

Torah Weekly

ת"ב

October 2-8, 2022
7-13 Tishrei, 5782

Torah: Ha'azinu:
Deuteronomy 32:1-52
Haftorah: Samuel II
22:1-51

PARSHAT HA'AZINU

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 Ability to Find Yourself

The other day, I misplaced my ring. I searched and searched where I thought it might have been lost, but couldn't find it. Somehow, it just disappeared. Later on in the week, I found it. Inexplicably, without looking, as I went about my regular errands, it just reappeared. I have no idea how it got to that destination, but I was happy I had it back.

Think about the things that you have lost and found in your life. Most often, when we refer to a "find," we refer to a lost object that we are now reunited with. But sometimes, we can also "find" ourselves.

It might be on a secluded mountain top, or we might just wake up one day to the realization that a part of us—a new talent, awareness or perspective—has surfaced. What was previously completely obscured now becomes clear. What changed? It's hard to put our finger on it because it's not something that we worked on in any orderly kind of manner. It's not something that we scheduled; rather, it's a realization and an understanding that has been bestowed on us. We found a missing part of ourselves.

In the terminology of the Talmud (Sanhedrin 97a), a "find" happens without planning: *b'hesach hadaas*, "in absence of awareness." When we "find" something, we usually mean that an object of value comes to us unexpectedly.

That's why it is interesting that this word is used in this week's Torah portion to describe the Jewish people's faith in G-d.

"G-d found them in a desert land and in a desolate, howling wasteland. He encompassed

them and bestowed understanding upon them; He protected them as the pupil of His eye." ([Deuteronomy 32:10](#))

Rashi explains this verse as praise for the Jewish people: "*G-d found them faithful to Him in a desert land, for they accepted His Torah, His sovereignty and His yoke upon themselves.*"

[Rashi](#) continues: *An arid, desolate land, a place of howling jackals and ostriches. Yet even there, Israel followed their faith. They did not say to Moses, "How can we go out into the deserts, a place of drought and desolation?"*

The Jewish people's faith in G-d transcended structure, order or limitations. They were committed to loyally follow G-d to an unknown destination. Similarly, G-d's devotion to us mirrors ours, and His love extends beyond any system or rational.

Similar to a "find," our faith is not something planned for, and is far deeper than any rational thinking. This week, the Jewish people will stand united in whatever location they may be to celebrate Rosh Hashanah. As we "crown" G-d as our King, we pledge to continue to be committed to follow G-d's ways, and we ask G-d to reciprocate His devotion to us.

Wishing you and all the Jewish people a *shanah tovah*—a year of peace, health, prosperity and loyalty to our mission of making our world a more G-dly place.

By Chana Weisberg

Sing, My Children, Sing

According to a popular saying, every major Jewish experience is somehow connected to food. If I may add, where there is food, there is song... Thus, every Jewish experience is full of song.

From the High Holiday cantorial pieces to the *zemirot* sung at the Shabbat table, from the teary-eyed *chupah* music to the energetic dancing music that follows, from the Mah Nishtanah at the Passover Seder to nighttime lullabies, the Jewish year is indeed a musical one.

Why is song such a major player in the Jewish arena?

A song is the pen of the heart. It expresses to ourselves and to others the deepest parts of our hearts and souls, that which cannot be expressed through the medium of finite syllables.

Song brings emotion and depth wherever it enters. It is a journey inward, to one's self, bringing our truest self to the forefront of our consciousness. It's the marriage between who we are and who we ought to be.

You don't have to be musically wired to appreciate the power of a melody. You don't have to hold the title of a singer in order to sing. All you need is a heart.

The greater part of the Torah reading of Haazinu consists of a 70-line "song" delivered by Moses to the people of Israel on the last day of his earthly life.

Why is Moses singing on the last day of his life? Why was the longest piece of poetry in the [Torah](#) chanted on one of the seemingly saddest days of Jewish history, the day that the greatest Jewish leader of all time passed on?

Perhaps Moses wanted to leave us with the power of song. He was leaving his flock, and until the end of times there wouldn't be anyone like him to guide the nation. So he gave us a tool that would allow us to find G-d within ourselves, to create leadership even in the absence of true leaders. He

taught us how to maintain the flame of Judaism whether in the gas chambers—where Jews sang the Ani Maamin (“I believe!”) on the way to their deaths—or sitting at the Shabbat table with family and friends.

On his last day of leadership, Moses gave us the means to persevere: song.

And very soon, when Moshiach comes, we will merit to hear the greatest song of all, when we will sing and dance with [G-d](#) Himself in the most magnificent dance of all time . . .

By Rabbi Levi Avtzon

Approaching Others

This week's Torah reading starts with the statement "Listen, O heavens, and I will speak; may the earth hear the words of my mouth."

Two different Hebrew words are used for what, at first glance, is the same idea. Regarding the heavens, the verse says *ha'azinu*, literally "give ear"-- pay heed, listen up, take note, etc. Regarding the earth, the verse uses the word *v'tishma*, meaning "it shall hear." The commentators mention that this difference is based on the different "customers." When it comes to the heavens (from whom our expectations are naturally higher) a harsher tone is used; whereas regarding the more vulnerable earth the somewhat softer "it shall hear" is used.

As we have noted before, there is a concept that "words which come from the heart... enter the heart." In other words, when we speak sincerely and target our words correctly, they will be well received. Conversely, if we find that our words are not being well received, it is a sign that something is wrong in our delivery and approach.

We find this lesson in this week's *parshah*. When Moses is addressing the heavens and the earth, he adopts an appropriate tone of voice, depending on who he is dealing with.

By Mordechai Wollenberg

Sunday, October 2, 2022 --- 7 Tishrei, 5782

Birth of Zebulun

Zebulun, the son of Jacob and Leah, tenth of the Twelve Tribes, was born on the 7th of Tishrei. He lived to be 110 years old.

Monday, October 3, 2022 --- 8 Tishrei, 5782

Temple Dedicated (826 BCE)

The 14-day dedication festivities, celebrating the completion of the Holy Temple in Jerusalem built by King Solomon, commenced on the 8th of Tishrei of the year 2935 from creation (826 BCE). The First Temple served as the epicenter of Jewish national and spiritual life for 410 year, until its destruction by the Babylonians in 423 BCE.

Passing of R. Baruch (1791)

Yahrtzeit of Rabbi Baruch, father of the founder of Chabad, Rabbi Schneur Zalman of Liadi.

Tuesday, October 4, 2022 --- 9 Tishrei, 5782

Burial of Rabbi Elazar, son of Rabbi Shimon bar Yochai (1791)

The great Talmudic sage Rabbi Elazar, son of the famed [Rabbi Shimon bar Yochai](#), was buried near his father in Meron. (*Bava Metzia* 84b)

Wednesday, October 5, 2022 --- 10 Tishrei, 5782

2nd Tablets (1313 BCE)

On the 10th of Tishrei of the year 2449 from creation, 82 days after the people of Israel betrayed their newly entered covenant with G-d by worshipping a [Golden Calf](#) and after Moses twice spent 40 days atop Mount Sinai pleading on their behalf, "G-d restored His goodwill with the Jewish people gladly and wholeheartedly, saying to Moses 'I have forgiven, as you ask', and gave him the Second Tablets" -- thereby establishing the day as a time for atonement, forgiveness and [teshuvah](#) for all generations.

Ezekiel's Vision of the Third Temple (410 BCE)

The prophet [Ezekiel](#) saw a vision in which he was transported to the Temple Mount, where an angel holding a measuring rod gave him a detailed tour of the Third [Temple](#). (Ezekiel 40:1)

Thursday, October 6, 2022 --- 11 Tishrei, 5782

Donations Brought for the Mishkan (Tabernacle) (1313 BCE)

The day after [Moses](#)' descent from [Mount Sinai](#) on Yom Kippur, he gathered the nation of Israel and instructed them to construct a [Mishkan](#) so that G-d's presence would dwell among them. The Jews eagerly brought all of the necessary materials, exceeding what was needed for the task (Exodus ch. 35. Rashi to ibid. 35:1).

Friday, October 7, 2022 ---12 Tishrei, 5782

Passing of R. Abraham "The Angel" (1776)

The 12th of Tishrei is the yahrtzeit (anniversary of the passing) of Rabbi Abraham (1740-1776) the son of [Rabbi DovBer of Mezeritch](#) and study partner of [Rabbi Schneur Zalman of Liadi](#); known as "Rabbi Abraham the Angel" for his saintliness and ascetism.

Shabbat, October 8, 2022 --- 13 Tishrei, 5782

Passing of R. Akiva Eiger (1837)

Passing of [Rabbi Akiva Eiger](#) (1761-1837), outstanding Talmudist and Halachic authority.

Passing of Rebbe Maharash (1882)

Tishrei 13 is the yahrtzeit of the fourth Rebbe of Chabad-Lubavitch, Rabbi Shmuel Schneersohn, known as "Maharash" (a Hebrew acronym for "our master Rabbi Shmuel").

Rabbi Shmuel was born in the town of Lubavitch on the 2nd of Iyar of the year 5594 from creation (1834). His father was the third Chabad Rebbe, [Rabbi Menachem Mendel](#) of Lubavitch (1789-1866). Though the youngest of Rabbi Menachem Mendel's seven sons, Rabbi Shmuel was chosen to succeed his father as the leader of Chabad Chassidism in the movement's capitol, Lubavitch, at the latter's passing in 1866 (four of his brothers established branches of Chabad in other towns in White Russia and Ukraine).