



Tamuz 9, 5779 - Friday, July 12, 2019 ב'יה

MOSAIC

TORAH PORTION CHUKAS • חקת

Candle Lighting: 8:24 pm
Shabbat Ends: 9:38 pm

EXPRESS

MTC EARLY SHABBOS Mincha 6:45 pm- Light candles after 7:10 pm

AVOT CHAPTER 5

MTC DAY CAMP GARDENERS



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ANNOUNCEMENTS

MTC EARLY SHABBOS

Friday July 12

Mincha 6:45 pm- Light candles after 7:10 pm

Visit themtc.com/earlyshabbos for full list.

SHABBAT SCHEDULE

Mincha & Maariv.....	6:45 pm
Second Mincha & Maariv.....	8:25 pm
Shacharit.....	9:30 am
Children's Program.....	10:30 am
Kiddush.....	12:30 pm
Mincha/Special Shalosh Seudos.....	8:25 pm

TORAH READING

Parshat Chukat.....	Page 939
Haftorah.....	Page 1384

CLASSES

Chassidus Class.....	8:45 am
Men's Class.....	6:55 pm
Women's Class.....	7:35 pm

EN FRANCAIS AVEC LE RAV M. PINTO:

Talmud et Hala'ha	19h 40
Seu'da Chelichit.....	20h 40

YASHER KOACH TO OUR KIDDUSH CO-SPONSORS!

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THIS SHABBAT

Oiknine family in honour of the yartzeit of Simone Simy Oiknine, Simha Habiba bat Moshe obm on 10 Tammuz

KIDDUSH CO-SPONSORSHIP IS \$136

2 MOSAIC EXPRESS

MTC GRACIOUSLY ACKNOWLEDGES THIS WEEK'S SPONSORS OF THE DAY

David & Lisa Puterman in honour of the birthday of Anaelle Bracha Puterman, Tamuz 11

To become a sponsor of the day, please contact Itchy @ 739.0770 ext 223



IMPORTANT SECURITY MEASURES



Please be advised that entry to the shul Shabbos morning is only via the West/Left parking lot, manned by a security guard. Please ensure that your children do not allow anyone to enter through any other door. Thank you for your cooperation.

SHABBOS PROGRAM

Parents, please be aware that we have less staff during the summer months. Please keep your children safe by ensuring they are properly supervised.

OUR DEEPEST SYMPATHIES TO

Horvath & Hirsch families on the passing of Mrs. Eva Horvath obm

May the families be spared any further sorrow and know only of simchas

MTC WISHES A HEARTY MAZAL TOV TO

Rabbi & Nechama New and family on the birth of a daughter to Tzemach & Chana New

Patrick & Sascha Elfassy on the birth of a son

WEEKDAY PRAYER SCHEDULE

SHACHARIT

Tues-Fri.....Chassidus.....6:15 am
Shacharis.....7:00 am
Followed by breakfast

MINCHA Sun-Thurs.....8:35 pm

MAARIV Sun-Thurs.....9:15 pm

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ALIJAH SUMMARY

CHUKAS

General Overview: This week's Torah reading, Chukat, begins with a discussion regarding the laws of the red heifer. Miriam and Aaron die. When the Jews are in need of water, Moses strikes a rock – despite being commanded to talk to it. Waters stream forth, but Moses is banned from entering Israel. Amalek battles the Israelites and is defeated. Edom and Moab refuse the Israelites passageway to Israel. The Israelites battle Sichon and Og, and are victorious.

First Aliyah: The most severe of all ritual impurities is tum'at met, the impurity contracted through contact with a human corpse. This section details the purification process for an individual or object which has contracted this form of impurity. A red heifer is slaughtered and is burned together with a few added ingredients. Water from a stream is added to the ashes. On the third and seventh day after contracting tum'at met, this mixture is sprinkled upon the individual or object. After immersion in a mikvah (ritual pool), the person or object is freed of this impurity.

Second Aliyah: The abovementioned purification process is continued, along with an admonition that the impure individual not enter the Tabernacle or Temple until the purification process is completed. Miriam dies in the fortieth year of the Israelites' sojourn in the desert. With Miriam's death, the waters which flowed from the miraculous "Well of Miriam" dried up. The people complain bitterly about the lack of water.

Third Aliyah: G-d tells Moses and Aaron to take a staff and gather the people in front of a certain rock. They should speak to the rock, and it will give forth water. Moses and Aaron gather everybody, and Moses strikes the rock and it gives forth water. In the course of this episode they committed a grave error, the conventional explanation being that they struck the rock instead of speaking to it. This caused G-d to punish Moses and Aaron, barring them from leading the Jews into Israel.

Fourth Aliyah: Moses sends messengers to the King of Edom requesting permission to pass through his land (which is south of Canaan) on the way to the Promised Land. Despite Moses' promises not to cause any harm to the land whilst passing, Edom refuses the Jews passage. The Jews are therefore forced to circumvent the land of Edom, and approach Canaan from the east.

Fifth Aliyah: The Jews arrive at Mount Hor. At G-d's command, Moses, Aaron and Aaron's son, Elazar, go up the mountain. Aaron removes his high priest's vestments and Elazar dons them. Aaron then passes away. The entire nation mourns Aaron's death for thirty days. The Amalekites, disguised as Canaanites, attack the Jews. The Jews pray to G-d and are victorious in battle. The Jews complain about their food, claiming that they are "disgusted" by the manna. G-d dispatches serpents into the Israelite encampment, and many Jews die. Moses prays to G-d on the Jews' behalf. Following G-d's instructions, Moses fashions a copper serpent and places it atop a pole. The bitten Jews would look at this snake and be healed.

Sixth Aliyah: The Jews journey on, making their way towards the eastern bank of the Jordan River. Encrypted in this section is a great miracle which occurred when the Jews passed through the Arnon valley. Tall cliffs rose from both sides of this narrow valley, and in the clefts of these cliffs the Emorites, armed with arrows and rocks, were waiting to ambush the Jews. Miraculously, the mountains moved towards each other, crushing the Emorite guerrilla forces. This section ends with a song



Tammuz 12, this year on Monday July 15, is the birthday the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn of Lubavitch (1880-1950). It is also the day he was officially granted release from his sentence of exile to Kastroma in the interior of Russia.

Twenty-seven days earlier, the Rebbe had been arrested for his activities to preserve Judaism throughout the Soviet empire and sentenced to death. His sentence was miraculously commuted to exile and ultimately the Rebbe was liberated. The actual release took place on Tammuz 13, and Tammuz 12-13 is celebrated as a "festival of liberation" by the Chabad-Lubavitch community.

of praise for the well which sustained the Jews throughout their desert stay -- and whose now-bloodied waters made the Jews aware of the great miracle which G-d wrought on their behalf.

Seventh Aliyah: The Jews approach the land of the Emorites, which lies on the east bank of the Jordan River. They send a message to Sichon, king of the Emorites, asking permission to pass through his land en route to Canaan. Sichon refuses and instead masses his armies and attack the Jews. The Jews are victorious and occupy the Emorite lands. Og, king of Bashan, then attacks the Jews. The Jews are triumphant again; they kill Og and occupy his land too. Now the Jewish nation has reached the bank of the Jordan River, just across from the city of Jericho in the land of Israel. ●

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THE 92-YEAR-OLD WHO WANTED TO END HER LIFE

By Gitty Stolik, Chabad.org

“Rabbi, is it OK to end my life?”

It was mid-morning in Florida, and Rabbi Leibel was on the return trip home, having dropped his kids off at school, when he got an unusual phone call. It was Ruth, a nonagenarian who had been living in the assisted-living facility near his congregation. She had relocated recently to about three hours away. She had a son who lived there; why live alone when she can be near her son? She was very happy there. Now her son could stop in and see her anytime.

Everything would have been just fine except that six months after Ruth moved, her son suddenly died. He had been an influential member and supporter to the Democratic Party. Ten thousand people attended his funeral. Former U.S. President Bill Clinton recited the eulogy. But now, he was gone. All those people who had known her son were not there to keep her company and assuage her loneliness. Her daughter lived in Rhode Island and came to visit her mother every few weeks, but there was nothing to live for between those visits. Ruth kept to her room, leaving only when she was picked up for her twice-weekly dialysis treatments.

One day Ruth was watching the news and discovered the details of Barbara Bush’s recent death. Mrs. Bush had decided that she was not interested in staying alive, as her quality of life had deteriorated. She instructed her health providers to stop her medical treatment and provide only comfort care. Ruth related to Barbara Bush’s situation, especially as they were the same age. She, too, was drained of the will to live. The dialysis treatments, each lasting several hours, left her weak and tired the rest of the day, unable to do anything other than sleep. Ruth had been toying with the notion of suicide, but she had always understood that it was a sinful act. Now Ruth began to reconsider. “It can be so simple,” she thought to herself. “I’ll stop taking my dialysis, and the misery of loneliness will be over.”

Ruth instinctively felt that this was a grave step for a person of the Jewish faith. She decided to check in with the only rabbi she knew—the one from the Chabad House in South Palm Beach, Rabbi Leibel Stolik.

When Ruth lived on the East Coast of Florida, she was very involved in Chabad and got to know the rabbi, his lovely wife, Rebbetzin Shaina, and their wonderful family very well. And so, that morning, she placed her call.

Rabbis get to deal with many kinds of people and a variety of life situations, but Rabbi Stolik was certainly caught off-guard with her query. Ruth sounded calm, composed and objective—in stark contrast to the momentous magnitude of her question. He was quite surprised to hear a report later from Ruth’s daughter that painted a more emotional picture. “I was standing there watching while they had their discussion. It was one of the most moving and holy experiences of my life. Mom was sitting in her wheelchair, with tears trickling down her cheeks, asking the rabbi about making this choice.”

The disconcerted rabbi needed a moment to collect his thoughts, as his mind churned, seeking the right words. What response can one offer to a lonely woman in her 90s who yearns to be relieved of her misery? But G-d came to his aid, and an idea flashed in his mind.

He told Ruth about a verse in the Torah that instructs (even pleads): “And you shall choose life!” He explained that for many people, life is not a choice. For those who are in the midstream of life, for the ones who carry important responsibilities or for parents raising children, the drive to live is most compelling. It’s in the case of someone like Ruth that this verse takes on a personal relevance. Indeed, when someone at the age of 92 has a mind as sharp as hers, in full possession of their senses, it really is a “choice” in the fullest sense.

He suggested that maybe the purpose for Ruth’s long life was yet to unfold. “I told Ruth that maybe the purpose of her entire life and existence was to live to 92 and be faced with this challenge, and yet choose life.”

The rabbi made some practical suggestions in the form of two daily exercises: 1) that she should get out of her apartment and connect with people; it didn’t need to be actual conversation, but she should seek to smile to as many people as possible; and 2) she should read something from the Torah every day, even if only for a short time.

Ruth’s daughter tells what happened next.

“Later than evening, Mom told me what the rabbi suggested, and she sounded like she was going to give it a try. She even made a joke about living to be 100 and getting wheeled around the complex smiling at people. Mom is brilliant, funny and when she does pass, I will miss her more than she could ever imagine. But yesterday, I realized two things: one is that our family has a rabbi we can turn to; and two is that I was there to see my holiest of holy mothers ask her rabbi for permission to die. Things that I will never forget.”

Shortly after that, Rebbetzin Shaina happened to notice that Ruth’s daughter’s Facebook page announced Ruth’s birthday. She gathered her children, dialed her number, and they sang “Happy Birthday” to her over the phone.

Nothing makes the world go round like love. That phone call flooded Ruth’s heart with warmth and ignited her incentive to live. Ruth decided immediately that she wanted to move back to the Carlisle in South Palm Beach, where she had lived before the move, to live in proximity to the one family that she cared for and that cared for her. Just about that time, the aide that she had when living here, whom she had liked, called her to say that she was now available. She immediately called the Carlisle, the assisted-living facility she had been in prior to her move. They said they would have an apartment available at the beginning of next month, which was only a week away! Just one week after getting her birthday phone call, Ruth was once again ensconced in her Carlisle suite.

Ruth is now a weekly visitor at the South Palm Beach congregation. She is living a dynamic, vivacious and loving life, loved and beloved by not only the rabbi’s family, but members of the congregation’s close-knit community.

“Early this fall,” says Rabbi Leibel, “on the Shabbat following Simchat Torah, Ruth called me over. She wanted to share a private thought with me—a thought that came to her after her wonderful experiences throughout the month of Tishrei, culminating with all the wonderful joy and dancing of Simchat Torah. ‘What was I thinking when I called you earlier in the spring? I was delusional!’ ”

Aptly, the portion of that week was Bereishit, which means “in the beginning.” Ruth, at the age of 92, had begun her life anew. Even then (at 100 even), one can begin life anew. ●

Rabbi Leibel is Gitty’s son. He shared the story on a recent visit.

LIGHT AMID DARKNESS



by Jeremy J.
Fingerman,

The Times Of Israel

Two weeks ago, I was honored to represent Foundation for Jewish Camp at the United Nations General Assembly special plenary session entitled “Combating Antisemitism and Other Forms of Racism and Hate: The Challenges of Teaching Tolerance and Respect in the Digital Age.”

Opening the session, UN Secretary General Antonio Guterres declared that we must come together “to tackle the tsunami of hatred that is so visible and violent across the world today” and urged everyone to focus on social unity.

The Secretary General then welcomed Rabbi Yisroel Goldstein of Chabad of Poway, California where a gunman burst into the synagogue on the final day of Passover this year killing Lori Gilbert-Kaye and wounding three others, including the Rabbi who lost his right index finger.

Rabbi Goldstein shared powerful teachings from the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, of blessed memory, reminding us that we must fight darkness not with additional darkness, but with light. “We must flood the internet to encourage people to do random acts of kindness,” Goldstein declared. By physically placing a dollar into a charity box at the rostrum, the rabbi urged every individual to appreciate the sacredness of even one act of goodness and kindness.

Over seventy years ago, when the UN was first established, who would have imagined a Chabad Rabbi addressing its General Assembly? At the same time, over seventy years after the Holocaust, who would have imagined that antisemitism would now rear its ugly head at such high levels yet again?

It was timely for this to be taught publicly now in the impressive and august chamber of the UN.

Last Shabbat – the 3rd of Tammuz on the Jewish calendar – we commemorated the Rebbe’s 25th yahrzeit. It is hard to fathom all that has transpired during these 25 years, in all aspects of our lives: as individuals, as a Jewish community, and the world as a whole.

Interestingly, with each passing year more people discover the relevance and vitality of the Rebbe’s teachings. But not only for matters of global society debated in the halls of the U.N., but also regarding fundamentals of our communal structures and family lives.

Before each summer, the Rebbe taught of the tremendous responsibility shared by camp counselors and administrators as educators of the next generation, and that education takes place in nature, on the sports field, on the lake, and in simple conversations in the bunk.

The Rebbe understood the powerful impact of camp on the lives of Jewish young people, and spoke extensively about the importance of the camp experience. Not only did he speak, but he translated his words into action. The Rebbe left his Crown Heights neighborhood only for two reasons: to visit the gravesite of his father-in-law in Queens, and to travel to upstate New York to visit the Chabad camps.

Could there be a more demonstrable show of support for the importance of Jewish camp and the central role it plays in our communal life?

The Rebbe’s teachings are particularly relevant this summer, as I know many camps are discussing the rise in antisemitism we are experiencing. Camp communities – away from the everyday hustle and bustle of life – explore current events together, learning from each other, testing assumptions, challenging positions, and developing their ability to consider their place in the world. In this way,



camp play a seemingly contradictory but incredibly powerful role in the lives of Jewish young people: While providing them with a refuge from the secular world, they provide perspective, insight, and strength to proactively engage with it.

Indeed, I am privileged to travel across North America during the summer to witness firsthand the depth of thinking, intentionality, and pride in Jewish identity that camps facilitate in Jewish young people. While the challenges facing the global Jewish community currently are significant, I can say without a doubt that today’s happy Jewish campers are tomorrow’s proud Jewish leaders – and they will be a formidable force for good.

As part of our work for the Jewish future, we will engage with the Rebbe’s trailblazing and insightful studies, to analyze, challenge and consider new horizons. And as we reflect on the Rebbe’s memory and teachings 25 years after his passing, we at Jewish camps will continue to tackle contemporary issues within our safe, supportive embrace.

May camp communities not fear the darkness, but continue to be beacons of light to illuminate our entire world. ●

ABOUT THE AUTHOR

Jeremy J. Fingerman has served as CEO of Foundation for Jewish Camp (FJC) since 2010. Prior to joining FJC, he had a highly-regarded 20+ year career in Consumer Packaged Goods, beginning at General Mills, Inc, then at Campbell Soup Company, where he served as president of its largest division, US Soup. In 2005, he was recruited to serve as CEO of Manischewitz.

DOSE OF INSPIRATION

LIFE ON MARS

by Tzvi Freeman

A young biologist was working at NASA on a project to find life on Mars. He asked the Rebbe, "Is this okay? Some religions say we shouldn't search. After all, the Bible doesn't say anything about life on Mars."

The Rebbe replied, "Professor Greene, you should look for life on Mars. And if you don't find it there, you should look elsewhere. Because for you to sit here and say that G-d didn't create life elsewhere is to put limits on G-d, and no one can do that." ●

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PARSHA INSIGHTS

By Mendel Kalmenson

IS THERE A LIMIT TO ALTRUISM?

It was March 4, 1973, and the meeting between the Rebbe and the Young Leadership Cabinet was nearly over. The Rebbe was emphasizing the importance of activism in the realm of Jewish education, when, to the amazement of the assembled, he concluded:

"I am not asking you for a check. What I am asking from every one of you is that, before asking someone for a check tomorrow, you become 'more Jewish' than [you were] today, by adding at least one mitzvah in your personal life, in your private life, and in the life of your family.

"Additionally—and I know this from my personal experience—I am now seventy years old, and nevertheless I hope that tomorrow morning I will be a better Jew than today.

"Performing a mitzvah in your private life, as a private person, has an immediate impact on your communal activities."

Spiritual Philanthropy It can be said that life is one long process of de-selfish-ization.

We all enter this world as self-centered little beings, and hopefully, through much work, by the time we're ready to leave it, we've learned to place others at its center.

One of the Torah's chief objectives is to help us in that process. As one Talmudic sage put it, loving your fellow as yourself is the entire Torah; the rest is simply commentary.

The priests in the Holy Temple are often seen as a symbol of selflessness, sacrificing themselves on the altar of community service, completely dedicating their lives to the needs of the people.

Their sacrifice is multidimensional, including, most notably, their willingness to help those who are indifferent to the purity which they, the priests, embody.

The most difficult act of sacrifice any priest was asked to do was participating in the preparation of the red heifer's ashes.

For while the red heifer formula, properly administered, brought purification to those most impure, paradoxically, it rendered impure those priests involved in its production. And, for an advocate and representative of purity, becoming impure goes against his very being

and existence.

The lesson here is revolutionary: Judaism's idea of sacrifice includes spiritual sacrifice too.

The priest is asked to leave behind not just the comforts of home and work, but his idealism and accompanying self-image as well. Worse, he is asked to don, if only temporarily, the very spirit of impurity he spends his life trying to eradicate.

He is asked to willingly become the enemy—just in order to redeem another from captivity.

(Obviously, one cannot compromise any of the laws of the Torah in order to assist another. However, in areas of elective spirituality and holiness, one can—and must—put aside personal development in order to help another.)

Holy Selfishness Appropriately, it is the very biblical passage (about the red heifer) which broadens the nature and extent of self-sacrifice, that also puts the necessary cap on its head.

The ashes of each red heifer was divided into three portions.

One portion was used to purify the impure. The second portion was put aside, to be used as part of the process of producing the next batch of ashes. The third portion was bottled away "for the assembly of Israel as a safekeeping"—whatever that means. ("This part was put away as safekeeping by scriptural decree.")

It has been suggested that, homiletically, this "safekeeping" was aimed at protecting an idea (more than the substance representing it).

The idea is this: By all means, give all of yourself away, like the priest. But remember to give some of yourself to you. Just because you're a priest, devoting your life to purifying others, doesn't mean that your purity doesn't matter.

You, too, deserve to be pure.

And just because you are ready to completely sacrifice your own spiritual development in order to help others with theirs, that doesn't mean that G-d is ready to accept that sacrifice.

In other words: You can only give something away if you own it. And the pleasure that G-d has from an ongoing relationship with you is something that you simply don't own.

Thus, one can say, more than the assembly of Israel kept the third portion safe, it's the (idea behind this) portion that kept the Israelites safe.

Now that's an idea worth preserving. ●

AND FINALLY...

Did you hear about the semi-colon that broke the law? He was given two consecutive sentences. ●

HERE'S my STORY

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DON'T STOP NOW

MR. TUVIAH FRIEDMAN



When I was seventeen, the Nazis invaded Poland. After several years, they herded all the Jews of my hometown, Radom, into a ghetto. From there, little by little, most were sent to the Treblinka extermination camp where they were murdered in the gas chambers. My family was among them. I myself was sent to a labor camp from which I managed to escape in 1944, and ever since then, it has been my goal in life to bring the Nazis to justice.

At the outset, I had no idea that I would spend my whole life doing this. I only wanted to devote one year to capturing the SS officers responsible for the Radom ghetto. And I succeeded in this quest. One of the officers, Lieutenant Colonel Wilhelm Blum, was arrested, tried, and hanged. Additionally, we caught two dozen of his accomplices; they were all tried and they served lengthy sentences.

After one year of this work in Poland, I immigrated to Israel — this was in 1946, two years before the State of Israel was founded. There, I worked covertly with the Haganah. In an operation that lasted seven years, we succeeded in orchestrating the arrests of some 250 Nazi criminals, several of whom were sent to Siberia. We were also instrumental in helping the Israeli government capture Adolf Eichmann, the chief architect of the "Final Solution."

So what started as a one-year commitment ended up being a twenty-year endeavor, all without a salary. No one was interested in paying me for this work. In fact, Prime Minister David Ben Gurion wanted me to stop chasing Nazi criminals altogether. He feared that if we kept at it, U.S. President Dwight Eisenhower would curtail foreign aid to Israel. But I protested that the work was not finished and we needed to hunt them down. So I kept at it.

But there came a time in the 1970s when even my wife felt I had to stop. She was an ophthalmologist, the chief breadwinner and the chief financial supporter of my work, but even she thought that I had done enough. At first I was reluctant, but finally I told her, "I will go to see the Lubavitcher Rebbe in New York. I will describe the situation to him and hear what he has to say. If he can't suggest another way for me to fund my work, I'll stop and go into business."

I asked the Rebbe's secretary to set up a meeting, which was scheduled for one in the morning. Why? Because that's when the Rebbe saw people - in the middle of the night! I waited patiently, and

continued on reverse

MY ENCOUNTER
with the **REBBE**

An oral history project dedicated to documenting the life of the Rebbe, Rabbi Menachem M. Schneerson, of righteous memory. The story is one of thousands recorded in over 1,500 videotaped interviews conducted to date. While we have done our utmost to authenticate these stories, they reflect the listener's recollection and interpretation of the Rebbe's words.



continued from reverse

finally, at two o'clock, my turn came.

The Rebbe greeted me warmly — he already knew about my work, but he wanted to hear more about it. So I told him about the many Nazis that I had brought to justice. Then I said, "Here is my problem — I have no income. My wife has been supporting me for the past twenty years, and we can no longer afford it. Even though I want to continue, I have no way to fund my work."

The Rebbe answered, "Can you really stop? How many people are still at it? You and Simon Wiesenthal? Look at what you have accomplished so far. If you abandon this work, the Nazis will rejoice that they've won. Can you name someone else who is willing to take over for you? In the past twenty years, has anyone else volunteered? No. No one is interested — there is no one else! So what choice do you have?"

He continued, "You must go from city to city in Germany, bringing them all to justice. This is very important for the history of the Jewish people — all the Nazi criminals must be punished for what they did. And if you don't do it, who will?"

Then he asked me, "On Purim, do you listen to the reading of the Book of Esther?"

"Of course," I answered.

He went on, "So you know that Haman is Hitler. And you must give this story the same ending.

"As far as supporting your family, here's what I suggest: Take your book, *We Shall Never Forget: The Final Solution* [about the trial of Adolf Eichmann] and translate it into English. Wherever you go to speak in Jewish communities across America, take twenty copies with you. The book will sell, and you will make a living... Look at the millions of creatures in this world; they all eat and survive. G-d looks after all His creations; He will look after you, too."

I followed the Rebbe's advice. I went home and took a course to improve my English. And then I went on a speaking tour of Jewish communities in America. I gave speeches for which I was paid; I also sold the English edition of my book — *The Hunter*. That's how I generated an income. I even

לד"נ
אשה חשובה וצנועה מפורסמת בדקתה
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מרת חנה רחל בת ר' יוסף
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תנצב"ה

You can help us record more testimonies by dedicating future editions of *Here's My Story*

bought my wife a new house.

I was able to continue my Nazi-hunting work for another forty years. If it weren't for the Rebbe, I would have stopped after twenty years, and some one-thousand Nazis would have gone unpunished for their crimes. The fact that they didn't was thanks to the Rebbe's guidance.

Mr. Tuviah Friedman, a life-long Nazi hunter who founded the Institute for the Documentation of Nazi War Crimes, aided in the capture of hundreds of Nazis, including Adolf Eichmann. He was interviewed in his home in Haifa in March of 2010. This story has previously been published in the book My Story.

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This week in....

> **5714 — 1954**, the Rebbe related that in 1922, a prominent *chasid* of great stature complained to the Previous Rebbe: why does he receive fewer letters from the Previous Rebbe than a particular ordinary *chasid* in his community? The Previous Rebbe responded that in our time, practical matters must take precedence. As the "ordinary" individual is involved in opening a Jewish school and a *mikveh* and strengthening other *mitzvot* on a practical level, communications with him are top priority. *12 Tammuz*

1. Torat Menachem vol. 12 page 111



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LA SIDRA DE LA SEMAINE

CHABBAT PARCHAT 'HOUKAT
SAMEDI 13 JUILLET 2019
10 TAMOUZ 5779

VIVRE AVEC LA PARACHA

'HOUKAT

D.ieu enseigne à Moché les lois de la « Vache Rousse ».

Après quarante ans d'errance dans le désert, le Peuple juif arrive dans le désert de Tsin. Myriam quitte ce monde et le peuple, privé du puits de Miryam, réclame de l'eau. C'est alors que Moché va frapper le rocher pour qu'en jaillisse de l'eau (au lieu de lui parler). L'eau jaillit mais ni Moché ni Aharon ne pourront entrer en Terre Sainte.

Aharon meurt et lui succède son fils Elazar. Le peuple parle encore une fois contre D.ieu et Moché et une épidémie le frappe, enrayée par un serpent d'airain brandi par Moché.

Moché mène des batailles contre les rois Si'hon et Og, conquiert leurs terres, à l'est du Jourdain.

MOCHÉ ET LA VACHE ROUSSE : UNE ASSOCIATION UNIQUE

La Paracha commence par les mots : « Parle au Peuple juif et dis-leur d'apporter une Para Adouma Temima, une vache complètement rousse ».

Nos Sages notent que D.ieu insista pour que

la Para Adouma soit apportée à Moché parce que, comme le lui dit D.ieu : « toutes les vaches rousses cesseront, mais la tienne restera éternellement ». Cela devait avoir un grand impact sur toutes les vaches rousses à venir car les prêtres qui prépareraient les vaches rousses futures se sanctifieraient à partir des cendres de celle de Moché. C'est la raison pour laquelle toutes les Para Adouma sont connues par le nom de Moché.

Cette relation unique est également soulignée dans l'explication du commandement de la Para Adouma. Seul à Moché, D.ieu en révéla l'explication.

Pourquoi y a-t-il donc une relation si spéciale entre Moché et la Para Adouma ?

Elle était apportée en demande de pardon pour le péché du Veau d'Or. Les commentateurs expliquent ainsi le lien entre le pardon pour ce péché et la purification de l'impureté qui vient du contact avec la mort (raison d'être de la Para Adouma).

Sans le péché du Veau d'Or, le Peuple juif aurait été libéré de la mort. Car au moment où fut donnée la Torah, les Juifs ne connaissaient plus la mort. Ce n'est qu'à cause de cette faute que la nation y fut à nouveau sujette. Ce péché fut donc la cause

de la mort et donc de l'impureté qui en résulte.

Tel est donc le lien entre le pardon de ce péché et la purification de l'impureté qui vient du contact avec la mort.

Selon ce qui précède, nous sommes à même de mieux comprendre le statut du Rambam (Maïmonide) qui déclare que « neuf Para Adouma ont été faites depuis le moment où ils reçurent ce commandement jusqu'à la destruction du second Beth Hamikdash, le second Temple de Jérusalem. La première a été faite par Moché... la dixième le sera par le Roi Machia'h. »

Pourquoi le Rambam juge-t-il nécessaire de dénombrer les vaches rousses offertes au cours des générations ? Plus encore, pourquoi isole-t-il la dernière de toutes les autres offrandes que l'on trouve dans la prophétie de 'Hezkiyahou (Ezékiel) et indique-t-il qu'elle sera apportée par le Roi Machia'h ?

Le Rambam fait allusion au fait que la complète purification apportée par la Para Adouma ne se produira que par l'intermédiaire du Machia'h. Ce n'est qu'alors que le pardon complet pour le péché du Veau d'Or sera accordé.

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VEILLE DU MARDI 9 CHEVAT, À CHICAGO

Il y a douze ans, je me trouvais chez vous, à Chicago et j'ai déclaré que je n'étais pas venu ici uniquement afin de collecter des fonds pour l'Europe, mais également dans le but de donner. Cela a été mon objectif, dans la vie, pendant toutes les années de mon action de diffusion de la Torah pénétrée de crainte de D.ieu et de la bonne éducation, avec l'aide de D.ieu béni soit-Il. C'est ce que j'avais déclaré à l'époque.

Actuellement, la divine Providence m'a transporté d'un pays à l'autre, jusqu'à parvenir en Amérique. Il est dit(69) que : «l'Éternel prépare les pas de l'homme» et je suis donc venu avec une mission particulière de diffusion de la Torah pénétrée de crainte de D.ieu et de la bonne éducation.

Un émissaire doit s'acquitter de la mission qui lui est confiée, dans toutes les situations et dans toutes les réunions. Il lui faut, avec abnégation, mener à bien la mission que la Providence divine lui a confiée. Mon arrivée en Amérique et celle des Rabbanim qui y arrivent actuellement n'est pas la conséquence, que D.ieu nous en préserve, des tueries de l'ennemi. En fait, D.ieu nous a envoyés dans ce pays avec une double mission envers le Judaïsme d'Amérique, d'une part, envers les Rabbanim et les responsables

communautaires qui les dirigent, d'autre part.

Ma mission est de faire en sorte que le Judaïsme américain, les Rabbanim et les responsables communautaires qui les dirigent fassent tout ce qui est en leur pouvoir pour subvenir aux besoins des Juifs de l'autre continent, pour les sauver de la destruction. Bien sûr, certaines initiatives ont déjà été prises en la matière et, sur ce point, je félicite ceux qui soutiennent les institutions de Torah de l'autre continent, ceux qui appuient mon action de libération des captifs, mais tout cela reste très peu. Un effort beaucoup plus important est nécessaire.

Mes terribles expériences de l'inquisition menée par la Yevsektsya, la section juive du parti communiste ne sont, cependant, nullement comparables au sort amer de nos frères, les enfants d'Israël, à l'heure actuelle, sur l'autre continent.

Là-bas, dans les endroits où la guerre fait rage, ils sont brisés, ont perdu l'espoir et ils travaillent dur. Ils n'ont même plus la force de crier. J'étais avec eux pendant plus de trois mois et j'ai vécu avec eux les affres de la situation, en général, de celle des enfants d'Israël, en particulier. Il est indispensable d'organiser une aide plus soutenue pour

qu'ils puissent se nourrir, renforcer et développer, avec le plus grand empressement, les possibilités d'émigrer de ces pays.

Ma seconde mission, confiée par la divine Providence, est l'action de diffusion de la Torah pénétrée de crainte de D.ieu et de la bonne éducation, dans ce pays. Dès mon arrivée ici, j'ai créé un fonds pour la libération des captifs et une Yechiva dans l'esprit de Tom'heï Temimim, à Loubavitch. Avec l'aide de D.ieu, les réalisations ont été nombreuses, durant cette courte période, aussi bien pour la libération des captifs que pour l'action de cette Yechiva Tom'heï Temimim Loubavitch. L'esprit 'hassidique de Torah et de crainte de D.ieu de Tom'heï Temimim Loubavitch se reflète désormais, D.ieu merci, également sur les élèves des autres Yechivot.

Mon voyage à Chicago a été, pour moi, un grand effort et je suis très satisfait de rencontrer les Rabbanim, les personnalités, les membres de la communauté, ses responsables, les présidents des synagogues et, notamment, les dirigeants des institutions religieuses et de Tsedaka, qui sont basées sur la Torah. Je veux savoir ce qui est fait dans le domaine de la pureté

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A l'Ère messianique, et seulement alors, y aura-t-il une purification complète de l'impureté résultant du contact avec la mort. Car alors, elle cessera à tout jamais, comme l'affirme le verset : « la mort sera avalée pour toujours ».

Et c'est à cela que le Rambam fait allusion quand il déclare que « la dixième sera faite par le Roi Machia'h » car le nombre 10 est un

signe d'accomplissement et de complétude. Or l'état d'achèvement total du processus de purification sera apporté par la dixième Para Adouma offerte par le Machia'h.

À la lumière de ce qui précède, nous pouvons également comprendre la relation bien particulière qui unit la Para Adouma et Moché : l'objectif fondamental de la vache rousse ne consiste pas en la négation de l'impureté mais en l'annihilation de sa cause : la mort. Cela requiert la puissance de

Moché car nous savons que « le travail de Moché est éternel » et que « Moché n'est pas mort... tout comme il a servi dans le passé, maintenant aussi... »

C'est ainsi que la possibilité de toutes les vaches rousses de purifier dépendait des cendres de celle de Moché, car la force ultime de la purification de la Para Adouma (libération de la mort, ou encore, vie éternelle) est liée à l'éternité de Moché. ●

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familiale, du respect du Chabbat. Je suis particulièrement intéressé par la situation de l'éducation, dans les Talmud Torah.

Les Rabbanim parlèrent en effet de la pureté familiale, de la Cacherout, du respect du Chabbat et de l'éducation. Le Rabbi dit ensuite :

« Toutes les propositions et les modifications pour améliorer la situation religieuse de Chicago, qui ont été formulées par les Rabbanim, au cours de notre réunion, aujourd'hui, sont, à n'en pas douter, pleines de sens et efficaces. Il est certain qu'avec l'aide de D.ieu, elles contribueront à améliorer la situation religieuse. » ●

(Extrait du *Sefer Hasi'hot 5702 (1942)*
du Rabbi Yossef Its'hak Schneersohn)

LE COIN DE LA HALACHA

QUELQUES LOIS SUR L'ÉDUCATION

On enseigne à un enfant à accomplir les Mitsvot selon son intelligence et sa compréhension. Par exemple, s'il comprend ce qu'est le Chabbat, on l'habitue à écouter le Kiddouch et la Havdala.

On habitue l'enfant à la synagogue à répondre « Amen » et à respecter la sainteté du lieu. On veillera à ce qu'il ne dérange pas les fidèles en courant dans tous les sens ou en criant de façon intempestive.

Parents et éducateurs veilleront à ce que les enfants ne mentent pas, ne jurent pas et ne disent que la vérité, avec des mots propres.

Aucun adulte (ni parent ni professeur) n'a le droit de donner un aliment non-cachère à un enfant ou de lui demander d'accomplir un acte interdit.

Si un enfant trouve un objet ou qu'il reçoit un cadeau, on n'a pas le droit de le lui dérober.

Si un enfant a volé un objet, on doit le rendre s'il est encore en bon état. Sinon, l'enfant n'est pas légalement coupable – même quand plus tard il deviendra Bat ou Bar Mitsva. Cependant, pour être quitte vis-à-vis de D.ieu, il se repentira et remboursera la valeur de l'objet.

On ne menace pas un enfant de le punir plus tard : soit tout de suite, soit jamais.

On n'effrayera pas un enfant avec un animal non-cachère comme un chien. ●

EDITORIAL

LE 12 TAMOUZ : LA LIBERTÉ À NOTRE PORTE

« Le corps suit la tête », énonce le Talmud. Cette phrase va plus loin que le truisme qu'elle paraît incarner. En son sens plus profond, elle indique comme les événements liés à un Sage et, a fortiori, à celui qui, dans sa génération, a guidé le peuple juif, concernent chacun. La Tradition n'enseigne-t-elle pas que les lettres qui, en hébreu, forment le terme « Rabbi » sont les initiales des mots constituant la phrase « Roch Bnei Israël », « tête, ou chef, du peuple juif » ?

Ainsi, lorsque revient la date du 12 Tamouz, nous nous souvenons : ce jour-là, le précédent Rabbi de Loubavitch, Rabbi Yossef Its'hak Schneersohn, fut libéré par le pouvoir stalinien qui l'avait sévèrement condamné en raison de son action incessante pour la vie du judaïsme. Ce n'est pas seulement une victoire historique sur une forme d'oppression que l'histoire a fini par reléguer au rayon « cauchemars en tous genres », que nous célébrons ici. Ce n'est même pas uniquement le salut miraculeux et personnel du précédent Rabbi que nous fêtons. Certes, tout cela est présent dans nos mémoires et mérite solennité. Cependant, l'événement en

question va encore plus loin que de telles catégories.

De même que, de la fenêtre du train qui, suite à sa condamnation, allait l'emmener en exil dans une région reculée de l'URSS d'alors, le Rabbi précédent rappelait que « seul notre corps se trouve en exil », que « notre âme est toujours libre », ainsi, après sa libération, il faisait savoir : « ce n'est pas seulement moi qui ai été libéré... mais tous ceux qui chérissent la Torah » jusqu'à « tous ceux pour qui le nom d'Israël n'est qu'un surnom ». C'est en effet-là la vraie grandeur et toute la portée du 12 Tamouz. En ce sens, cette libération est aussi la nôtre et nous confère la force de toutes les libertés.

Car, aujourd'hui, si l'oppression physique a généralement disparu, l'exil, lui, existe encore. Spirituellement, nous en sentons toujours le poids écrasant et l'obscurité du monde paraît même parfois s'épaissir. En ce jour de libération, il appartient à chacun de trouver la voie de l'accomplissement ultime, de la liberté essentielle, celle que Machia'h nous apportera. Cela n'est pas que du domaine du rêve, de l'espoir ou du souhait convenu. C'est, très simplement, l'objet de notre attente, porteur d'une assurance d'éternité. La liberté est à notre porte ; sachons la laisser entrer. ●

HORAIRE DE LA SEMAINE

CHABBAT

Talmud et Hala'ha.....19h 45
Seu'da Chelichit.....20h 45

MERCREDI

La Torah Pratique— Joignez nous pour un cours interactif et pratique pour messieurs et dames.....20h00

VIVRE LA TORAH

Joignez nous pour un cours
interactif et pratique pour
messieurs et dames
MERCREDI @ 20H00



FÊTEZ VOTRE ANNIVERSAIRE JUIF AVEC MTC!

Nos sages enseignent que le Mazal (la chance) d'une personne brille le jour de son anniversaire hébraïque.

Cette journée propice présente un temps de réflexion et d'élévation spirituelle.

Alors prenez votre "chance" et célébrez avec nous!

Pour plus d'informations veuillez contacter Rav à: ravpinto@themtc.com

ETINCELLES DE MACHIAH

LA LONGUEUR DE L'EXIL

Le deuxième Temple fut détruit à cause de la haine gratuite existant entre les hommes (Youma 9b).

Les hommes ont tendance à ne pas considérer une telle faute comme particulièrement grave car chacun estime que la haine qu'il porte à l'autre est justifiée.

C'est pourquoi notre exil, qui en constitue la réparation, est si long : effacer l'impureté la plus fine prend plus de temps que pour l'impureté grossière, visible à tous. ●