



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

# TORAH WEEKLY

T"01

9 - 15 September, 2018  
29 Elul, 5778 -  
6 Tishrei, 5779

Torah:  
Deuteronomy 31:1 - 30

Haftorah:  
Hosea 14:2-10; Micah  
7:18-20

## Rosh Hashanah day 1:

*Torah 1:*  
Genesis 21:1-34

*Torah 2:*  
Numbers 29:1-6

*Haftorah:*  
Samuel I 1:1 - 2:10

## Rosh Hashanah day 2:

*Torah 1:*  
Genesis 22:1-24

*Torah 2:*  
Numbers 29:1-6

*Haftorah:*  
Jeremiah 31:1-19

## ■ 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.

## ■ 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.

## 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

## IN IT, BUT NOT PART OF IT

Rabbi Peretz Chein, a well known Chassid, once sat at a farbrengen, a Chassidic gathering we several colleagues. Since such gatherings were considered illegal in the Soviet Union the farbrengen was held in a cellar underneath the home of one of the attendees.

The men lost track of time as Rabbi Chein shared words of Torah and inspiration, sprinkled with soft Chassidic melodies. The candles which they used for light began to burn it one at a time, and Don they found themselves sitting in total darkness. But this did not diminish their passionate involvement in the empowering get-together for which they had waited and planned for some time.

Then there was a knock on the cellar door. Several other Chassidic had heard about the undergoing gathering and asked to join. After they were invited in the men began to descend the ladder into the cellar, when one of them stopped midway down. "It's too dark," he said, "I can't see a thing!"

"Just give it a few minutes," replied one of the earlier attendees, "you'll get used to the darkness."

Rabbi Chein slammed his fist on the table and called out, "No! Absolutely not!" The others looked at him with confusion.

Rabbi Chein continued, "We must not every get used to the darkness. That is the very problem we face today in exile. We have become

complacent, we have 'gotten used to the darkness,' and thus we have lost the ability to really tears for the redemption."

More recently, a Chassidic man was forced to spend some time behind bars. A long eight years went by as he worked every day to maintain a sense of humanity which is often denied those incarcerated.

One day he inadvertently insulted one of the inmates who was considered the leader amongst the gangs in the facility. As everyone watched to see what his "punishment" would be, he was told, "I really should do you some serious harm right now, but I just can't. It's not your fault. You don't live here with the rest of us. You're... just... somewhere else!"

Everywhere that a person ends up, whether it be intentionally or inadvertently or even if he is forced to be there - he is there for a purpose. There is a Godly reason that he or she would up in that very place and at that very time.

It's not always easy to see the Godly Hand on every situation. In fact, in this week's Torah Portion God tells the people that He will conceal Himself from us. It is our duty to seek Him in every circumstance.

God is hidden, but yearns to be discovered. We may pressure the works in one way, but we need to always remember that behind it all is something purposeful and good. We need to remember that although we live here with the rest, we should never get complacent, our minds and hearts ought to remain

"somewhere else."

*By Rabbi Nissan Aizek*

## THE CRY OF THE SHOFAR

*A parable from Rabbi  
Levi Yitzchak of Berditchev:*

A king was once traveling in the forest and lost his way, until he met a man who recognized that he was the king and escorted his master out of the forest and back to his palace. The king later rewarded him with many presents, and elevated him to a powerful minister's post.

After a while, however, the man committed an act which was considered rebellious against the king, and he was sentenced to death. Before he was taken out to be executed, the king granted him one last request.

The man said: "I request to wear the clothes I wore when I escorted His Majesty when he was lost in the forest, and that His Majesty should also wear the clothes he wore then."

The king complied, and when they were both dressed in the garments they wore at the time of their meeting, he said, "By your life, you have saved yourself," and called off the execution.

The meaning of the parable is that when G-d gave the Torah to Israel, he offered it first to all the nations of the world. They all refused, except the people of Israel, who willingly accepted the yoke of Heaven and fulfilled the commandments of the Creator.

But now we have transgressed and rebelled, like the man in the parable,

and with the arrival of the Day of Judgment we are fearful indeed. So we blow the shofar to recall the shofar blowing that accompanied our original acceptance of the Torah and coronation of G-d. This merit stands by us, and G-d forgives us all our sins and inscribes us immediately for a year of goodness and life.

By Rabbi Eli Friedman

## LAWS AND CUSTOMS

### “Good Year”

On the first night of Rosh Hashanah, we extend to one another greetings of Leshana Tovah Tekatev Vitechatem, “May you be inscribed and sealed for a good year.”

### Apple & Honey

In the evening meal, we eat apple dipped in honey, the head of a fish, pomogranates, tzimmes (sweet carrots) and other foods signifying a sweet and successful year.

### Shofar

In the course of the morning and musaf service, the shofar (ram’s horn) is sounded one hundred times, in various combinations of tekiah (a long blast), shevarim (a trio of broken sobs) and teruah (a staccato of short notes), in fulfillment of the primary mitzvah of Rosh Hashanah. The shofar serves to trumpet our coronation of G-d as King of the Universe, as a call to repentance, and to evoke the memory of the Binding of Isaac.

### Tashlich

In the afternoon, the Tashlich prayer service, in which we ask G-d to “cast away our sins in the depths of the sea”, is recited at a body of water (sea, river, lake, pond, etc.) containing fish.

### 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).

***We have a Lulav and Etrog for your institution at no cost, please ask the Rabbi or Chaplain to contact our office ASAP***

**Shabbat** (6 Tishrie / September 15) is the yahrzeit of Rebbetzin Chana Schneerson (1879-1964), mother of the Lubavitcher Rebbe.

## *In Jewish History*

***Monday, 1 Tishrei, 5779 - September 10, 2018***  
***Adam & Eve (3760 BCE)***

On Tishrei 1 -- the sixth day of creation -- “G-d said: ‘Let us make Man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth...’” (Genesis 1:26). “G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (ibid., 2:7). “And G-d took the man and placed him in the Garden of Eden, to work it and to keep it” (2:15). “And G-d said: ‘It is not good that the man should be alone; I will make him a helpmeet opposite him’ ... G-d caused a deep sleep to fall upon the man, and he slept; and He took one of his sides, and closed up the flesh in its place. And G-d built the side which He had taken from the man into a woman, and brought her to the man. And the man said: ‘This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.’ Therefore a man leaves his father and his mother, and cleaves to his wife; and they become one flesh” (2:18-24).

### ***1st Sin & Repentance (3760 BCE)***

On the very day he was created, man committed the first sin of history, transgressing the divine commandment not to eat from the “Tree of Knowledge of Good and Evil.” Adam and Eve were banished from the Garden, and mankind became subject to death, labor and moral confusion. But on that day the first man and woman also repented their sin, introducing the concept and opportunities of teshuvah (“return”) into the human experience.

### ***Dove’s 3rd Mission (2105 BCE)***

On the 1st of Tishrei, on the 307th day of the Great Flood, Noah dispatched a dove from the ark, for the third time (see “On This Date” for Elul 17 and Elul 23). When the dove did not return, Noah knew that the Flood’s waters had completely drained from the earth. On that day, Noah removed the roof of the ark; but Noah and his family, and all the animals, remained in the ark for another 57 days -- until the 27th of Cheshvan -- when the surface of the earth was completely dry and G-d commanded them to leave the ark and resettle and repopulate the earth.

### ***Binding of Isaac; Sarah’s Passing (1677 BCE)***

Abraham’s supreme test of faith -- his binding of Isaac in preparation to sacrifice him as per G-d’s command -- occurred on the 1st of Tishrei of the year 2084 from creation (1677 BCE), and is recalled each Rosh Hashanah with the sounding of the shofar (ram’s horn -- a ram was sacrificed in Isaac’s stead when an angel revealed that the command to sacrifice Isaac was but a divine test); the Torah’s account of the event is publicly read in the synagogue on the 2nd day of Rosh Hashanah. On the day of Isaac’s binding, his mother, Sarah, passed away at age 127, and was subsequently buried in the Machpelah Cave in Hebron.

### ***Baal Shem Tov’s Vision of Moshiach (1746)***

In a letter to his brother-in-law, Rabbi Gershon Kitover, the Baal Shem Tov relates: “On Rosh Hashanah of the year 5507 [from creation] I made an ‘ascent of soul’ in the manner known to you... I ascended level after level until I reached the chamber of Moshiach... And I asked Moshiach: “When will the Master come?” And he replied: “When your teachings will be disseminated and revealed in the world, and your wellsprings will spread to the outside...” (Keter Shem Tov 1:1).