodies of Ahron's deceased sons from the Holy of Holies when they

had brought a foreign sacrifice before G-d. Coming in contact with a corpse makes a person ritually impure and therefore, days later, when the eve of Passover arrived, they were yet unable to offer the sacrifice.

This is a noble cause. Demanding another chance to perform a mitzvah when one is unable to do it due to such a righteous cause does indeed warrant a solution such as a "Make-up day." The Mitzvah extends far beyond that, however. G-d commands that anyone, no matter why he was unable to bring the sacrifice, can make up for it on Pesach Sheini.

This happened in the merit of those who were bothered enough by the fact that they were going to miss out on this holy opportunity that they made demands from G-d. It could have been easier, less of a spectacle, had they just accepted the circumstances, kept quiet and waited for the next year's sacrifice. But they wouldn't hear of it. Not being able to serve their creator in every way possible was out of the question.

This genuine concern and commitment pleased G-d very much, so much so that He instituted the second chance for everyone, whether they had a valid reason for missing the sacrifice or not.

The lesson taken from this episode is a simple one. It's

never too late. Certainly when it comes to service of G-d and our purpose here on earth, it is never a lost cause. G-d always presents a person with another opportunity to make the best of. There will always be a way to make it happen.

All we need, like the Jews in the desert, is the power of will. If someone is complacent with his or her life then achievements, opportunities for growth will be much more difficult to come by. But when one is involved and genuinely concerned with seeking a chance to make good, an opportunity for personal and/or spiritual growth, God doesn't disappoint.

If there's a will, there is a way, and this is no less true with regard to spiritual and G-dly matters. We can't take a back seat in life and hope that an opportunity will land in our lap. We need to make the effort and actively take the steps to make ourselves and our surroundings better and more refined. Through that we will have the world ready for the ultimate good, with the coming of the Redemption and Moshiach, may it be speedily in our days.

By Rabbi Nissan Friedman

TO UPLIFT OTHERS

In this week's parshah, Behaalotecha, we read about the menorah. First, it tells us how

Aaron, the High Priest, should light the menorah. “When you kindle [literally “raise”] the lamps, the seven lights should be made to shine towards the center of the menorah.” Then it tells us how it was made: hammered out of one solid piece of gold.

The Torah already told us how the menorah was made. What is the point repeating it here? This section of the Torah is about the lighting of the menorah. How does its construction fit in?

The menorah was an ornate candelabra, and though it was a difficult task, the artisan was not permitted to weld it together from separate pieces. Rather, it had to be hammered from one piece of gold. Why? Because the menorah symbolized the Jewish people. The seven branches symbolized seven different spiritual pathways of our souls. It had to be hammered from one piece because even though we have different pathways, our souls are one at its source.

When the High Priest lit the lamps, he was igniting the souls of the Jewish people. The Torah uses the word “raise” to tell the priest that he is to kindle it until the flame rises on its own.

The problem is that while the menorah is made of one piece, the different branches give the opposite impression. It seems to express division.

The job of the priest was to complete the menorah by setting the wicks in a way that the flames faced the center branch, which unified them all; this way, the menorah once again gave the impression of unity and oneness. So it is the kindling of the menorah that completed its construction.

Hashem tells us that we are to be His “kingdom of priests and a holy nation.” Each of us has the ability to ignite the souls of our fellow Jews. Here, we are taught the right way to do it.

First, you have to know that we are essentially one at our core. Then, you have to recognize that every Jew has a unique pathway, and you’re not to force him down your own. Your job is to ignite the other’s soul, with light and love, until the soul is burning bright on its own. Last but not least, it should be done in a way of unity, so he feels that he is one with his people and that his people are one.

So many of us are broken, so many of us are in pain, in need of uplifting, of our souls being ignited. This dark exile has gone on long enough. We need to be priests for each other and lift each other up.

I have found that there is nothing better and more impor-

tant than lifting the spirit of another. It has become my favorite thing. Even from my bed—with only the use of my eyes, my heart and my smile—I try my best to lift people’s spirits. Every person has good and positive, and if you pay attention, you will see it. When you point out those qualities, you bring out who they are, you see how beautiful they are, and their spirit is lifted.

Lift up the spirit of a single individual, and you change the world for good. Here is how it works:

You have the ability to change the world, by having a positive impact on another person. This person has family and friends, and they have families and friends, and so on. Your positive impact has a ripple effect. Make a positive difference in a person’s life, and you will change the world.

*By Rabbi Yitzi Hurwitz
(Rabbi Yitzi Hurwitz—father of seven, spiritual leader at Chabad Jewish Center in Temecula, Calif.—has been rendered immobile by ALS (Lou Gehrig’s Disease). Unable to speak or type, he uses his eyes to write heartfelt thoughts on the weekly Torah portion. Reprinted with permission from chabad.org.)*

In Jewish History

Monday, 11 Sivan, 5777 - June 5, 2017

Rebbe’s Parents Wed (1900)

The Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory’s, parents, Rabbi Levi Yitzchak Schneerson (1878-1944) and Rebbetzin Chana Yanovsky (1880-1964) were married on the 11th of Sivan, 1900. Their oldest son, Menachem Mendel, was born two years later, on the 11th of Nissan of 1902.

Passing of “Minchat Yitzchak” (1989)

Rabbi Yitzchak Yaakov Weiss, known as the Minchat Yitzchak (the name of the responsa he authored), was born in Galicia in 1902. He headed of the court of Jewish law, the Beit Din, in Grosswardein, Romania before WWII, and after miraculously surviving the war he assumed the same position in Manchester, England. In the aftermath of the Holocaust he worked diligently on aiding the many women whose husbands disappeared, and presumably perished, during the war; finding halachic “loopholes” which allowed them to remarry according to Jewish law.

He authored a nine-volume set of responsa. In this widely-used work, he addresses many modern-day halachic issues which resulted from the technological explosion, as well as many medical ethics issues.

In 1979, he assumed the position of Av Beit Din (Head of Court) in the Edah Hachareidit, one of the most prominent rabbinical bodies in Israel. He served in this capacity for the remainder of his life.

He passed away on the 11th of Sivan. An estimated 30,000 people attended his funeral.