

19 Cheshvan 5784 - Friday, November 3, 2023 ב'ז'ז



# MOSAIC

TORAH PORTION VAYERA • ייְרָא

Candle Lighting: 5:20 pm  
Shabbat Ends: 6:24 pm

EXPRESS

BELZ HIGH SCHOOL AND SEMINARY'S DAY OF PRAYER AND INSPIRATION



Montreal Torah Center Bais Menachem Chabad Lubavitch

Joanne and Jonathan Gurman Community Center • Lou Adler Shul • Marcia Gillman and Michael Flinker Early Childhood Center  
28 Cleve Road, Hampstead Quebec H3X 1A6 • 514.739.0770 Fax 514.739.5925 mtc@themtc.com WWW.THEMTC.COM • [f](#) [i](#) [t](#)

## ANNOUNCEMENTS

### SHABBAT SCHEDULE

Mincha/Maariv.....	5:20 pm
Minyan Sepharade - Shacharit.....	9:30 am
Shacharit.....	9:30 am
Children's Program.....	10:30-11:45 am
Kiddush.....	12:00 pm
Mincha/Maariv.....	5:20 pm

#### CLASSES:

'Torah Or' Class .....	8:45 am
'Laws of Shabbos' Class.....	4:20 pm

### YASHER KOACH TO OUR KIDDUSH CO-SPONSORS!

#### LAST SHABBOS

Jamie & Natasha Abramovitch  
Lisa and Adam Benaroch  
Charles & Leah Dray  
Nussy & Esther Frankforter  
Darrell & Meg Garfield  
Rabbi Getzy & Shaina Markowitz  
Danielle Medina  
Sam & Bruria Natanblut  
Mordechai Sebbag, Fanny Sebbag  
Oiknine and family  
Freddy & Joannie Tansky  
Eliyahou & Melanie Waknine

#### THIS SHABBOS

Steve, Ilana, Emma & Mila Haupt  
wishing a Happy Birthday to Noah  
Haupt, on 17 Cheshvan, November 8

Leah Hackenbroch in honor of Meir &  
Devorah Leah's new baby girl

KIDDUSH CO-SPONSORSHIP IS \$136

### 'SPONSOR OF THE DAY' PROGRAM

The 'Sponsor of the Day' program creates a consistent form of annuity, contributing to MTC's financial stability. Each sponsorship is recognized on our website, in our weekly Mosaic Express, in our Mosaic Magazine and on the screens in our lobby.

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

### LOST & FOUND

Please take a few minutes to look through the Lost & Found items that are now on display in MTC's lobby. If anything belongs to you, please claim it.

Claim your belongings until  
Monday Nov 13th

Hours:  
Monday - Thursday: 9:00 -5:00  
Friday: 9:00 - 12:00

On Nov 14th, all remaining items will  
be donated to charity.

Thank you!



### PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the safety and liberation of our brothers and sisters in captivity; for the healing of our wounded; and in sacred memory of those brutally torn from us. ל"ר

Chapters 20, 22, 69, 122, 150, 81-90

### HEART-TO-HEART

*Pre-Shabbat Talk*  
**Friday at 4:00pm**

[themtc.com/Zoom](http://themtc.com/Zoom) or FB Live

### MTC WISHES A HEARTY MAZAL TOV TO

Hackenbroch family on the birth of a daughter to Meir & Devorah Leah Hackenbroch

### WEEKDAY PRAYER SCHEDULE

#### SHACHARIT

Sunday.....Shacharis.....9:15 am  
Mon-Fri .....Chassidus .....6:15 am  
Shacharis.....7:00 am  
*Followed by breakfast*

**MINCHA** Mon-Thurs.....4:25 pm

**MAARIV** Mon-Thurs.....nightfall

*In cherished memory of  
R' Yeshaya Aryeh ben Menashe Treitel obm*

### OUR DEEPEST SYMPATHIES TO

Heimlich family on the passing of Norman Heimlich obm

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

## ALIYAH SUMMARY

### VAYERA

**General Overview:** In this week's Torah reading, Vayera, angels visit Abraham and Sarah, informing them that Sarah would give birth to a child despite her advanced age. The angels whisk Lot and his daughters out of Sodom, and overturn and destroy the entire region. Abimelech, king of the Philistines, attempts to make Sarah part of his harem, but through divine intervention she is released unharmed. Isaac is born and Ishmael is expelled from Abraham's household. Abraham makes a peace treaty with Abimelech. The story of the "Binding of Isaac" is recounted – Isaac's "near-sacrifice" experience.

**First Aliyah:** G d paid Abraham a visit, as he sat at the entrance of his tent. Abraham suddenly noticed three travelers passing by, and ran to invite them into his home. These passersby, who were actually angels in human disguise, accepted the invitation, and Abraham and Sarah prepared a sumptuous feast for them. The angels informed Abraham that Sarah would give birth to a child exactly one year later. Eighty-nine-year-old, post-menopausal Sarah, who was standing nearby, heard this assurance, and laughed. G d was displeased with Sarah's lack of faith.

**Second Aliyah:** The angels departed, with Abraham escorting them on their journey. Their destination: the Sodom region; their mission: to destroy the five cities of the region, and rescue Lot (Abraham's nephew) and his family, who resided there. G d informed Abraham of His intention to destroy Sodom because of the great evil of its inhabitants. Abraham attempted to save the region, asking that it be spared if it contains fifty righteous people. When it was apparent that this was not the case, Abraham "bargains" with G d – eventually asking Him to spare Sodom even if there are only ten righteous individuals there, but even ten were not to be found.

**Third Aliyah:** The angels arrived in Sodom, and Lot invited them to his home to eat and rest. Word of Lot's guests spread throughout the city – a city that abhorred all acts of kindness – and the incensed residents of Sodom surrounded Lot's house, with intent to assault the guests. Lot refused the demands that he surrender his guests, and – as the Sodomites prepared to break down the door – the angels struck all those surrounding the house with blindness. The angels informed Lot of their mission, and encouraged him to flee. Lot, his wife, and two of his daughters were escorted out of the city to safety, and were warned not to look back as the city was being destroyed.

**Fourth Aliyah:** G d rained fire and sulfur on Sodom, and then overturned the entire region. Lot's wife looked back, and was transformed into a pillar of salt. Lot and his daughters took shelter in a cave. Assuming that the entire world was destroyed, Lot's daughter's intoxicated their father with wine, and seduced him – in order to repopulate the world. They each gave birth to a son – the antecedents of the Ammonite and Moabite nations. Abraham relocated to the Philistine city of Gerar. Abimelech, the king of the Philistines, took Sarah – who was presented as Abraham's sister – to his palace. G d afflicted the members of Abimelech's palace with a disease, and appeared to Abimelech in a dream warning him to return Sarah to her husband, Abraham. Abimelech obeyed, and also showered Abraham and Sarah with gifts, and he and his household were healed. Sarah conceived, and at the age of ninety gave birth to a son, who was named Isaac. Abraham circumcised Isaac when he was eight days old.

**Fifth Aliyah:** Isaac grew, and Sarah noticed that Ishmael, Isaac's older half-brother, was a potentially negative influence on her young child. She demanded of Abraham to expel Ishmael, along with his mother Hagar, from the household. Despite

### THIS WEEK'S CLASS



#### OWNING UP. The Struggle Over the Holy Land

View this class at  
[www.themtc.com/tapestry](http://www.themtc.com/tapestry)

### PARENTING POST

By Sarah Chana Radcliffe



**What if your child absolutely refuses to do what you ask him to do, no matter how much you cajole, threaten or discipline?**

You can direct, encourage, inspire and motivate your child to do what you want, but you can't actually MAKE him do what you want. Strong-willed children in particular will bring this point home again and again. But don't despair: over the course of twenty developmental years your child will learn most of what you're trying to convey. And if he rejects some of your offerings, that's because he's on his own journey and simply has to work things out in his own way, on his own schedule.♦

**Does anyone really understand what you go through?**

Always running, never resting, yes you're tired, anxious, wired; always trying, sometimes failing, wishing it could be smooth sailing. They need you badly right away, to make them happy there's no way. Too much to do, too little time, too few arms, the constant whine. And yet this is the height of love, your purpose here and above. You climb that mountain every day, so pat yourself and proudly say: I am a Parent, yes it's true; it's what I am and what I do.♦

(Continued on page 4)

(Continued from page 3)

Abraham's initial misgivings, G d tells him: "Whatever Sarah tells you, listen to her voice!" Hagar and Ishmael wandered in the desert and eventually ran out of water. Ishmael was about to perish from thirst when an angel "opened Hagar's eyes" and showed her a well of water. Ishmael grew up in the desert and became a skilled archer.

**Sixth Aliyah:** At that point, Abimelech approached Abraham and requested to enter into a treaty with him, whereby neither party will harm the other for three generations. Abraham agreed, but reprimanded Abimelech concerning a well of water which he had dug which was stolen by Abimelech's subjects. Abraham set apart seven ewes,

telling Abimelech to take them as a testimony that he, Abraham, dug the well. Abraham planted an orchard and established an inn in Beer Sheba and proclaimed the name of G d to all passersby.

**Seventh Aliyah:** G d commanded Abraham to take Isaac and offer him as a sacrifice on a mountain. Abraham took along Isaac and necessary provisions, and set out for the mountain. They arrived and Abraham built the

altar and bound Isaac. As Abraham stretched out his hand to take the slaughtering knife, an angel ordered him to desist. Abraham offered a ram, which was caught in a nearby thicket, in lieu of his son. G d promised Abraham great blessings as a reward for passing this difficult test. After these events, Abraham was notified that his sister-in-law had given birth to children. One of these children, Bethuel, was the father of Rebecca, Isaac's future wife. ☺

## Weekly Torah Classes

- **THE MD CHERNACK TORAH CLASS**

- Sunday 8:30-9:15 am, on the weekly Parsha
- Monday - Thursday 6:15 am and Friday 6:00-6:30, In-depth study of Chassidic discourses related to the Parsha or approaching Yomtov. Followed by a chassidic story.
- Monday-Friday 6:30-7:00 am. Tanya
- Monday - Friday 8:30-9:00 am, Gemara and Halacha
- Mercredi 19h 30, Chiour de Guemara en français
- Monday 8:00 pm, The Class for TFS Young Leadership
- Monday 8:00, Meet the Giants series
- Tuesday 11:00am, Women's class
- Wednesday 2:00 pm, Young Ladies Tanya Class
- Wednesday 8:30 pm, Chiour en français
- Friday 6:30-7:00 am, Parsha Class (advanced)
- Shabbos 8:45 am, 'Torah Or' class
- Shabbos 1 hour before Mincha, The Laws of Shabbos

# MEET THE GIANTS

## Winter Schedule

### The History of Halacha

*How do we get from a verse in **Scripture to actual practice?** How do we **reconcile Halachic disputes** amongst the Talmudic Sages and the belief that all the opinions are Divine? How is the final ruling determined? When and how did **differing practices emerge** between Sephardi and Ashkenazi? On what grounds do Rabbis make a **Halachic ruling today?** What does "Minhag" mean and **why are there so many variants?***

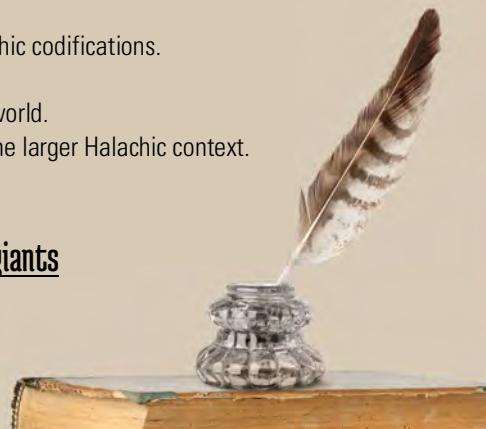
In this **5 part series**, we will **Meet the Giants** who dedicated their lives to the study and development of Torah. Through them, we will gain a deeper understanding of the **dynamic that lies at the core of how we observe Judaism today.**

#### MONDAY EVENINGS 8:00 - 9:00, with Rabbi Levi Y. New

- Nov. 6 - Sinai to the Talmud  
The first principles of Torah learning and observance.
- Nov. 13 - the Geonim  
Centralizing Halachic authority in the Diaspora.
- Nov. 20 - the Reshonim  
The emergence of differing Halachic codifications.
- Nov. 27 - the Acharonim  
Applying Halacha to a changing world.
- Dec. 4 - Chabad practice within the larger Halachic context.

Couvert \$25

Register at [themtc.com/giants](http://themtc.com/giants)



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C E L E B R A T I N G

# THE INNER LIGHT

*of Torah, of the Soul.*

You are warmly invited to our annual  
'YUD TES KISLEV' DINNER

Saturday Night - 'Melave Malkah'  
December 2nd, 2023

*Program details to follow*

'Yud Tes Kislev', the Nineteenth Day of Kislev, known as the 'Rosh Hashana of Chassidus' marks the day, in 1798, when the founder of Chabad, Rabbi Shneur Zalman, was released from Czarist imprisonment. This days signal a new era in the articulation of Torah, wherein its inner dimension - the mystical teachings of the Kabbalah - now become accessible to all.







*Left:* 'Graze & Shake' Women's Sukkot Event *Above:* Shabbat candle distribution at United Talmud Torah / Herzliah.

*Below:* Tefillin at the prayer rally for Israel in Victoria Square. Thank you Federation CJA for facilitating.





Cours de Torah  
Par Rav Menachem Mellul  
MARDI 21 NOVEMBRE À 20H

## Sujet : Les deux lumières

Chez Ravit Roche  
Public féminin

Confirmation [www.themtc.com/chiour](http://www.themtc.com/chiour)

## SYMPPOSIUM ÉTHIQUE MÉDICALE JUIVE

Nouvelle série de cours!

Mercredi, le 8, 15 & 22 novembre  
avec le Rabbin Menachem M Mellul

- Épisode 1: La valeur de la vie
- Épisode 2: La valeur de la vie y compris chez un malade en phase terminale
- Épisode 3: Définir la mort d'après la loi juive

ב"ה

LE KAHAL SEFARDE DU MTC  
A LE PLAISIR DE VOUS INVITER

## Chabbat de Solidarité avec Israël

VENDREDI SOIR, 11 KISLEV 5784, 24 NOVEMBRE 2023

ALLUMAGE DES BOUGIES 15:58  
SUIVIS DES SERVICES  
DÎNER DE CHABBAT 17:15

RSVP [themtc.com/shabbaton](http://themtc.com/shabbaton)



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RSVP avant le 19 novembre

## ESSENTIAL ACTS FOR SUKKAH SHLEMA TO BECOME APPARENT

By Justice Michel M. J. Shore

Dear friends,

Have a blessed, fulfilling, *emunah* and *bitachon* filled week, knowing there is always a light at the end of every tunnel.

We must find it within ourselves; and the tunnels of illusion will then dissipate, to dissipate the challenges of actual, hidden tunnels, hiding the evil of *sheker* in the world, ready for dissipation, if we envision the future with *Tikvah*, beyond the cloud of mirage which tries to blind us.

We must soar high enough and the Cosmic-Worldview- Divine picture becomes clear, above the clouds of illusion. Thus, we must soar high enough, in the flight of faith, to envision light with the clarity it brings. It is already there as in *Tefilla Haderech*. It is to be imbibed within us. *Ani ma' amin*, we believe; thus, we will overcome!

Dear L-rd. may it be immediate in the blink of an eye. As it is in G-d's time and space of H-s making; thus, we must enter within ourselves,

into the eternal time-space *Ruach-Elohim*, breath of life which G-d gave us, accessible to our souls, if we open ourselves, thereto, *b'shalem*.

Thank you, dear G-d for the blessing of *Emunah*, our only guarantee of *Bitachon*, in the situation of circumstances in which we find ourselves, as we had previously, when we did not envision the picture, in time, clearly enough to avoid it.

May the week unfold, subsequent to last week's *Parsha*, blessings of *Lech Lecha*, given to Abraham as it came to light; and, this week, *Parsha Va'yera* brings, as is witnessed and envisioned, an unfolding of our Covenant of, and for, eternity.

Let us bring that Covenant to our conscious being, recognizing it is always there for us to claim with acts, demanding a reflection of *emunah* to guide us with *bitachon*, for all that must be done, with *matara*, to realistic conclusion, without stopping, before ultimate completion of the *avodah* to be achieved.

*Derech Hatzlaha, Hatzlaha Rabbah, Or Hadash  
Al Zion Ta'ir Vniské Kulanu Mehera l'Oro!* ♦

## TALMUD IN VERSE

### Sonnet for Tractate Kiddushin

By Justice Michel M. J. Shore

*Kiddushin- betrothal is commitment,  
Acknowledgement of a permanent union.  
Its responsibility is fulfillment  
Through gift, document, intimate union.*

*The covenant is attested by two witnesses;  
As the pact between G-d and Israel,  
Is a sacred bond, bound by promise,  
As is witnessed by both heaven and earth.*

*The Chuppah, a physical manifestation,  
Of the home to nurture a family,  
Is incorporated into the Nissuin.  
Not forgotten are slaves or animals.*

*Commitment does not have a recess, or  
pause.  
All acts in a home reflect that commitment.  
To cosmic ethical harmony. ♦*

Women's Chanukah Event

SAVE THE DATE

SATURDAY NIGHT, DECEMBER 9, CHANUKAH NIGHT NUMBER 3

WOMEN OF MTC

## DOSE OF INSPIRATION

### PROTEST By Tzvi Freeman

*Shall the judge of all the earth not do justice? (Genesis 18:25.)*

There are those who are angry with G d for all the horrors and suffering they have seen. They say the deal is up. He has broken His covenant. It is not for us to argue. Their voice must be heard. Perhaps G d will listen. 



*CORCORAN*

**David Mayer**

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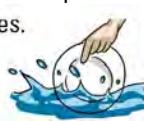


מִקְוָה כָּלִים  
חַיָּה רִיסָא

**DISH MIKVAH**

5323 Garland Place | Basement door in the back | 7am-11pm | Please respect the cleanliness of the facilities.

[onegshabbos@gmail.com](mailto:onegshabbos@gmail.com)



**Jeff Altman**  
President

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Group Insurance & Group Annuity Advisor*

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## DON'T BE FAIR

By Yanki Tauber, chabad.org

The book of Genesis (in chapters 13-14 and 18-19) tells us about the evil city of Sodom.

First we read how Lot, Abraham's nephew, settled in Sodom despite the fact that its inhabitants were "very evil and sinful to G d." Sodom is ravaged by Cherdolaomer's armies, and Abraham comes to the rescue of his captured nephew. Then we find Abraham pleading with G d to spare the sinful city in the merit of the righteous residents that may be there, but it turns out that not even ten such persons can be found. Two angels, disguised as men, visit the city, but only Lot will offer them hospitality. Lot saves them from the Sodomite mob, and they, in turn, rescue him and his two daughters before destroying the city.

What were the sins of Sodom? In the English language, the name of the city is synonymous with sexual perversion. This derives from the Torah's account of how the mob surrounding Lot's house demanded that he hand over his two guests to them "that we may rape them." But the traditional Jewish sources — the Talmud, Midrashim and the Commentaries — have a different angle on the Sodom story. There, the emphasis is not on their sexual sins, but on their lack of hospitality and their virulent opposition to anyone who dared share any of the city's wealth with a stranger.

In the words of the Talmud: "The men of Sodom were corrupted only on account of the good which G d had lavished upon them... They said: Since there comes forth bread out of our earth, and it has the dust of gold, why should we suffer wayfarers, who come to us only to deplete our wealth? Come, let us abolish the practice of lodging travelers in our land..."

They even found a way to be charitable while ensuring that no stranger would benefit from their charity: "If a poor man happened to come there, every resident gave him a dinar, upon which he wrote his name, but no bread was

sold to him. When he died, each came and took back his dinar." They went so far as to decree: "Whoever hands a piece of bread to a pauper or stranger shall be burned at the stake."

The story of Sodom appears in the Torah against the background of Abraham's life. Indeed, Sodom is the antithesis of Abraham, who is portrayed by the Torah as the very personification of chessed (benevolence). Abraham gives of himself, materially (providing food and lodgings to wayfarers) and spiritually (sharing the truths he discovered, praying for Sodom); the Sodomite is intent on keeping for himself what is his.

What's notable about the people of Sodom is that they are not thieves (as was the generation of the Flood). Even when they deprive an interloper of his possessions, they are careful to do it in a "legal" manner. In fact, their basic philosophy seems quite benign. In the words of the Ethics of the Fathers:

One who says, "What is mine is mine and what is yours is yours" — this is the trait of Sodom.

What can be more fair? Granted, the people of Sodom took this to quite repulsive extremes. But is every person who declares "What is mine is mine and what is yours is yours" a Sodomite? All he's saying is, "I won't touch what is yours, but don't expect me to give you anything."

To the Jew, such fairness is the essence of evil. 

## AND FINALLY...

"What do you call it when a snowman throws a tantrum?" "A meltdown." 

# HERE'S my STORY

Generously sponsored by the  Crain-Maling Foundation

## MY MIRACLE NEEDS A MIRACLE

**MR. JAY GOLDSTEIN**

**B**ack in the early '80s, I owned a bookbinding business in New York and had a few regular Chabad customers. They would tell me about their Rebbe, and around Passover time, they told me about a special gathering he would have before the holiday which they invited me to join.

I went, and I was very impressed. There were a lot of people there, and the Rebbe sat at a long dais in the center of a cavernous room. There were some prominent Jewish leaders in attendance as well as some local politicians, some of whom were not Jewish.

The Rebbe spoke in Yiddish, but I was given a transistor radio that could play in my ear a simultaneous English translation of what he was saying. Every once in a while, shot glasses with wine were passed around and when the Rebbe was between talks, everyone would say *l'chaim*. You would hold up your cup, and the Rebbe would give you a toast. At one point, I made eye contact with him, he smiled, and I made a *l'chaim*.

It would be a long time before I had a real face-to-face with the Rebbe. In the meantime, in 1983, I married my wife Rebecca. We wanted to have a child, but it wasn't happening. After a while, we began going to fertility clinics and trying out different medicines. When that didn't work, we became a little discouraged.

"It's not so bad," my sister told me. "You can adopt."

Well, one day in 1989, I was watching TV in the living room with Becky, when out of nowhere she said, "Jay, I want to go to the Rebbe to get a blessing. Maybe he can help us."

I hadn't seen the Rebbe since that gathering, and had never actually met him, but I knew that he received people every Sunday. You could go tell him what your problem was and he would give you a blessing.



We got there the next Sunday to find, much to my amazement, a long line of people extending down Eastern Parkway for as far as the eye could see. Standing on that line, we found people from Europe, South America, and Australia. They were from all walks of life — some weren't even Jewish — but they had all heard about the Rebbe and wanted to speak to him.

After a long wait, we entered 770. Women went one way, and men the other, and soon it was my turn.

"My wife and I want to have a child, but it's not happening," I told the Rebbe. He listened, gave me a blessing and handed me a dollar to give to charity while saying, "This is for your wife."

I thanked him and walked off with the dollar, when one of the bodyguards called out, "You, you, you!"

"Me?" I asked, turning around.

"Yes, you! The Rebbe wants to speak to you again."

I was a little nervous, but I went back to the Rebbe. The Rebbe looked at me, and he seemed very excited, almost

*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 1,700 videotaped interviews conducted to date. While we have done our utmost to authenticate these stories, they reflect the person's recollection and interpretation of the Rebbe's words.



*continued from reverse*

agitated. He gave me a second dollar, said "this is for the children," and I was on my way again.

I told my wife what had happened, and we hoped that it was all a good sign. Sure enough, my wife got pregnant that same year, and gave birth to our son, Yonasan Asher.

Yoni was born prematurely, however, so the hospital had to keep him in the NICU. Then it became apparent that he had some trouble eating — there was a problem with his esophagus, so that when he swallowed, the milk might go into his trachea, but it wouldn't go all the way down into his stomach. Eventually, they had to put a tube through his nose, and feed him that way.

The doctors kept trying all sorts of methods to get his esophagus to work, and he ended up spending a month or so in the hospital. Finally, they said to my wife, "Look Mrs. Goldstein, we can't keep him here anymore." They explained that they would make a little slit by his stomach and put in a funnel type of instrument with a cap that could be flipped open. "We'll send a therapist over to help get it working, and then you'll feed him that way."

Becky made a ruckus. "No. I'm not taking a sick baby out of this hospital, and that's that!" she screamed. "He's going to stay here until he gets well."

Then she turned to me. "Jay, I want you to go back to the Rebbe and tell him what's happening."

When my father heard that I was returning to the Rebbe the next Sunday, he gave me a picture of Yoni in the NICU, suggesting I show it to the Rebbe.

I waited on line again, and then it was my turn. "I don't know if you remember me," I began, "but I was here a while back asking for a child. You gave me a *bracha* and thank you — Becky had a boy. But, there's a problem. He was born prematurely and now he's sick."

I showed the picture of Yoni to the Rebbe. Without saying anything, he looked at the picture, and looked at me. Then he looked at the picture again, then at me, and finally he gave me a blessing.

"Thank you," I said.

The very next morning, I went back to the hospital to see how my son and wife were doing. As I arrived, I saw that my son's bassinet was surrounded by doctors, talking among themselves. *Oh boy, now what?* I said to myself nervously. I figured there was another emergency. "What's the problem?" I asked one of the doctors.

"No, Mr. Goldstein, there's no problem here. It's just that your son has suddenly started swallowing. Everything's working now — you can take him home."

In memory of  
**Joe and Bella Shapiro**  
by their family

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

"The thing is," he continued, "we're wondering why he suddenly started swallowing. So we're just exchanging notes, trying to figure it out."

Of course, I knew what the answer was. But what am I going to do — tell the doctors about the Rebbe's blessing? They would think I'm nuts.

But when we walked out of the hospital, I remembered how the Rebbe gave me that second dollar before Yoni was born. Perhaps that was because he spotted something unique in the son that we would have, maybe that he would need a little extra help, or that he was going to be a special person.

Today, my son is living in Florida with his wife and children. And I'm sure that the Rebbe's blessing is the reason he is around.

I ended up going back to the Rebbe a few more times, and I continue to go to the Rebbe's resting place today, to pray, to say some *Tehillim*, and to ask for a little help with anything troubling me.

*After running a bookbinding business for twenty-two years, Mr. Jay Goldstein became a New York City public school teacher in the year 2000. His wife, Rebecca, passed away in November 2022, and he shared this story in her memory during his January 2023 interview.*

## This week in....

לע"נ ר' ישראל יעקב זוגתו מרת קריינא ע"ה לאקשין  
ע"י בנייהם ר' נחמן ור' אברהם ומשחתם שיחוי

> **5728-1927**, a short time after his departure from the Soviet Union, the Rebbe participated in a two-day meeting for leading rabbis and activists called by the Previous Rebbe in Riga, Latvia. The purpose of the meeting was to expand the work of the Committee to Strengthen Torah and Judaism in Russia, and to establish Riga — where the Previous Rebbe had recently settled upon his own departure from the USSR — as its new center.<sup>1</sup>  
20 Cheshvan

> **5751-1990**, the Rebbe handed out 7,000 special-edition copies of a 1917 *chasidic* discourse by the Rebbe Rashab. The discourse, the Rebbe explained, had been lost for many decades, but by Divine Providence, had been discovered near the author's birthday which was five days earlier.<sup>2</sup>  
25 Cheshvan

1. *Early Years* p. 265 2. *Sefer Hasichot 5751* vol. 1 p. 138

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ואתה תצוה... להעלות נר תמיד

# LA SIDRA DE LA SEMAINE

VAYÉRA

20 'HECHVAN 5784  
4 NOVEMBRE 2023

## VIVRE AVEC LA PARACHA

### VAYÉRA

Délaissant la Présence Divine venue lui rendre visite, trois jours après sa circoncision, Avraham se précipite pour accueillir trois invités. Ils ne sont autres que trois anges à l'apparence humaine. L'un annonce que, dans un an, Sarah, encore stérile, mettra au monde un enfant. Sarah en rit.

Avraham plaide pour la survie de la ville impie de Sodome dont un autre ange lui a annoncé la destruction.

Deux des trois anges se rendent à Sodome pour sauver Lot, le neveu d'Avraham, et sa famille. La femme de Lot est transformée en statue de sel pour avoir enfreint l'interdiction de regarder en arrière la ville en feu.

Les deux filles de Lot (pensant qu'elles et leur père sont les seuls survivants dans le monde entier) l'enivrent et elles tombent enceintes. Les deux fils qui naîtront de cet épisode seront les ancêtres des nations de Moav et d'Amon.

Sarah est prise en otage par Avimélé'h mais il la libère après les avertissements divins qui lui sont apparus en rêve.

Yits'hak (« il rira ») naît et est circoncis à huit jours. Avraham a cent ans et Sarah quatre-vingt-dix ans.

Hagar et Ichmaël sont bannis de chez Avraham et errent dans le désert. Dieu entend le cri du jeune garçon mourant et lui sauve la vie en montrant un puits à sa mère.

Dieu teste le dévouement d'Avraham en lui commandant de sacrifier son fils sur le Mont Moriah (le Mont du temple), à Jérusalem.

*Yits'hak est lié et placé sur l'autel et Avraham lève son couteau. Une voix se fait alors entendre du Ciel et lui ordonne d'arrêter. Un bélier, emprisonné par ses cornes dans des buissons, est offert à la place.*

*Avraham apprend la naissance d'une fille, Rivkah, chez son neveu Bethouël.*

### TOUT LE MONDE RIT

Yits'hak est le nom donné au second de nos Patriarches. Dans la Paracha de la semaine passée, Dieu annonça à Avraham qu'il allait être père d'un fils et qu'il devrait le nommer Yits'hak. Dans notre Paracha où nous lisons cette naissance miraculeuse, Avraham était alors âgé de cent ans et Sarah de quatre-vingt-dix ! la Torah semble expliquer le choix de ce nom, Yits'hak, que l'on traduit par « il rira ». Après avoir mentionné qu'Avraham le nomma Yits'hak, la Torah relate que Sarah s'exclama : « Dieu m'a rendue heureuse. Tous ceux qui apprendront la nouvelle seront heureux avec moi ». Il semble donc que ce nom soit en relation étroite avec le rire et la joie.

En fait, tout ce qui tourne autour de la naissance d'Yits'hak semble évoquer le rire. Avraham rit quand Dieu lui annonça qu'il aurait un fils. Sarah rit quand l'ange lui dit qu'elle aurait un enfant. Et maintenant Sarah indique que tout le monde rira quand ils entendront le miracle de la naissance de son enfant.

Il s'avère que le nom « Yits'hak » est écrit au futur. Cela implique qu'il y aura du rire dans l'avenir. Et la question a été soulevée : pourquoi le nommer « rire » en fonction du futur ? N'y avait-il pas déjà des éclats de rire émanant des acteurs principaux ?

Avraham et Sarah rirent de tout cœur ainsi que tous ceux qui apprirent cette nouvelle incroyable ? En outre, Rachi explique, en citant les paroles du Midrach, que :

« De nombreuses femmes stériles furent comblées avec elle, de nombreux malades furent guéris en ce jour, de nombreuses prières furent exaucées et il y eut beaucoup de joie dans le monde. »

La question qui se soulève est, en réalité, double.

Tout d'abord pourquoi ce nom au futur alors qu'au présent il suscite déjà le rire ? Son nom aurait donc dû être « Ts'hok » qui signifie simplement « rire ».

D'autre part, pourquoi Sarah semble-t-elle suggérer que le rire associé à la naissance d'Yits'hak était le rire de tous ceux qui apprendraient sa naissance et les miracles dont ils seraient comblés ? Pourquoi n'aurait-il pas suffi que son nom, Yits'hak, soit approprié et justifié par le rire de ses propres parents ?

### DEUX NIVEAUX DE RIRE

L'on peut suggérer une réponse à ces questions, basée sur la définition de la joie et du rire véritables. Il existe une joie et un rire relatifs, qui s'appuient sur le moment des bonnes nouvelles, et une joie durable qui transcende le moment.

Dans une Paracha précédente, Rachi relate qu'un hérétique interpella un Sage en lui demandant pourquoi Dieu avait-il créé l'homme s'il savait qu'il serait détruit au moment du

(Continued on page 15)

### PETITS ET GRANDS MIRACLES

Arié Zohar est le seul survivant de sa famille. Il vivait dans le Kibbutz Nir Oz, près de Gaza. Au milieu du désert du Néguev, ce Kibbutz avait été fondé par des Juifs idéalistes, désireux de faire refleurir le désert dans un environnement paisible et champêtre. C'était une oasis de verdure qui abritait un splendide jardin botanique comptant plus de 900 espèces de fleurs et de plantes. Pionnier sur le plan de l'écologie et du recyclage, ce Kibbutz parvenait à cultiver des asperges pour l'exportation avec moitié moins d'eau que d'autres sites.

Ce samedi matin 7 octobre, avant de célébrer la fête de Sim'hat Torah, Arié s'est réveillé tôt et a décidé de sortir faire du jogging non loin de sa maison. Pendant ce temps, les terroristes venus de Gaza firent irruption dans sa maison et tuèrent de façon atroce son père Yaniv, sa mère Yasmine et ses deux sœurs plus âgées, Te'hélet et Keshet. Sans aucune pitié, ils assassinèrent aussi son grand-père maternel, Haïm Livné.

Arié est le seul rescapé, il a assisté à l'enterrement de cinq membres de sa famille et il a respecté les sept jours de deuil traditionnels alors qu'il n'a que douze ans... Comme le veut la coutume, il prononce à chaque prière le Kaddich pour l'élévation de l'âme de ses parents, sœurs et grand-père. Voisins et connaissances se succèdent dans la maison où il a été recueilli, pour lui rendre visite et tenter de le consoler. Mais après la semaine de deuil, il sera appelé à la Torah car, atteignant justement l'âge de treize ans, il « célébrera » sa Bar Mitsva - sans ses parents. Ceux-ci avaient déjà acheté les Téfilines qu'il devrait mettre. Cependant, Arié ne veut pas mettre ses propres Téfilines, il aurait voulu mettre ceux de son père. Pourquoi ? Son père

avait reçu ces Téfilines de son propre père qui, à l'âge de quatorze ans, avait survécu aux camps de la mort nazis tandis que ses parents avaient été sauvagement exterminés - non sans lui avoir procuré auparavant des Téfilines.

Quand un des membres de ZAKA (l'organisation orthodoxe chargée des derniers devoirs, qui tente d'assurer à toutes les victimes d'attentats et de guerres le respect des dépouilles et l'intégrité du corps humain comme seul le judaïsme l'exige) vint rendre visite à Arié, celui-ci lui fit part de sa demande très particulière. Or comment récupérer ces Téfilines alors que la maison familiale avait été incendiée par les terroristes et que le terrain de Nir Oz avait été déclaré zone militaire fermée dans laquelle nul ne peut pénétrer ?

Quand 'Haïm Outmezguine entendit la requête d'Arié, il éclata en sanglots :

« Bien que j'ai eu à m'occuper de plus de 700 corps de victimes de cet effroyable pogrom cette semaine, j'avais tenu le coup mais là, c'en était trop, j'ai éclaté en sanglots ! Je ne parvenais pas à croire qu'un enfant qui avait tout perdu, qui était maintenant seul au monde, recueilli par ses grands-parents, qui n'avait même plus sa maison, ses jouets, son cartable demandait juste les Téfilines de son père qui, pour lui, représentaient la continuité de sa famille qui avait tant souffert ».

'Haïm promit de s'acquitter de cette mission dangereuse. Alors que les roquettes continuaient de tomber sur Nir Oz et, de fait, sur toute la région, que des terroristes se cachaient sans doute encore non loin de là, que les pavillons en feu s'effondraient, il reçut de l'armée une permission de quatre minutes pour entrer dans ce qui restait de la maison. Il décrivit la joie qu'il éprouva quand il trouva la pochette

de Téfilines, la même joie qu'avaient éprouvée les parachutistes israéliens quand ils avaient reconquis en juin 1967 la vieille ville de Jérusalem et s'étaient écrié : « Le Mont du Temple est entre nos mains ! ». Il prit au passage un album de photos et quelques autres objets de valeur sentimentale et sortit en courant.

« Quand j'ai tendu à Arié la pochette, ce soir-là, il a éclaté en sanglots : la pochette était couverte de cendres, toute abîmée mais, quand il l'a ouverte, les Téfilines à l'intérieur étaient intactes !

Le grand-père à ses côtés, qui venait de perdre dans des conditions aussi horribles son fils, sa belle-fille et ses deux petites-filles, était sidéré lui aussi. Il finit par s'exprimer, en retenant ses larmes : « Mes parents ont été tués sous mes yeux quand j'avais 14 ans. J'ai résisté et j'ai continué de vivre. Maintenant j'ai un petit-fils qui vit en Israël ! Toi aussi, ils t'ont rendu orphelin alors que tu n'as que douze ans mais toi aussi tu auras des petits-enfants qui vivront en Israël ! ».

Cette histoire est le symbole de toute l'histoire du peuple juif, de sa foi inébranlable et de sa survie, brebis entourée de 70 loups mais protégée par son Berger fidèle. C'est pourquoi nous gardons toujours espoir et savons que l'avenir sera glorieux car nous avons un Dieu qui nous a bénis avec Sa Torah et Ses Mitzvot.

Loin de nous l'idée de nous abandonner au désespoir face à ce mal absolu qui règne autour de nous. Nous nous raccrochons encore davantage à notre héritage éternel car le peuple d'Israël vit et vivra toujours !

Chabad.org

Traduit par Feiga Lubecki

## LE COIN DE LA HALACHA

### COMMENT AIDER LES JUIFS EN DÉTRESSE ?

Déluge. Le Sage répondit avec l'analogie de la naissance d'un enfant.

« Quand l'enfant naît, les parents se réjouissent bien qu'ils sachent qu'un jour il mourra. La raison en est que quand c'est le moment de la joie, il y a de la joie et quand c'est le moment de pleurer, alors on pleure. De la même façon, Dieu savait que les hommes pécheraient et qu'ils seraient détruits. Néanmoins, cela ne L'empêcha pas de les créer, au nom des Justes qui se lèveraient parmi eux. »

La réponse de Rachi à l'hérétique aurait dû se terminer par « de la même façon, quand Dieu créa le monde, c'était une période de joie et quand Il le détruisit, ce fut une période de pleurs ». Pourquoi cette conclusion avec la référence aux Justes ?

Il semble que Rachi fasse une distinction entre la joie et le rire humains et la joie de Dieu. Un être humain, qui est fini, doit vivre le moment. Sa joie s'appuie sur ce qui se passe à un moment précis. La joie humaine, et parallèlement le chagrin humain, sont basés sur le « ici et maintenant ».

Dieu, en revanche, Qui est infini et transcende les limites du temps et de l'espace, voit le futur ultime. Dieu voit les Justes qui vont émerger au sein de l'humanité et c'est pourquoi Il Se réjouit au présent, mais aussi pour le futur ultime, bien qu'Il connaisse la destruction à venir. Sa joie est basée à la fois sur le moment présent et sur l'éternité.

La naissance d'Yits'hak fut, sans aucun doute, une immense source de joie pour ses parents. Mais il ne s'agissait pas de la joie ultime puisque rien dans le monde matériel ne dure pour toujours. C'est ainsi que Dieu le nomma Yits'hak, non pour la joie présente mais parce qu'Yits'hak soulignait le futur lointain, l'Ère du Machia'h, où n'existera qu'une joie absolue et

Le peuple juif a vécu et continue de vivre des moments de détresse absolue. Outre les personnes tuées de façon atroce, nous savons qu'il y a des blessés et des otages - sans compter ceux qui ont disparu.

Il est d'usage dans ces cas-là de prier, si possible en hébreu mais sinon dans toute autre langue, pour le rétablissement des malades, la réussite des soldats dans leur mission sacrée et le retour des otages en bonne santé. Pour cela, on mentionnera dans nos prières les prénoms hébreux de ces personnes ainsi que celui de leur maman. Si on ne connaît pas ces prénoms, on utilise les prénoms en français suivis des noms Avraham (pour un homme) et Sarah (pour une femme).

On multipliera les actes de bienveillance, on donnera davantage d'argent à la Tsedaka (charité). On se renforcera particulièrement

dans l'observance des Mitsvot connues pour apporter la protection : Téfilines, Mezouza, allumage des bougies de Chabbat, étude de la Torah, achat d'une lettre dans le Séfer Torah (pour la somme symbolique d'un euro), amour du prochain, lecture des Tehilim (Psaumes) en particulier 20, 22, 69 et 150. On encouragera les Juifs alentour à s'associer eux aussi à ces Mitsvot.

Si besoin, on veillera à respecter scrupuleusement les lois du deuil et à assister les endeuillés en leur rendant visite, en les aidant dans leurs démarches et la récitation du Kaddish avec un Minyane (10 hommes).

Tout ajout dans l'observance des Mitsvot est bienvenu et renfloue les mérites de ceux pour lesquels on prie : Dieu ne reste pas débiteur !

parfaite.

#### STUPÉFAITS !

Cependant, Avraham et Sarah n'étaient pas au courant de la vision divine pour le futur ultime. Ainsi quand ils surent que Dieu désirait que leur fils soit appelé Yits'hak, ce qui impliquait que la joie véritable viendrait dans le futur, on peut présumer qu'ils se demandèrent quel événement futur justifiait son nom. Si ce nom avait été « Ts'hok », « rire », au présent, ils n'auraient eu aucun problème à comprendre qu'un enfant est une source de joie, a fortiori s'il est né miraculeusement, alors qu'ils avaient un âge très avancé. Mais le fait qu'il s'agissait du futur les laissait perplexes.

C'est la raison pour laquelle Sarah conclut que la joie future était la joie partagée par d'autres personnes qui vivraient leur propre miracle de porter des enfants, comme le mentionne le commentaire de Rachi cité plus haut. Pour Sarah, la joie qui allait être vécue par les autres expliquait ce nom avec une forme future. Cela indiquait que cette naissance continuerait à apporter de la joie même dans l'avenir.

Sarah n'était alors pas consciente que l'association d'Yist'hak au rire était connectée avec un futur beaucoup plus distant : l'Ère du Machia'h, dont il est dit : « Alors, nos bouches seront remplies de rire ». Yits'hak, plus

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## EDITORIAL

### MORALE D'HUMANITÉ

Pour la conscience juive, il est clair que la Torah n'est pas simplement le grand livre d'une histoire antique mais bien un enseignement d'une actualité éternellement éclatante. Chacun en est intimement convaincu. Cependant, quand la lecture hebdomadaire fait écho aux nouvelles qui bouleversent le monde, on sent comme un frisson nous parcourir, comme si, tout à coup, l'histoire se mettait en perspective, prenant une nouvelle portée. C'est justement cette semaine que Dieu apparaît encore à Abraham notre ancêtre et qu'il lui annonce la destruction des villes de Sodome et Gomorrhe. Ce sont là deux cités qui encourent une punition terrible pour défaut d'humanité. De fait, en ces lieux, tout est possible y compris le pire si les habitants en ont décidé ainsi. Une morale qui dépasse ce que l'on est, le souci de l'autre, rien de tout cela n'existe : la cruauté sans frein est la règle.

Il est parfois difficile de comprendre comment le mal peut aller au-delà même des confins de l'imagination la plus sanguinaire. Certes, au fil des siècles, l'histoire nous en a hélas montré bien des exemples. Mais il existe des moments où, alors qu'on croyait que les hommes avaient enfin atteint un degré de civilisation qui excluait au moins les atrocités gratuites, en particulier dans les sociétés développées, voilà que nous explosent au

visage la dure réalité : le mal absolu existe toujours ! Ce mal qui a frappé, sans hésitation et de la même manière, des hommes pacifiques, des femmes, des vieillards, des enfants voire des nourrissons existe donc toujours et il est capable de présenter son visage hideux quand on ne l'attend pas. L'idée est loin d'être rassurante. Né d'une absence de conscience morale, il se nourrit des déchets dont il est constitué et empoisonne ce et ceux qu'il touche.

Devant l'inquiétude légitime de tous les hommes que la pensée humaine habite, et ils sont heureusement encore nombreux, la Torah clame son message cette semaine. Le rejet de l'humanité n'est pas une possibilité. A cela Dieu a déjà répondu : Il détruit Sodome et Gomorrhe, et les deux cités ne subsistent plus qu'au titre du symbole de la faillite inéluctable de tout système qui rejette l'humain et avec lui la compassion, quelle qu'en soit la justification. Ainsi en est-il en notre temps. Nous savons, avec une certitude inébranlable, que le Bien l'emporte toujours et, au cœur même de la tempête, quand le mal se présente en vainqueur apparent, nous savons qu'éternellement, il a déjà perdu et que, comme les cités perverses, son destin unique est la disparition.♦

(Continued from page 15)  
qu'Avraham et Yaakov, était l'augure du futur ultime.

Yits'hak est donc le symbole du futur. Sa naissance introduit le rire, mais non un rire temporaire, associé à toute autre naissance. Son rire affectait tout le monde et n'a pas

cessé. Le rire d'Yits'hak est le symbole de l'Ère du Machia'h dont le Psalmiste dit : « Alors nos bouches seront remplies de rire ».

Nous connaîtrons alors la joie véritable qui ne pourra être éteinte ou diminuée.♦

### HORAIRE DES PRIÈRES

#### Miniane Sefarade

##### CHABBAT

Cha'harit ..... 9h 30

### ETINCELLES DE MACHIAH

#### LA PLAINE D'UNE FIGUE

Le Midrach Tehilim (fin du chapitre 73), parlant du temps de Machia'h, annonce : « Dans le temps futur, quand un homme sera sur le point de cueillir une figue pendant le Chabbat (ce qui est alors interdit – ndt), celle-ci crierai : 'C'est Chabbat !' »

La réaction de la figue n'est pas seulement un prodige qui traduit le fait qu'une nouvelle ère a commencé. Elle est la marque qu'en ce temps, le monde lui-même ressentira et témoignera que rien d'autre n'existe dans le monde que le Dieu Un.♦

#### UNE CONTRADICTION ABSOLUE !

Quand un Juif se trouve en exil, même quand il accomplit le service de Dieu qui lui incombe de « faire pour Dieu une demeure ici-bas », il ne peut pas être satisfait car il est en exil !

« Juif » et « exil » sont deux notions radicalement contradictoires ! Il s'ensuit que, quand un Juif est en exil, il est dans un état où « il languit après la maison de son père ».♦