

Torah Weekly

July 17 - July 23, 2022
18-24 Tammuz, 5782

Torah Reading:
Pinchas: Numbers 25:10 - 30:1
Haftarah:
Jeremiah 1:1 - 2:3

PARSHAT PINCHAS

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 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

We offer free Grape Juice and Matzah for you to be able to make the blessings every Shabbos. Please have your chaplain / Rabbi contact us to enroll (available to all prisons).

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No One Alone,
No One Forgotten.

The Perfect Leader

G-d tells Moses to stop nudging and accept the fact that he'll never enter the Promised Land. Moses reluctantly forgoes his most cherished desire and turns his attention towards the future of his beloved nation.

"If I'm going to die here in the desert," reasoned Moses, "then they're going to need a new leader. So what if I am personally disappointed, my main purpose is to worry about the needs of my people."

Moses describes the perfect leader ([Numbers 27:16-17](#)):

"Let G-d, the G-d of spirits of all flesh, appoint a man over the congregation, who will go forth before them and come before them, who will lead them out and bring them in, so that the congregation of G-d will not be like sheep without a shepherd."

Each phrase is loaded with meaning:

G-d of spirits—Let's find someone with the sensitivity to recognize, accept and guide each and every individual according to his or her own emotional and spiritual needs.

Appoint a man—We need a man, not a pushover. Sure, he needs to accept everyone equally, but he's got to have enough strength of character to make the difficult decisions on our behalf.

Who will go forth before them—We need a leader who'll be out there on the front lines, not just skulking in the background leaving the dangers and heavy lifting

to others.

Who will lead them out—He's got to have a mind of his own to know where we've got to go.

And bring them in—A true leader cares about collateral damage. He will never set off on a crusade without worrying about the casualties that may fall on the way. No child should be left behind and the needs of the many must be balanced against the loss of the individual.

The congregation of G-d—Never, ever forget that every individual is an entire universe. We each carry within us a spark of undifferentiated G-dliness and deserve the absolute best from our lives and leaders.

Sheep without a shepherd—Left on their own, sheep will either huddle together in an unruly mass or flee out of panic in all directions. A leader is not out there for self-aggrandizement but as an exemplar for the nation. When we see someone striding ahead of us, living life to the fullest and fulfilling a heavenly mandate, we are all inspired to follow.

The Jewish people have been blessed. Throughout history we have been influenced and led by the best. G-d has never left us unaccompanied nor are we ever truly alone. We have followed Moses' prescription for leadership and have survived and thrived through the ages.

Moses' successors have

looked after us since then and have now brought us to a stage where we can confidently expect and demand the ultimate level of leadership: Moshiach, a benevolent monarch bearing the reins of political and spiritual power as one, and steering us to our ultimate destination—a time of G-dly perfection.

By Elisha Greenbaum

The Daughters of Tzelafchad

The Torah relates at length in the Parshah of Pinchash the five daughters of Tzelafchad (an Israelite who had died in the desert) saw that they would not receive a portion of the Holy Land according to the way the Torah law then stood. In distress, they entreated Moses for an inheritance in Israel. Unable to answer them, Moses presented their case to G-d, and the Almighty then gave the law enabling the sisters to receive their rightful share of the Land.

Why did G-d wait for complaints to arise before teaching the law in this case? The law of inheritance affecting Tzelafchad's daughters could have been taught *ab initio* to Moses on Mount Sinai together with the rest of the Torah.

But the sequence was deliberate. Until the daughters of Tzelafchad came forward, G-d did not alter the status quo; He did not remove the seemingly

“impossible” obstacle to the sisters’ receiving a portion of the Holy Land. But when the Almighty saw, by the actions of the five sisters, that Jewish women sincerely and truly desired an inheritance in the Holy Land, then He wrote a special chapter in the Torah through which divine power was granted from that time on (and forever) enabling them to come to the “true peace and inheritance” of our Torah and our land.

The question is often raised: If G-d wants us to fulfill His Torah and its precepts, why is the path to fulfillment obstructed by so many hindrances and difficulties? How is it even possible to be an observant Jew in today’s environment?

The Almighty demands of us that we be a “holy nation,” that we observe the Shabbat, eat kosher and, in general, conduct our lives according to the guidelines of the Code of Torah Law. Yet, at the same time, G-d created and organized the universe in such a way that compels us to devote much of our day to preoccupation with material things. We must work for a living; we must sow in order to reap. As a result, the man finds it extremely difficult to find free time to study Torah properly; the married woman feels she does not have enough time to devote to bringing up her children in the ways of the Torah; the single girl feels she cannot adequately prepare herself for the momentous task that lies ahead, of establishing a Jewish home.

To these entreaties for help, these bitter complaints that “we are excluded from taking our rightful share of our Torah inheritance,” G-d responds as He did to Tzefafchad’s daughters. For the Almighty desires that Torah and its precepts should be precious and dear to the individual, and when one cries out with an anguished heart that he wants to fulfill G-d’s laws—then G-d changes the existing difficulties, He “changes the world,” enabling the person to participate in that precept from which he previously felt excluded due to “impossible” hindrances.

By Yitschak Meir Kagen

Sunday, July 17, 2022 --- 18 Tammuz, 5782

Fast Day (postponed)

Because of the holiness of Shabbat, the fast of Tammuz 17 is this year postponed to today, Tammuz 18. We refrain from all food and drink from "daybreak" (about an hour before sunrise, depending on location) until nightfall. Special prayers and Torah readings are added to the day's services.

The fast day mourns the breaching of Jerusalem's walls and the other tragic events that occurred on Tammuz 17, and repenting and rectifying their causes.

Golden Calf Destroyed (1313 BCE)

Moses destroyed the Golden Calf, and re-ascended Mount Sinai to plead G-d's forgiveness for the Jewish people. (Exodus 32:20; Talmud Taanit 30b.)

Monday, July 18, 2022 --- 19 Tammuz, 5782

Passing of Rabbi Yitzchak Herzog (1959)

Rabbi Yitzchak HaLevi Herzog (1889-1959) was born in Łomża, Poland, and moved to the United Kingdom with his family in 1898. He served as rabbi of Belfast from 1916 to 1919 and was appointed rabbi of Dublin in 1919. He went on to serve as Chief Rabbi of Ireland between 1922 and 1936, after which he immigrated to Israel to succeed the late Rabbi Abraham Isaac Kook as Chief Rabbi of Israel. He served as Chief Rabbi until his death in 1959. He authored numerous works including *Divrei Yitzchak*, an anthology of Talmudic discourses, and the halachic work *Hechal Yitzchak*.

Tuesday, July 19, 2022 --- 20 Tammuz, 5782

Passing of Rabbi Avraham Chaim Na'eh (1954)

Rabbi Avraham Chaim Na'eh (1890-1954) was born in Hebron to Rabbi Menachem Mendel Na'eh, a Lubavitcher chassid and dean of the Magen Avot, a yeshiva founded by the S'dei Chemed. With the outbreak of World War One, the Turks, who controlled the Land of Israel at the time, expelled anyone who was not a Turkish citizen. Most of the exiled Jews, including Rabbi Avraham Chaim, gathered in Alexandria, Egypt. During his time there, Rabbi Avraham Chaim founded Yeshivat Eretz Yisrael and wrote the halachic work *Shenot Chaim*, a concise digest of halachah for Sephardic Jews. In 1918, he returned to Palestine to work for the Edah HaChareidit (a prominent Orthodox communal organization), under Rabbi Yosef Chaim Sonnenfeld. Rabbi Na'eh best known for his halachic works *Ketzot ha-Shulchan* and *Shiurei Torah* ("measurements of the Torah"), in which he converted archaic halachic measurements into modern terms. Contemporary halachic authorities follow his measurements to this day.

Wednesday, July 20, 2022 --- 21 Tammuz, 5782

Baal Shem of Worms (1636)

The noted Kabbalist Rabbi Eliyahu ben Moshe Loanz, known as "Rabbi Eliyahu Baal Shem" of Worms, Germany, passed away on the 21st of Tammuz of the year 5396 from creation (1636 CE). He was a grandson of the famed *shtadlan* (Jewish activist) R. Joselman of Rosheim, and the author of *Michlal Yofi* commentary on Ecclesiastes.

Thursday, July 21, 2022 --- 22 Tammuz, 5782

R. Shlomo of Karlin (1792)

Rabbi Shlomo (1738-1792), Chassidic Rebbe in the town of Karlin, Russia (near Pinsk), was killed in the pogroms which accompanied the Polish uprising against Russia.

Friday, July 22, 2022 --- 23 Tammuz, 5782

R. Moshe Cordovero (1570)

Passing of Rabbi Moshe Cordovero (1522?-1570) of Safed, the Holy Land, known as the "Ramak", authoritative Kabbalist and author of *Pardes Rimonim*.

Shabbat, July 23, 2022 --- 24 Tammuz, 5782

Jews of Jerusalem are set aflame (1099)

When the crusaders captured Jerusalem during the First Crusade, the Jews of Jerusalem fled into a synagogue. The crusaders then set flame to the synagogue, burning alive all the Jewish men, women, and children who had taken refuge there. All Jews were barred from living in the city of Jerusalem for the following 88 years.