



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

TORAH WEEKLY

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24 - 30 September, 2017
4 - 10 Tishrei, 5778

Torah:

Deuteronomy 33:1 - 34:12

Haftarah:

*We read the Haftarah
for Yom Kippur (see
below).*

Yom Kippur:

Leviticus 16:1-34

Numbers 29:7-11

Haftarah:

Isaiah 57:14 - 58:14

Jonah 1:1 - 4:11

Micah 7:18 - 20

■ **SUKKOT**

*We have pop-up
Sukkot for the Rabbi
to take into prison, it is
not to late to make ar-
rangments.*

■ **CALENDARS**

*We have Jewish Ca-
lendars, if you would
like one, please send
us a letter and we will
send you one, or ask
your Rabbi / Chaplain
to contact us.*

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MOMENT OF CLARITY

Meet Mr. Satan. He's a charismatic fellow with a friendly smile. Contrary to common belief, he does not have little red horns or hand out on your shoulder, gently encouraging you to do something sinister. Ou contraire! He shows up dressed as simple, innocent everyday things. Some food. Peer pressure. Unassuming and even noble.

He is well aware that, for the most part, were he to try and convince you upfront to do something outright wrong, something bad, he'd be laughed off and soon be out of a job. Instead, he plays the good guy act. Surreptitiously enticing us to consider things "small" infractions, he pushes us just an inch at a time.

He starts with things like, "Im a delicious piece of Boston Cream Pie. Sure, you're not hungry, but it's no big deal to indulge just a little bit more..."

Once he's successfully turned indulgence into a habit, he turns it up a notch. "It's true you shouldn't be looking at that, but it's just a look! And then a thought, but not an action. It's not like you're actively doing anything wrong."

"Get angry. Be jealous. It's just an emotion!"

One things leads to another and, if Satan is still as good as he's been for

thousands of years, he is able to take us from unnecessary thoughts to, God forbid, ungodly actions.

It's the small things. Those little allowances which we often don't even notice.

We succumb without even realizing we were supposed to put up a fight. He never tires, he's on call 24/7.

Such is the power of our friend, Satan.

In fact, the Hebrew word "HaSattan," which means the Satan, has the numerical value of 364. The lunar year consists of 365 days. Satan is active and persistent all year round, day in and day out. Every day, except for one. There's that 365th day, the one opportunity when we are free of the distractions and earthly temptations of the world around us, even if just for a short while. It's Yom Kippur.

After months of distraction and deception, our "Godliness sensors" may have become dulled. From every time we allow Satan to sweet-talk us into something unholy, our sense of right and wrong is weakened just a tad. God gave us Yom Kippur. "On this day," He said, "I have rid you, temporarily, of that which makes you believe ice cream may take precedence over Godliness." (Paraphrasing.)

We are afforded the opportunity to refocus, reassess and realign ourselves with that which is truly important. We can again prioritize those things which

Yom Kippur
we always knew are good, righteous and Godly.

Then, as Yom Kippur comes to a close, we reach the service of Ne'ilah. The word Ne'ilah literally translates as "closing." Often it is described as the closing of the gates, when God closes the gates of heaven which had heretofore been open to receive our prayers.

Chassidic philosophy offers additional understanding. The closing which takes place at the time of Ne'ilah is indeed that of God closing the gates. However, at that point we are presented with the choice to remain on the outside, i.e. disregard that which we have come to see clearly again throughout the holy day. We are also given the option of taking that clarity with us into the coming year. We are able to choose to stay inside the gates, together with God and His Torah.

We are not being forcibly shut out from heaven. We are being reminded that the holiest day of the year is coming to an end. Once again the forces of the satan's cunning and deceptive words will flood our minds and hearts. We may choose to carry the inspiration of Yom Kippur with us, enabling us to combat those challenges with more ease. Or we may choose otherwise.

Either way, the choice is ours. You can lead a horse to water but you cannot make it drink. God gives, He leads us to a place of forgiveness and second chances. But He

will not make the choice for us. We can, and must, make it on our own..

By Rabbi Nissan Friedman

TEN DAYS OF REPENTANCE

The 10-day period beginning on Rosh Hashanah and ending on Yom Kippur is known as the “Ten Days of Repentance”; this is the period, say the sages, of which the prophet speaks when he proclaims (Isaiah 55:6) “Seek G-d when He is to be found; call on Him when He is near.” Psalm 130, Avinu Malkeinu and other special inserts and additions are included in our daily prayers during these days.

The Baal Shem Tov instituted the custom of reciting three additional chapters of Psalms each day, from the 1st of Elul until Yom Kippur.

On Yom Kippur the remaining 36 chapters are recited, thereby completing the entire book of Psalms. Click below for the break-down of the Psalms.

Before Kol Nidrei chapters 115-123</ br> Before retiring for the night chapters 124-132 </ br> After the Musaf prayer chapters 133-141</ br> After the Neilah final prayer chapters 142-150

Sanctification of the Moon

Once a month, as the moon waxes in the sky, we recite a special blessing called Kiddush Levanah, “the sanctification of the moon,” praising the Creator for His wondrous work we call astronomy.

Kiddush Levanah is recited after nightfall, usually on Saturday night. The blessing is concluded with songs and dancing, because our nation is likened to the moon—as it waxes and wanes, so have we throughout history. When we bless the moon, we renew our trust that very soon, the light of G-d’s presence will fill all the earth and our people will be redeemed from exile.

Though Kiddush Levanah can be recited as early as three days after the moon’s rebirth, the kabbalah tells us it is best to wait a full week, till the seventh of the month. When sanctifying the moon of the month of Tishrei, it is customary to wait till the night after Yom Kippur.

Once 15 days have passed, the moon begins to wane once more and the season for saying the blessing has passed.

YOM KIPPUR OBSERVANCES

Yom Kippur is the holiest day of the year -- the day on which we are closest to G-d and to the quintessential core of our own souls. It is the “Day of Atonement” -- “For on this day He will forgive you, to purify you, that you be cleansed from all your sins before G-d” (Leviticus 16:30).

For twenty-six hours, from several minutes before sunset on Tishrei 9 to after nightfall on Tishrei 10, we “afflict our souls”: we abstain from food and drink, do not wash or anoint our bodies, do not wear leather shoes, and

abstain from marital relations.

When the Holy Temple stood in Jerusalem, the Yom Kippur service included the High Priest’s entry into the “Holy of Holies” to offer the ketoret -- the only time that anyone entered the Temple’s innermost chamber -- and the “casting of lots” over two goats, one to be offered to G-d and the other to carry off the sins of Israel to the wilderness. Today, we spend the day in the synagogue garbed in a white garment called a kittel to resemble the sin-free angels and to waken thoughts of repentance by reminding us of the day of our death. In the course of the day we hold five prayer services: Maariv, with its solemn Kol Nidrei service, on the eve of Yom Kippur; Shacharit; Musaf, which includes a detailed account of the Temple service; Minchah, which includes the reading of the Book of Jonah; and Ne’illah, the “closing of the gates” service at sunset. We say the Al Chet confession of sins ten times, and recite Psalms every available moment.

The day is the most solemn of the year, yet an undertone of joy suffuses it: a joy that revels in the spirituality of the day and expresses the confidence that G-d will accept our repentance, forgive our sins, and seal our verdict for a year of life, health and happiness. When the closing Ne’illah service climaxes in the resounding cries of “Hear O Israel... G-d is one” and a single blast of the shofar, the joy erupts in song and dance (a Chabad custom is to sing the lively niggun known as “Napoleon’s March”), followed by the festive after-fast meal, making the evening following Yom Kippur a Yom Tov (festival) in its own right.

In Jewish History

Tuesday, 6 Tishrei, 5778 - September 26, 2017

Rebbetzin Chana (1964)

Tishrei 6 is the yahrtzeit of Rebbetzin Chana Schneerson (1879-1964), mother of the Lubavitcher Rebbe.

Shabbat, 10 Tishrei, 5778 - September 30, 2017

Rebecca Born (1677 BCE)

Birth of Rebecca (1677-1556 BCE), wife of Isaac, mother of Jacob and Esau, and one of the Four Matriarchs of Israel.

2nd Tablets (1313 BCE)

On the 10th of Tishrei of the year 2449 from creation, 82 days after the people of Israel betrayed their newly entered covenant with G-d by worshipping a Golden Calf and after Moses twice spent 40 days atop Mount Sinai pleading on their behalf, “G-d restored His goodwill with the Jewish people gladly and wholeheartedly, saying to Moses ‘I have forgiven, as you ask’, and gave him the Second Tablets” -- thereby establishing the day as a time for atonement, forgiveness and teshuvah for all generations.