



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

# TORAH WEEKLY

ת"ו

1 - 7 April, 2018  
16 - 22 Nissan, 5778

**1 - 7 Omer**

**Torah (study\*):**  
Leviticus 9:1 - 11:47

**Torah Reading Friday,  
7th Day Passover:**  
Exodus 13:17 - 15:26  
Numbers 28:19-25

**Haftarah:**  
Samuel II 22:1-51

**Torah Reading  
Shabbat  
Last Day Passover:**  
Deuteronomy 14:22 -  
16:17  
Numbers 28:19-25

**Haftarah:**  
Isaiah 10:32 - 12:6  
:  
\* The communal Torah  
reading this Shabbat  
we will not be the  
portion of Shemini  
but rather designated  
portions relating  
to Passover.

■ **OMER**  
*We begin counting  
daily the Omer from  
Passover until She-  
vuot, instructions are  
in your prayer book.*

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## SEVENTH DAY OF PASSOVER

The seventh day of Passover is not a separate Festival in its own right, as is the case with Shemini Atzeret, the last day of Sukkot. Rather, it is the conclusion of Passover and we therefore do not recite the Shehecheyanu blessing when making Kiddush or lighting candles.

The seventh day of Passover marks the day when many miracles were performed for our forefathers at the Red Sea. The Torah (Exodus, 2:15) states: And the seventh day shall be declared a holy day for you. No work shall be done on that day.

In most of the instances where the Torah refers to the first day of Passover, mention is made of the Exodus from Egypt. Regarding the command to observe the seventh day of Passover, however, no mention is made of the miracle of the splitting of the sea which took place on that day. Moreover, when the Torah refers to the miracle no mention is made of the date on which the miracle took place.

Holidays were not given to Israel to mark the downfall of her enemies. Rather, they were ordained to commemorate Israel's salvation. The Holy One, blessed is He, does not rejoice when the wicked are destroyed, and Israel is also not to celebrate these instances. Israel was commanded to observe the last day of Passover even be-

fore she knew that the Egyptians were destined drown in the sea on this day. The Torah therefore ignores the link between the last Festival day and the splitting of the sea.

The essence of the celebration of this day is the song that Moses and Israel were Divinely inspired to sing on this day a song that merited being included in the Torah, a song to which G-d and His heavenly consorts listened.

Although the Torah saw fit not to mention that the drowning of the Egyptians took place on this day for the reason that we have already mentioned, we have a tradition that this event took place on this day. Once it was permitted to commit the oral tradition to writing, we have written sources for this as well.

## EIGHTH DAY OF PASSOVER

In the Diaspora an eighth day of Passover is observed. This day is obligatory by Rabbinical decree and the Sages invested it with all of the sanctity of the Festivals.

All of the laws applicable to the Seventh day (the Festival day required by the Torah) are applicable to the eighth as well.

The second day of the Festival observed in the Diaspora is equivalent to the first, in matters of Halachah, with exceptions made concerning burial, treating the ill,

and eggs that were laid on the first day of the Festival.

Nevertheless it is customary in the Diaspora to be somewhat more lenient on this last day of Passover. The leniency that is customary on the eighth day of Passover concerns the relaxation of certain stringencies that people observe on the other days of Passover.

For example, there are many who do not eat matzah that has been soaked in water on Passover, but this stringency is relaxed on the eighth day of Passover observed in the Diaspora.

Similarly, there are many people who observe a stringency on Passover of not eating in someone else's home or of lending or borrowing dishes. This stringency is also relaxed on the final day of Passover observed in the Diaspora.

In the Diaspora, Yizkor, the memorial prayer for the deceased, is said on the eighth rather than on the seventh day of Passover.

## WHAT IS THE MOSHIACH MEAL?

Following a tradition instituted by the Baal Shem Tov, Jews all over the world celebrate the waning hours of Passover with Moshiah's Meal (Moshiah's Seudah in Yiddish), a feast celebrating the Divine revelation yet to

come.

### **Why Do We Celebrate This Meal?**

On the last day of Passover, we read verses from the book of Isaiah as the haftorah.<sup>1</sup> This reading includes many wondrous prophecies about the era of Moshiach.

The prophecy foretells of a leader upon whom “the spirit of the L-rd shall rest, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of the L-rd.”

In addition to bringing peace to mankind (“he will judge the poor justly, and he shall chastise with equity the humble of the earth”), the new peace and G-dly understanding will extend to all of G-d’s creatures: “And a wolf shall live with a lamb, and a leopard shall lie with a kid . . . and a small child shall lead them.”

The Baal Shem Tov, the founder of the chassidic movement, was the first one to celebrate this meal, with an open door, allowing anyone who wished to partake.

The sixth Lubavitcher Rebbe explained that on the last day of Passover the radiance of Moshiach is already shining.

### **When Is the Moshiach’s Meal**

Moshiach’s Meal is held following Minchah (the afternoon service) on the eighth day of Passover. In Israel, where Passover is seven days long, Moshiach’s Meal is held on the seventh day.

The celebration customarily extends past nightfall, ushering out Passover amid song, words of Torah and inspiration.

### **How Is the Moshiach’s Meal Celebrated?**

In 1906 Rabbi Shalom Dov Ber of Lubavitch incorporated four cups of wine and matzah into Moshiach’s Meal, mirroring the Seder held the week before. You can also serve fruit and other Passover goodies.

If you will be celebrating with a group (this is often done in the synagogue) you can have people prepare stories or Torah thoughts related to Moshiach. The actual program is flexible, but you want to pace your four cups throughout the singing and speaking. Customarily, the leader of the group announces which cup you are up to. Note that you do not need to drink these cups in their entirety. A sip suffices.

## **SECOND PASSOVER**

April 29th, 2018 is Pesach Sheini, it is customary to eat a little matzoh on that day.

If you have a little matzoh left over, please consider putting it aside for that day.

After Kriyas yam suf  
The midrash says  
When the Egyptians drowned  
The Malachim sang praise

No matter what they did  
Hashem created them  
And they are still  
Beloved by hashem

Hashem wasn’t happy  
With the Malachim actions  
Because however bad  
The mitzriyim were creations

This teaches us a lesson  
That even one who dares  
To do as many aveiros as the  
mitzriyim  
About them hashem still cares

## ***In Jewish History***

### ***Friday, 21 Nissan, 5778 - April 6, 2018***

#### ***Moses Departs Midian (1314 BCE)***

After seven days of contention with G-d at the burning bush (see entry for “Nissan 15”), Moses assumed the mission of taking the Children of Israel out of Egypt. Taking leave of his father-in-law, Jethro, he placed his wife and children on a donkey and set out for Egypt to demand of Pharaoh, “Let My people go!”

#### ***Red Sea Splits (1313 BCE)***

On the eve of the seventh day after the Exodus, the Children of Israel found themselves trapped between the Egyptian army and cavalry pursuing them from behind and the waters of the Red Sea before them. G-d commanded Moses: “Speak to the Children of Israel, that they should move forward!”

Nachshon ben Aminadav of the tribe of Judah was the first to jump into the sea; the water split, and “the children of Israel walked across on the dry land in the midst of the sea.” All that night, a pillar of fire intervened between the Egyptians and the Israelites. When the Egyptians followed, the waters returned to their natural state and place and drowned them. The Children of Israel sang the “Song at the Sea” in praise and gratitude to G-d.

### ***Shabbat, 22 Nissan, 5778 - April 7, 2018***

#### ***Isaac Circumcised (1713 BCE)***

Eight days following his birth on the 15th of Nissan (see Jewish history for that day), Isaac was circumcised; becoming the very first child to enter the covenant with G-d on the eighth day following his birth.

#### ***Encirclement of Jericho (1273 BCE)***

Shortly after crossing the Jordan River and entering the Land of Canaan, the Jews set their sights on conquering the walled and heavily fortified city of Jericho. Following Joshua’s instructions, on the 22nd of Nissan the Israelites encircled Jericho. The Israelites marched around the city walls, led by the priests who carried the Holy Ark, and sounded the shofar (ram’s horn).

This performance was repeated for seven days.  
On the seventh day, the walls of the city collapsed.