



Carnegie Shul Chatter

February 9, 2023



Light candles 5:31pm

Shabbat Services 9:30am

Shabbat Services

The Carnegie Shul continues to offer hybrid Shabbat services. Please join us in the sanctuary, providing you have been vaccinated for Covid 19. Masks are optional. To attend virtually, watch for a Zoom link in your email. If you don't receive it, contact Rosalyn Hoffman at rjlynman@yahoo.com. The complete Torah reading, in Hebrew and English, can be found on line at https://www.chabad.org/parshah/torahreading_cdo/aid/2492623/jewish/Yitro-Torah-Reading.htm

Watch What You Say

Although this week's parshah is about the giving of the Ten Commandments, it is something that the Haftorahman says at the end of his commentary that caught my attention.

Haftorahman's lesson of the week deals with "lashon harah," speaking negatively about others.

Haftorahman puts it quite simply, "Make pretend that the person you are speaking about is standing right in front of you. Would you be saying the same things? Remember "B+" = "Be Positive", when thinking and speaking about others and you will feel better about yourself and the world around you."

Lashon Harah is something that we are all guilty of and it is something that we all should make a sincere effort to refrain from doing. How many people's lives and reputations have been scarred or ruined by insinuations that are not true?

Once a person's reputation has been damaged, there is

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often very little we can do to restore it. All of the apologies in the world do not make it right.

It's sort of like Humpty Dumpty. All the king's horses and all the king's men couldn't put Humpty (or his reputation) together again.

The old saying, "Sticks and stones may break my bones, but names can never hurt me," just isn't true. Names and negative speak can surely hurt someone.

Lashon Harah is mentioned in several different parshahs, probably because it is such an important thing to avoid. I know I work on avoiding it but, sadly, I do find myself slipping at times and need to work harder at avoiding it as most of us do.

Yitro in a Nutshell

Exodus 18:1–20:23

From Chabad.org

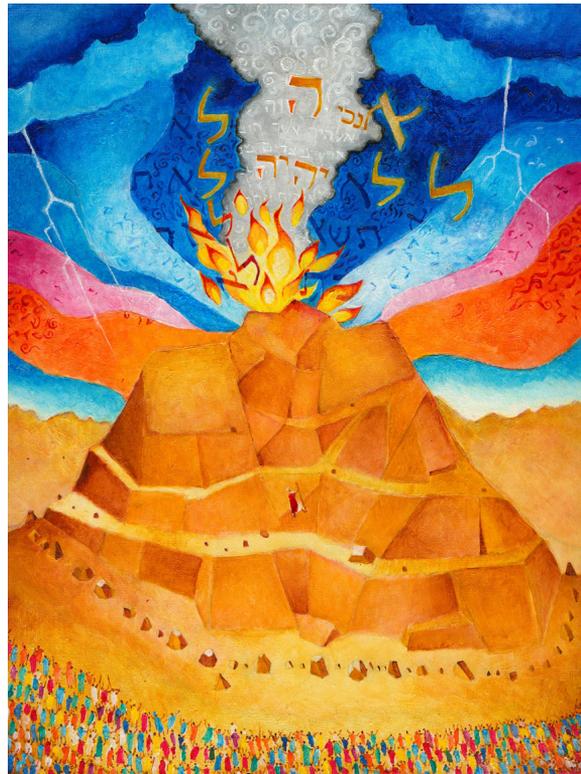
The name of the Parshah, "Yitro," means "Jethro" and it is found in Exodus 18:1.

Moses' father-in-law, Jethro, hears of the great miracles which G-d performed for the people of Israel, and comes from Midian to the Israelite camp, bringing with him Moses' wife and two sons. Jethro advises Moses to appoint a hierarchy of magistrates and judges to assist him in the task of governing and administering justice to the people.

The children of Israel camp opposite Mount Sinai, where they are told that G-d has chosen them to be His "kingdom of priests" and "holy nation." The people respond by proclaiming, "All that G-d has spoken, we shall do."

On the sixth day of the third month (Sivan), seven weeks after the Exodus, the entire nation of Israel assembles at the foot of Mount Sinai for the Giving of the Torah. G-d descends on the mountain amidst thunder, lightning, billows of smoke and the blast of the shofar, and summons Moses to ascend.

G-d proclaims the Ten Commandments, commanding the people of Israel to believe in G-d, not to worship idols or take G-d's name in vain, to keep the Shabbat, honor their parents, not to murder, not to commit adultery, not to steal, and not to bear false witness or covet another's property. The people cry out to Moses that the revelation is too intense for them to bear, begging him to receive the Torah from G-d and convey it to them.



Haftorah in a Nutshell

Isaiah 6:1–13

This week's haftorah discusses Isaiah's vision of the Heavenly Chariot (the merkavah), a revelation that was experienced by all the Israelites when G-d spoke the Ten Commandments on Mount Sinai—an event recounted in this week's Torah reading.

Isaiah perceives G-d sitting on a throne surrounded by angels. Isaiah vividly describes the angels and their behavior (in anthropomorphic terms). During the course of this vision, Isaiah volunteers to be G-d's emissary to transmit His message to the Israelites. He is immediately given a depressing prophecy regarding the exile the nation will suffer as punishment for their many sins—and the Land of Israel will be left empty and desolate, though there will be left a “trunk” of the Jewish people that eventually will regrow.

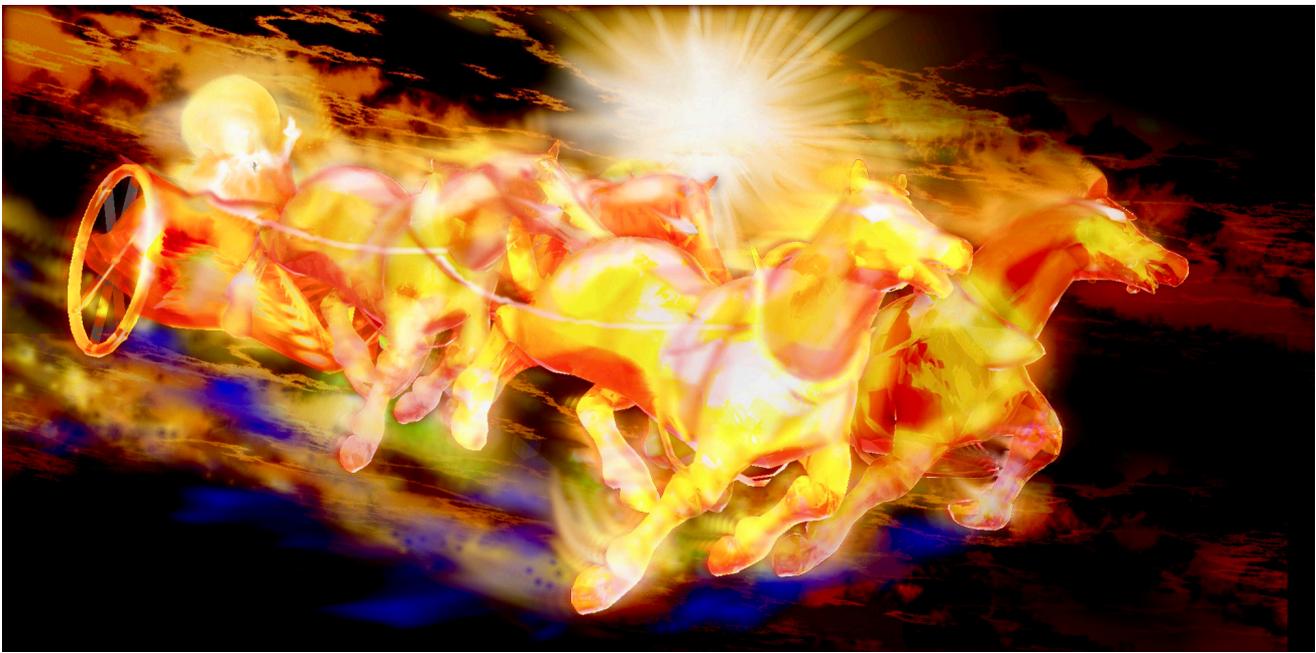
This week's haftorah commentary is from the Haftorahman, Rabbi Reuben Ebrahimoff

Haftorah Commentary

Isaiah's vision of the Almighty on His Throne of Glory and the Prophet's Mission to King Achaz

The connection of the Haftorah to the Parsha: In this week's Parsha, the Jewish nation experienced the revelation of Hashem's Shechina (G-d's presence) at Mount Sinai during the giving of the Ten Commandments. In the Haftorah, the prophet Yeshayahu (Isaiah) also has a prophetic vision of the Shechina.

The storyline of this week's Haftorah: Yeshayahu's call to prophesy starts with the Ma'aseh Merkavah, the Vision of the Heavenly Chariot, also seen by Yechezkel (Ezekiel). One of the



meanings of this vision was that due to the Israelites sins, Yeshayahu was seeing a vision of Hashem's "Chariot" lifting "Hashem" away from "residing" in King Solomon's Holy Temple or the Beit HaMikdash. Yeshayahu's prophecies include a vision of Hashem and his heavenly throne surrounded by Seraphim*, a type of angel. The angels recite the famous pasuk "Kadosh, kadosh, kadosh, Hashem zevakot meloh chol ha'aretz kevodo," "Holy, holy, holy is the Lord of Hosts, His Glory fills the World!" The doorposts of the Beit HaMikdash shook from the sound of the Seraphim angels' voices and the Temple was filled with "Holy Smoke". Yeshayahu then says, "I'm not worthy to see these things, because I am a man of unclean lips who lives amongst a people of unclean lips." What Yeshayahu was saying was "I'm not worthy to do this job because I've spoken lashon hara (slander) and the nation of Israel speaks lashon hara."

Yeshayahu was shown the Vision of Hashem's throne: One of them was because it was like the "tip of the iceberg" spiritually; it was to open his mind so that it would be exposed to experience the infinite holiness of Hashem. If he could experience it, he could begin to share it with other people. He would be able to share how great and awesome Hashem was. Another reason Hashem wanted Yeshayahu to see the throne being lifted up and out from the Beit HaMikdash was as a foreshadowing symbol of the process of the Jewish people going into exile that was about to happen.

An angel touches Yeshayahu's lips with a hot coal and "removes" the sin of lashon hara. Then Yeshayahu hears Hashem's voice asking, "Whom shall I send to tell the people and Yeshayahu says, 'Send me!'" Hashem does so and Yeshayahu is instructed to give a message to King Ahaz of Judah. He was told that enemies will try to rise up against them however they will be unsuccessful. The Haftorah concludes with our being told of the birth of a righteous King, Chizkiyahu who had the potential to be the Mashiach and would be capable of uniting the people of Israel to do teshuvah and bring on the Messianic period.

* The Seraphim (fiery, burning ones) are angelic beings associated with the prophet Isaiah's vision of God in the Temple when God called him to his prophetic ministry (Isaiah 6:1-7). Isaiah 6:2-4 records, "Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: 'Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory.' At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke." Seraphs are angels who worship God continually.

Yeshayahu's Biography:

- ◆ The meaning of his name is "Salvation of G-d".
- ◆ Born circumcised in the year 765 B.C.E. (8th century) about 2760 years ago to his father Amoz, also a prophet. They belonged to a royal family who had access to the Beit HaMikdash.
- ◆ Received his first vision at age 25, and was considered the greatest of all prophets after Moses. He claimed to have seen the throne of G-d. He predicted Israel's demise. Yeshayahu wrote his own lengthy (66 chapter) book.
- ◆ Lived through the reigns of four different kings; Uzziah, Yotham, Ahaz, Hezekiah. Three other prophets were Yeshayahu's contemporaries: Hosea, Amos, and Micah.
- ◆ Lived 120 years, having two children with his only wife.

- ♦ Was killed by Menashe, the King of Judah. Yeshayahu was hiding from Menashe, the King of Judah, in a tree, but as Menashe was passing by the tree, he spotted Yeshayahu's tzitzit hanging out of the tree. Menashe then cut clean through the tree, killing Yeshayahu. Yeshayahu was killed cut through his mouth as a midah kineged midah, measure for measure, for speaking lashon hara about the nation of Israel.

Famous phrases: Isaiah 6:1, "Hamelech hayoshaiv al kisai ram v'nisa" "O King enthroned upon a high and lofty throne!" This is part of the Shabbat morning service called Shacharit Shabbat, following Nishmat. During Rosh Hashanah and Yom Kippur this verse is recited by the cantor with great reverence and awe.

Haftorahman's Lesson of the week: Whoops! Yeshayahu should never have said anything bad about Hashem's people. Even if the accusation is true, Hashem is very protective of his "children" and everyone should be careful before they even think of saying anything bad about other people. How many times have we heard misinformation about others that turned out not to be true. Think before you speak. Ask yourself "is this lashon harah?" Make pretend that the person you are speaking about is standing right in front of you. Would you be saying the same things? Remember "B+" = "Be Positive", when thinking and speaking about others and you will feel better about yourself and the world around you.



Consulate General of Israel Spokesperson & Consul for Media Affairs

An Invitation from Temple Beth El

Itay Milner On U.S.-Israel Relations

Monday, February 20th, 7:00/7:30pm
(7pm Wine & Cheese/7:30pm Interactive Conversation)
at Beth El

Itay Milner is an Israeli Diplomat and the Spokesperson and Consul for Media Affairs at the Israeli Consulate in New York. In his role, he handles relations with the media networks across New York, New Jersey, Pennsylvania, Ohio, and Delaware. Prior to this position in New York, he served as Deputy Consul General in Chicago, Deputy Ambassador in Serbia, and Deputy Director of the Civil Diplomacy Department at the Israeli Foreign Ministry in Jerusalem. Itay graduated from Tel Aviv University with degrees in law and business studies and is registered to practice law by the Israeli Bar.

(Itay's Pittsburgh schedule: 3pm at Concordia • 5pm with the teens • 7pm with the adults
Tuesday at Mt Lebanon High School)

Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Julius L. Sherman

Jacob Kimmelman

Rheta H Sheffler

Rubin Solomon

May their memories be for a blessing.

Donations

The Carnegie Shul gratefully acknowledges the following contributions:

General Donations

Robert Bodell

Mi SheBerakh

Larry And Sharon Block

Mi SheBerakh for Rachel Cook

In Memory

Larry And Sharon Block

In Memory of Harry C. Block

Howard and Shelly Miller

In Memory of Brenda Cramer Miller