



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

TORAH WEEKLY

ת"ש

18 - 24 February, 2018
3 - 9 Adar, 5778

Torah:

Exodus 27:20 - 30:10

Zachor (second Torah):

Deuteronomy 25:17 - 19

Haftorah:

Samuel I 15:1 - 34

■ CALENDARS

We have Jewish Calendars, if you would like one, please send us a letter and we will send you one, or ask the Rabbi / Chaplain to contact us.

■ FAMILY PROGRAMS

Do you have family on the outside who are struggling, please contact or have them contact our office to learn more about our family programs. You and they are not alone, we are here to help.

■ 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.

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EQUAL PARTS

Rabbi Menachem Mendel was the third leader of the Chabad movement. When he was very young he tragically lost his mother. Before her passing she entrusted her father, the first Rebbe, with caring for her tender aged son.

As little Menachem Mendel grew up he shared many special, even sublime moments with his saintly grandfather, Rabbi Shneur Zalman.

Once, as Menachem Mendel sat on his grandfather's lap his grandfather asked him, "Where is Zeide (grandfather)?" The little boy thought for a moment and then pointed to his Zeide's face. "No," said Zeide, "that's just Zeide's face. Where is Zeide?" The boy pointed to his beard, his eyes, his heart only to be corrected each time. "These are just parts of Zeide, but where is Zeide?" Eventually little Menachem Mendel climbed down from his grandfather's lap and they both went their own ways. Suddenly the little called out "Zeide!"

Rabbi Shneur Zalman turned around to see what his precious grandson needed. The boy smiled and said, "Aha! There he is. There's Zeide."

From the time of Moshe's birth, there is no weekly Parsha which does not mention his name at least one time. Except this week.

This week Moshe's name is not mentioned even once. The Parsha begins with God's directive to Moshe, "You shall command the children of Israel..." The "you" is Moshe, but never is he named.

The simple reason commonly given for this is that when the Jewish people sinned with the golden calf and God threatened to destroy the entire nation, Moshe interceded on behalf of the Jews. He pleaded with God until he finally gave God an ultimatum: "If You are going to wipe out the Jewish people, erase me from Your book, the Torah." He wanted no part in it.

God did forgive the people, however, the utterance of a righteous man such as Moshe, even if it's based on an unfulfilled condition, does take effect in some way. Moshe's name was indeed erased from one portion of the Torah.

But there's a deeper meaning to it all. After all, what's in a name? A name is basically a tool by which people can identify and refer to one another. Sure, a name is given by divine inspiration and is very much associated with the person's soul, but it is not the essence of a person. But when God says "you" to Moshe, he is calling to his essence. "You" isn't restricted to a specific quality a person has, or any kind of limited description. It's just, well, you! The whole "you." The essence of you.

The bond which

Parshat Tetzaveh

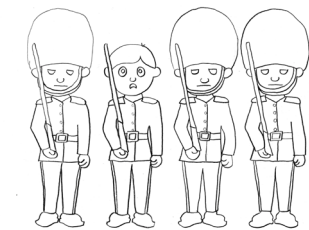
Moshe created when he, so to speak, stood up to God in defense of the Jewish people is one of pure essence. He is bonded and connected with each and every one of his people on a level beyond description, where everyone is equal. A level where everyone is recognized as a child of the same God, and beloved by Him with the same vast, unlimited, Godly love.

DRESSED FOR THE OCCASION

"Make way for the Queen's Guard!" This familiar expression is well known and widely quoted from the stoic, stone faced soldiers standing guard outside of Buckingham Palace and other properties of the British Royal Family. Still more well known is the historic uniform worn by each of these guards. The large bearskin hat, the red tunic with the dark blue collar, the navy blue trousers with the red stripe all down the seam and the white buff belt all come together to complete an outfit befitting those who represent the presence and security of the Queen. These guardsmen are renowned for their statue-like stance while standing guard despite harsh weather conditions or pesky tourists, to the extent that they are even trained to "faint to attention," actually learning to fall over like soldiers - should the need arise. Some visitors laugh at their unusual way of dressing,

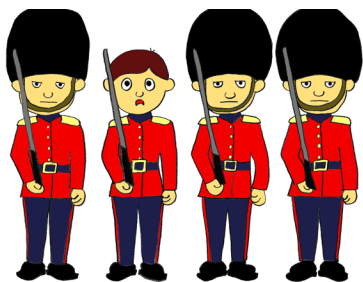
or try their hand at getting a smile out of one of the soldiers. But they know without a doubt that what these men represent with this very uniform which they wear and with the rigid attention at which they stand is something they can do with great pride.

In this week's Torah reading, we read about various articles of clothing which the priests were required to wear while they served in the Temple, as well as the additional garments which were worn by the High Priest during his service.



All along he had had that nagging feeling that he was forgetting something...

These garments are described in great detail in this portion and it is made clear, in no uncertain terms that the priests were never, ever to perform any part of their service were they not garbed exactly as prescribed in the Torah. In this vein, a well known insurance provider once portrayed the idea of "Casual Friday at Buckingham Palace," calling it "surprising." Perhaps a better adjective might be "preposterous!" It's no secret that if one of the Queen's Guard were to report for duty without his uniform in perfect order he can expect to face serious consequences, ranging from a dock in pay to suspension or termination. It's a matter of principal. When someone is representing an individual of great stature and/or importance, he or she should be expected to dress appropriately. The very same concept, albeit on a much larger scale, can be applied to the priests serving in the Holy Temple. As representatives of the Almighty, they were expected to adhere to the precise dress code given to them through Moses. But this idea is not limited to those who hold positions of high esteem in the ranks of Priesthood or even contemporary Rabbinic authority. This applies in a real sense to anyone and everyone who identifies with God on a spiritual level as well as on a personal level. Each member of the Jewish nation, no matter how involved or affiliated, has been endowed from birth with a never ending, unbreakable connection with our Father in Heaven. Every hour of every day, we have the privilege and responsibility of being the ones who represent Him. Not only in the synagogue while we perform holy rituals or recite prayers, but all the time, even while performing the most mundane parts of our daily routine.



All along, he had had that nagging feeling that he was forgetting something

So let us all, then, hold ourselves to a standard which we believe is befitting the representatives of such stature and integral importance. We are all the children of God. We ought to wear that badge proudly.

Parshat Zachor

This being the Shabbat before Purim, on which we celebrate the foiling of Haman the Amalekite's plot to destroy the Jewish people, the weekly Parshah is supplemented with the Zachor reading (Deuteronomy 25:17-19) in which we are commanded to remember the evil of Amalek and to eradicate it from the face of the earth.

"Parshat Zachor" is the second of four special readings added during or immediately before the month of Adar (the other three being "Shekalim", "Parah" and "Hachodesh").

Are the Passover orders in?

Please work with your Chaplain

In parshas Tetzaveh	batter
Mose is told	
To light the menorah	It makes no difference
Made of pure gold	If we are from the top or the middle
With olive oil	All that is important
So it will burn bright	Is that we achieve our full potential
And every single day	
The kohen will light	
	Reb Zushe of Anipoli
The oil needs to be	Once said that when
From the very first drop	He passed away he wasn't worried
Yet it does not matter if the olive	If he was asked by hashem
Was from the bottom or the top	
	Why weren't you as great as Avraham
Where the olive was from	His real worry is thy
Did not matter	Why weren't you as great
It only made a difference	As Zushe had the ability
If it was from the first drop of	

In Jewish History

Monday, 27 Shevat, 5778 - February 12, 2018

First Torah Dispute (1st century CE)

The schools of Shammai and Hillel for the very first time disagreed regarding a case of Jewish law. This occurred around the turn of the 1st century. In the ensuing generations, the schools argued regarding many different laws, until the law was established according to the teachings of the "House of Hillel" -- with the exception of a few instances. According to tradition, following the arrival of the Moshiaich the law will follow the rulings of the House of Shammai.

All throughout, the members of the two schools maintained friendly relations with each other.

Sixth Lubavitcher Rebbe arrives in America (1940)

After a 12-day sea voyage, the previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn (1880-1950), disembarked at the New York harbor on the 9th of Adar II of 1940, following his miraculous rescue from Nazi-occupied Warsaw.