



27 May - 2 June, 2018
13 - 19 Sivan, 5778

Torah:
Numbers 8:1 - 12:16

HAFTARAH:
Zachariah 2:14 - 4:7

■ **ALEPH LIBRARY**

The Aleph Institute Library, is available to you, thru 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**

We have many Judaic topics for you to study. We will provide the material and courses. Please write to us for more information.

■ **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 for more info.

ALEPH INSTITUTE

Hyman & Martha Rogal
Center
5804 Beacon Street
Pittsburgh, PA 15217
412-421-0111
Fax: 412-521-5948
www.alephne.org
info@alephne.org

MAKING MOMENTS COUNT

Michael is sitting at his desk overlooking the Manhattan skyline, though he can hardly see the surface of his desk due to the mess of files and folders strewn across it. A successful businessman in his own right, he straddles phone calls, emails and face-to-face meetings as well as anyone. His intercom buzzes and his secretary's voice crackles over it, "Mr. Cohen, your son is on the line for you." Concerned that perhaps something happened at home, he takes the call. David, Michael's ten year old son, greets his father on the phone and then asks, "Dad, how much do you earn?" Michael is surprised by the question, and tells his son, "Not now, David, I'm in middle of some things here. We'll talk when I get home."

Later that day, Michael picks his children up from school. In the car, he takes back to back phone calls from clients and business associates, while the children entertain each other in the back seat. Then he hears David's voice calling to him. "Dad? Daddy? How much do you earn?" "Not now, David!" he calls back, "I'm on the phone."

Dinner comes and goes. At the table, Dad replies to some urgent emails. After dinner, as Michael is rummaging through the mail as he walks toward his home office. Coming around the corner,

he runs right into none other than, David. "Come on!" he moans, "What's up with you today, David?" "Dad," David says sheepishly, "how much do you earn?" "Well, since you're obviously so curious," replies an exasperated Michael, "I make about a hundred dollars an hour. Are you satisfied now..?"

David quietly, hands his father an envelope, clumsily stuffed with cash. "Here, Dad. Here's forty four dollars," he says. "Can I have half an hour of your time...?"

As the Jewish people traveled through the desert on their way to the promised land, their travels were guided by God's Glory. During the daytime God's presence presented itself in the form of a cloud and at night in the form of a pillar of fire. Whenever the cloud or fire moved, the Jews moved with it, and when it rested, the Jews too settled and set up camp.

Now, setting up camp for the Jewish people in the dessert did not simply mean spreading out their sleeping bags and resting for the night. Rather, the people set up entire camps in the formation which God had previously prescribed and assembled the entire Tabernacle. The walls, the tapestries, the beams, the sockets - everything. It was an enormous job and the people completed it each and every time they camped. Sometimes God would have them camp overnight, sometimes for several years and

everywhere in between. But no matter how brief their encampment, the Tabernacle was assembled and the camps were set up.

This begs the question, why would God demand this of them? Why bother setting up the entire camp and Tabernacle for merely one or two nights? What we learn from this is a deep meaningful and powerful lesson in how we must manage our time and our daily lives.

Very often, as we go about our daily routines we may tend to blur the lines. We might begin a project but get distracted in middle, thus blurring the lines between occupied and available. We might just do things in the time or place that is inappropriate for that particular activity. Work related activities at home, social activities at the office, activities which in essence are acceptable and even necessary, but must be done in their respective time and place.

So take a lesson from the Jewish people and their attitude while they traveled through the desert. When you're at work, working on a particular job or project, don't do it haphazardly or just "in passing." When you're home with the family, give them a hundred and ten percent, without being partially preoccupied with non-family time activities. Whatever it is that you are doing at this moment, make it count. Do it with your full attention and do it right,

even if it may feel like only a momentary or passing experience.

Make every experience real and full. Make every moment count.

UNIFIED DIVERSITY

In this week's Torah Portion the high priest, Aharon, is given the commandment of the daily kindling of the Menorah, the Temple's golden candelabra.

The verse states, "The Lord spoke to Moses, saying: Speak to Aaron and say to him: When you light the lamps, the seven lamps shall cast their light toward the face of the menorah."

The commentators' definition of the commandment is for Aharon to "Kindle the wicks until the flames can burn on their own." Everything in the Torah, particularly the commandment and the services performed in the Holy Temple have their simple, physical meaning, but also have a deeper spiritual intention and explanation. The spiritual significance of the lighting of the Menorah is the spreading of light, the sharing of inspiration and hope. It is the sharing of goodness and blessings.

The most valuable manner in which to share and spread all the above-mentioned things is one which will not create a codependency. "Give a man a fish and you'll feed him for a day. Teach a man to fish and you'll feed him for a lifetime." We are taught from the Torah's commandment to spread the light "until the flames can burn on their own." We are taught to generate such inspiration that those who are indeed inspired will carry that inspiration with them and even be able to share it with others.

"Aaron did so; he lit the lamps toward the face of the menorah, as the Lord had commanded Moses."

Another lesson learned from the kindling of the Temple's Menorah is one of diversity and unity.

The Menorah consisted of seven golden branches, three on one side, three on the other and one in the center. These represent the seven unique human character traits. When Aharon lit up the branches of the Menorah, signifying the inspiration and betterment of the world at large, his intentions were intended to include everyone. No matter what type of person, what of character or natural makeup of the person, he or she is included in the greater picture. Everyone counts. Everyone is included in God's blessings and graces.

"And this was the form of the menorah: hammered work of gold, from its base to its flower it was hammered work; according to the form that the Lord had shown Moses, so did he construct the menorah."

Indeed, the Menorah itself was required to be molded from one single solid piece of gold - "Hammered work." It was not to be assembled from various different pieces, but rather sculpted and molded from one single piece. This is because in essence, the whole Jewish nation, regardless of the above-mentioned unique personalities or characteristics, are one and the same. We all share the same Godly soul, we are all children of the same One Almighty God.

By Rabbi Nissan Aizek

In Jewish History

Sunday, 13 Sivan, 5778 - May 27, 2018

Moses Atop Mount Sinai (1313 BCE)

"Moses went up to the mountain, and the cloud covered the mountain...for six days. On the seventh day G-d called to Moses from within the cloud... And Moses came within the cloud, and he went up to the top of the mountain, and Moses was upon the mountain forty days and forty nights" (Exodus 24:15-18).

On the morrow of the giving of the Ten Commandments (see Jewish History for the 6th of Sivan), Moses ascended Mount Sinai in order to receive from G-d the remainder of the Torah -- the remaining commandments and the Oral Law. After being "cleansed" by the cloud for six days, he was ushered into the presence of G-d on the 13th of Sivan.

Tuesday, 15 Sivan, 5778 - May 29, 2018

Birth and Passing of Judah (1565 and 1446 BCE)

Judah, the fourth son of Jacob and Leah, was born in Charan on the 15th of Sivan, of the year 2196 from creation (1565 BCE). He passed away on the same date 119 years later, in Egypt.

Judah took the leadership role both in selling Joseph into slavery and in the brothers' later attempts to find him and free him, and to protect Benjamin. On his deathbed, Jacob conferred the leadership of Israel upon Judah, proclaiming: "The scepter shall not depart from Judah, nor the legislator from between his feet, until Shiloh (the Moshiach) comes..." The royal house of David, as well as many of the great sages and leaders of Israel throughout the generations of Jewish history, trace their lineage to Judah.

Judah had five sons: Er and Onan, who died without children; Shelah; and his twins from Tamar, Peretz and Zerach. Their descendants formed the Tribe of Judah, the most populous and prestigious of the twelve tribes of Israel.

After the death of King Solomon in 797 BCE, the people of Israel split into two kingdoms: ten tribes formed the Kingdom of Israel in the north, with Shomron (Samaria) as the capital; only the tribes of Judah and Benjamin remained loyal to Solomon's son, Rechavam, and formed the Kingdom of Judea in the south, in the areas surrounding the capitol Jerusalem. Eventually, the Northern Kingdom was conquered by Assyria and the ten tribes living there were exiled and lost to the Jewish people; the inhabitants of Judea were also exiled (to Babylonia) but subsequently returned to the Holy Land and rebuilt Jerusalem and the Holy Temple. Over time, the terms "Judean" and "Jew"--which originally referred to a member of the tribe of Judah--became synonymous with "Israelite" and was used to refer to the descendants of all of Jacob's twelve sons--i.e., the Jewish people.

6th Lubavitcher Rebbe arrested (1927)

Shortly after midnight of the 15th of Sivan of 1927, the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn (1880-1950), was arrested by agents of the GPU (Soviet Secret Police) and Yevsketzia ("Jewish section" of the Communist Party) for leading the underground network of rabbis, teachers and emissaries working to preserve and disseminate Jewish learning and observance throughout the Soviet Empire.