



Carnegie Shul Chatter

June 8, 2023



Shabbat Services

Join us in the sanctuary, providing you have been vaccinated for Covid 19, or attend virtually. Watch your email for a Zoom link or contact Rosalyn Hoffman at rjlynman@yahoo.com. The complete Torah reading, in Hebrew and English, can be found at https://www.chabad.org/parshah/torahreading_cdo/aid/2495737/jewish/Behaalotecha-Torah-Reading.htm

History: Always Relevant

D Day, the Sixth of June, 1944. Allied soldiers hit the beaches at Normandy in France. 156,000 soldiers hit the beaches that day and at the end of the day 4,000 of them had lost their lives.

It's hard to believe that 79 years have passed since that historic date. Most of us were not even born yet when D Day took place. I myself was not born until two and a half years later. But had it not been for the brave action of the men who hit the beaches at Normandy and so many other brave Americans who fought to defeat Hitler's Germany, perhaps we would not be here at all.

Six millions Jews died during World War II. How many of us would have survived if Hitler had won the war and continued his genocide?

History has a habit of fading into the past. School kids often ask, "Why do I need to learn about this? It happened so long ago. It doesn't have anything to do with me.?"

But history does matter. We are here today because of what happened at Normandy. Israel exists today because of what happened at Normandy. We must never forget our past, even our ancient past. And that is why we read our most ancient and important history book of all, the Torah, every Shabbos. There are lessons to be learned from our history and we must never forget those lessons whether they happened 79 years ago or thousands of years ago.

Behaalotecha in a Nutshell

From Chabad.org

Numbers 8:1–12:16

The name of the Parshah, “Behaalotecha,” means “When you ascend” and it is found in Numbers 8:2.

Aaron is commanded to raise light in the lamps of the menorah, and the tribe of Levi is initiated into the service in the Sanctuary.

A “Second Passover” is instituted in response to the petition “Why should we be deprived?” by a group of Jews who were unable to bring the Passover offering in its appointed time because they were ritually impure. G-d instructs Moses on the procedures for Israel’s journeys and encampments in the desert, and the people journey in formation from Mount Sinai, where they had been camped for nearly a year.

The people are dissatisfied with their “bread from heaven” (the manna), and demand that Moses supply them with meat. Moses appoints 70 elders, to whom he imparts of his spirit, to assist him in the burden of governing the people. Miriam speaks negatively of Moses, and is punished with leprosy; Moses prays for her healing, and the entire community waits seven days for her recovery.



Haftorah in a Nutshell

Zechariah 2:14-4:7



This haftorah contains a vision of the golden Temple Menorah, whose daily kindling is discussed in the opening of this week’s Torah reading.

This prophecy was communicated by Zechariah shortly before the building of the Second Temple. The haftorah opens with a vivid depiction of the joy that will prevail when G-d will return to Jerusalem: “Sing and rejoice, O daughter of Zion, for, behold! I will come and dwell in your midst, says the L-rd.”

The prophet then describes a scene in the Heavenly Court: Satan was seeking to incriminate Joshua, the first High Priest to serve in the Second Temple, because of the “soiled garments” (i.e. sins) he was wearing. G-d himself defends the High Priest: “And the Lord said to Satan: The Lord shall rebuke you, O Satan; the Lord who chose Jerusalem shall rebuke you. Is [Joshua] not a brand plucked from fire?” I.e., how dare Satan prosecute an individual who endured the hardships of exile? “And He raised His voice and said to those standing before him, saying, ‘Take the filthy garments off him.’ And He said to him, ‘See, I have removed your iniquity from you, and I have clad you with clean garments.’”

G-d then proceeds to outline the rewards awaiting Joshua if he and his descendents follow G-d’s ways. The ultimate reward is, “Behold! I will bring My servant, the Shoot, “ an allusion to Moshiach, the Shoot of David.

Zechariah then describes a vision of a golden seven-branched Menorah. An angel interprets the meaning of this vision: “This is the word of the Lord to Zerubbabel [descendent of King David, one of the protagonists in the building of the Second Temple], ‘Not by military force and not by physical strength, but by My spirit,’ says the Lord of Hosts.” Meaning that Zerubbabel’s descendent, Moshiach, will have no difficulty in his task, it will be as simple as lighting a menorah.

Haftorah Commentary

By: Reuben Ebrahimoff-The Haftorahman

The Haftorah for Parshat B’eha’alosecha: The Prophet Zechariah’s Vision of the Menorah

The connection of the Haftorah to the Parsha:

The Parsha opens with a discussion of the daily Menorah (candelabrum) lighting in the Mishkan (Tabernacle) and Temple. The Haftorah speaks of the vision of the Menorah and an Angel’s prophetic interpretation of that vision.

The Story line of this week’s Haftorah:

The Haftorah begins as Bnei Yisroel, The Israelites, are returning from the 70 year Babylonian / Persian exile. They are returning from the land of Persia to build the second Bais HaMikdash or Holy Temple, their holiest of sites. Bnei Yisroel leaves Persia with a sense of euphoria and they come upon the location of their Holy Temple and all they see is rubble and ruin. Zechariah dispels the gloom from his disheartened brethren by shouting, “Rani V’simchi Bat Zion” – Sing and be glad daughter of (Mount) Zion, Jerusalem, we are returning home.” Zechariah is telling Bnei



Yisroel to rejoice, that the Holy Temple will be rebuilt and restored to its former glory. They should celebrate because they will once again stand in the presence of Hashem and this is an opportunity that many did not receive. He goes on to say that the Nations of the world will join the ingathering and celebrations.

The second part of the Haftorah discusses how Satan was accusing Yehoshua, the Kohen Gadol (High Priest) of not rearing his children in the proper Torah manner (two of his sons intermarried). The angel of Hashem comes to Yehoshua's defense and refutes the allegations. The angel then goes on to encourage Yehoshua to remain steadfast in his service to Hashem. The Angel speaks of a stone with Sheva Aynayim or 7 eyes. There are many Kabalistic explanations of this stone.

One of them is that a "building stone" has 6 sides, or six physical dimensions and the 7th is the Non Physical, spiritual dimension. This stone will be used to rebuild the 2nd Bait HaMikdash (Holy Temple). The Haftorah continues to explain about Zechariah's prophecy concerning the Menorah. The Prophet Zechariah sees an olive tree draped over a Menorah and begs to learn its interpretation from the angel. He is answered that only through Hashem's spirit would the people be saved, not through army might.

The Prophet Zechariah's Biography:

- ◆ His name means Hashem remembered.
- ◆ Zechariah ben Ido was a Kohen.
- ◆ His prophecies took place around 520 B.C.E., approximately 2500 years ago.
- ◆ He is the 11th of the 12 prophets in the Book of Trei Assar, and Zechariah wrote his own book, which is 14 chapters long.
- ◆ He lived in the time of the return from Babylon and Persia.
- ◆ He was a member of the men of the Anshai Kneset Hagedolah (great assembly).
- ◆ He lived in Jerusalem and was buried in the Kidron Valley.
- ◆ Zechariah hid the temple treasures, so that the holy vessels would not be used by nonbelievers.
- ◆ His peers were Zerubavel, the governor of Jerusalem, Yehoshua the Kohen Gadol, Mordechai, Nechemia, Ezra, Chaggai, and Yonah.
- ◆ Shortly after Zechariah's time, prophecy departed from Israel.

Haftorahman's Lesson of the week:

LO BECHAYIL, V'LO BEKIACH, KI IM BERUCHI. Zechariah's vision explains to us that it is not with our individual power that our successes come from, but with the spirit of Hashem.

Famous Phrases from the Book of Zechariah:

V'haya Hashem La'Melech al kol ha'are t z bayom hahu yeheyeh hashem echod ushemo echad. 'And Hashem will be the ruler over the world.' This can be found in the Siddur, in Aleynu Leshabeach, right at the concluding sentence of the prayer.

Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Rae Horovitz

Frida Peresman

David Rosenfield

Abraham G. Solovitz

David J. Moskowitz

Rachel Bessie Kelson

Julius Moskowitz

Sara Cooper Radman

Stanley Roth

Steven A. Schectar

Benjamin M. Mandelkorn

May their memories be for a blessing.

Donations

The Carnegie Shul is most grateful for the following recent donation:

Terry Roth

In memory of Stanley Roth