

Rabbi Eliyahu Confirms Miracle

By Hillel Fendel

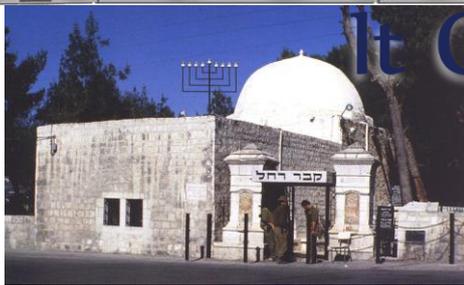
The story was first told by Rabbi Lazer Brody, a rabbi and former IDF special-unit veteran in Ashdod who “devotes his time to spreading faith around the globe via Breslov Israel and the Emuna Outreach organization” that he founded. Rabbi Brody told Israel National News that he receives many phone calls in the framework of his work – including a particularly noteworthy one about two weeks ago. “The caller, an Israeli man, was clearly knowledgeable about how IDF infantry troops operate,” the rabbi said, “and this is what he told me:”

“My son is in the Givati Brigade, and his unit’s job is to clean out areas around Gaza City. Outside one house, a woman dressed in black appeared and started yelling at them in Arabic, ‘Ruchu min hon – Get out of here! It’s dangerous!’ The troops thought she might be trying to protect her family, but they didn’t want to take chances; the company commander called the regiment commander, and they went on to their next target. There, too, the same woman appeared and gave the same warning. The soldiers thought she probably came somehow through the tunnel network that Hamas had set up between houses, and one of the soldiers even yelled at her... Then they went to a third house – and the same woman appeared again. This time, all the soldiers froze.

“The soldiers then hooked up with a Golani Engineering force whose job it was to blow up houses that were found to be booby-trapped. My son’s unit asked them to check these three houses – and they found that all three of the houses that the woman had warned them away from, had been booby-trapped.”

The story did not receive high-level confirmation, though it made the ranks of the rumor mills – and many dismissed it as just that. Then, on Monday night of this week, Rabbi Shmuel Eliyahu, the Chief Rabbi of Tzfat and son of former Chief Rabbi of Israel Mordechai Eliyahu, was teaching students in Machon Meir in Jerusalem about the sublime level of soldiers fighting on behalf of Israel. In this connection, he said:

“There are soldiers who have been telling that in some places where they went in, there was a woman who told them not to



Kever Rachel

enter certain buildings because they were booby-trapped, and that she said her name was Rachel... I asked a certain Yeshiva dean about this story, and he told me that it wasn’t a ‘made-up story,’ but that he actually knew one of the soldiers involved, and he told me his name.

“Then the Yeshiva dean asked me if it was in any way connected with the fact that my father, Rabbi [Mordechai] Eliyahu, had left the hospital before the war and went to pray not once, not twice, but three times at Rachel’s Tomb, and went nowhere else to pray? I told him I didn’t know, but that I would ask.

“In truth, I was a little bit afraid to ask him, because he usually dismisses these kinds of stories... But I decided to go, and I asked him, ‘Do you remember that you told us one time about Rabbi Shalom Mutzafi, of blessed memory, during World War II, when the Germans seemed about to enter the Holy Land, and he prayed at Kever Rachel against the decree, and he said that he actually saw Rachel praying. [My father] said yes, he remembers.

“So I told him about this story that I had heard, and I asked him, ‘Should we believe it? Is it truth?’ And he said, ‘Yes, it’s true.’ I asked him to explain, and he said - in these words: ‘I told her: Rachel, a war is on! Don’t withhold your voice from crying [based on Jeremiah 31,14-16]! Go before G-d, and pray for the soldiers, who are sacrificing themselves for the Nation of Israel, that they should strike - and not be stricken.’

“I told him, ‘Well, you should know that she really did that.’ So he asked, ‘Did she mention that I sent her?’

“Everyone should then make his own calculation,” Rabbi Eliyahu the son then continued. “If this is the great level of the soldiers, and if this is the great power of prayer, then how can anyone say anything against them?...”

Reprinted from an arutz 7 article.

Editor’s Note: Rachel Imeinu’s Yahrzeit is today, Shabbat, 11th Cheshvan – November 5th of this year.

My Kever Rachel Miracle Baby

By Aliza Neveloff

I am from California and I met my husband on my Nefesh B’Nefesh flight. We got married a year later in Jerusalem.

After our first year of marriage we moved down to the yishuv, Shomeriya. More than half of the yishuv is composed of veteran families from Gush Katif, and a common thread amongst the families in my section of Shomeriya is that they are young, idealistic, and very Torah committed.

My miracle story began the night before Rosh Chodesh Nissan 5770 (2010), when my learning partner who was also my neighbor asked if I wanted to go with her to Kever Rachel to pray. I said, “Of course!”

We also asked a couple of other neighbors to join us, and on the morning of Rosh Chodesh Nissan, 5 women and 2 toddlers all piled into my neighbor’s station wagon and we were off.

I thought we were all just going on a regular trip together to pray at the Kever. Little did I know...

When we got there we decided to split up the Tehillim. Each woman read one of the five books of Tehillim.

For me, the only non-Israeli in the bunch, this took awhile, and I am not sure how my two neighbors with toddlers managed to read their entire book, but that gives you a sense of the level my neighbors are on.

After we finished reading the entire Tehillim we read the “Yehi Ratzon” found at the end. One of the woman asked if she could read it. She read the beginning and then tears began to roll down her face as she prayed for my husband and me to have complete healing and then fervently said “May you remember all who are childless, to grant them children who are healthy to serve you and to fear you...” and again mentioned me and my husband’s name.

On the drive home we had fun and sang all different types of Jewish songs, including “Zera chaya v’kayama” (May your offspring live and prosper).

I did not know the reason we were going to Kever Rachel that morning. I had no idea we were going to read the entire sefer Tehillim for the merit of my husband and me.

At that time, my husband and I had been married for 3 1/2 years, and we had not yet merited to become parents.

Exactly a year later, on erev Rosh Chodesh Nissan, my husband and I were sitting in Shaarei Tzedek Hospital, in Jerusalem, holding our beautiful daughter, Tsofia Ruth. She was born exactly a year to the day that we had all crowded into my neighbors’ station wagon and prayed and cried at Kever Rachel.

Reprinted from the Jewish Mom blog.



Y-GRAPHICS

Shabbat Times – Parshat Lech Lecha

Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	4:12	5:24
Tel Aviv	4:26	5:26
Haifa	4:16	5:24
Be'er Sheva	4:30	5:27

Jewish history in a nutshell. This is what is presented to us at the commencement of Parshat Lech Lecha, when Hashem gives seven blessings to Avraham, the founder of our faith.

Two of those blessings are: "ומקללך אאור" - Hashem says, "I will curse those who curse you, ונברכו בך כל" - משפחת האדמה - and all families on earth will be blessed by you and your descendants."

Why do these two blessings appear alongside one another? A sefer I received for my Bar Mitzvah, many years ago, "Mayana Shel Torah" suggests that sometimes we might be exceptionally kind to a person – sometimes that person might even depend upon our kindness for his or her existence – yet not only is there no appreciation for that kindness, but they actually give us a lot of trouble. This, Hashem says, is what will happen to the Jewish people through the ages.

Hashem says "ומקללך אאור" - I will curse those who curse you." Sadly there will sometimes be nations who will curse the Jewish people; who will hate us and resent us for our very existence.

Then is says "ונברכו בך כל משפחת האדמה" - and all families on earth will be blessed by you and your descendants." This will happen even though we, the Jewish people, give a contribution of inestimable value wherever we are in the world. Here we have Jewish history in a nutshell. So very often there will be deep appreciation and true friendship that we will benefit from, but sometimes there will be darkness for the Jewish people as a result of the trouble that we will endure. But don't worry, says Hashem! You can't have light without shade, and no shade can destroy that light.

Despite the darkness that the Jewish nation will endure, I will guarantee, says Hashem, that you, the Jewish people, will continue to shed and shine a light for the world indefinitely. Am Yisrael Chai, the Jewish nation will live on forever.

So therefore let us not allow the ingratitude of some, to stop us from giving kindness to others and let us, as a nation, not allow the darkness that sometimes exists for us to stop us, from fulfilling the blessing given to Avraham: "ונברכו בך כל משפחת האדמה"; for us to be a continuous blessing for everyone on earth through the contribution that we must give always to our environment.

In this spirit, let us pray together for our soldiers and emergency service personnel who risk their lives to defend and help us, as well as those who need healing, shidduchim, children or parnassah and may we be blessed to have the most awesome, gorgeous, beautiful, peaceful, healthy, amazing, relaxed, spiritual Shabbat.

The Jewish Weekly's
PARSHA FACTS
 NUMBER OF MITZVOT: 1
 MITZVOT ASEH: 1
 MITZVOT LO TAASEH: 0
 NUMBER OF PESUKIM: 126
 NUMBER OF WORDS: 1686
 NUMBER OF LETTERS: 6336
 HAFTORA:
 Yeshayahu 40:27 - 41:16

Recognizing The Face

By Rabbi Tuvia Bolton

Some two hundred years ago, there lived a great Tzadik called Rebbe Mottel (Mordechai Twersky) of Chernobyl.

He was renowned for his erudition and holiness and had hundreds, if not thousands of followers many of whom he 'inherited' after the passing of his even holier father Rebbe Menachem Nachum Twersky (known as Reb Nachum of Chernobyl).

Once, it so happened that this Rabbi Mottel fell sick. He became so critically ill that he went into a coma and was hovering between life and death.

His Chassidim and followers were in distress. They gathered together, prayed and said Tehillim (Psalms) non-stop and after four days it worked! G-d heard their prayers, their Rebbe regained consciousness and several weeks later when he had totally recuperated, they held a great thanksgiving meal for the kindness G-d had shown them.

The meal was unusually joyous; replete with song and dance until one of the older Chassidim, who had taken a few L'chiams, mustered up his courage, stood up and asked the Rebbe if he would please give a description of what he'd seen in the four days he was "out."

After a few minutes of pregnant silence, the Rebbe cleared his throat, closed his eyes and began to speak.

"I left my body and felt my soul rising, rising to heaven. I was sure that my time on earth had terminated.

"I was brought before the Heavenly Court and they were about to decide my fate but I protested that I didn't want to die. I cried and asked for mercy but it didn't help. So, in desperation I demanded that I see my holy, departed father, Rabbi Nachum. I knew that if he could intercede for me, I might have a chance.

"My request was granted! My father was lowered from the highest heavens! We were face to face and I was bursting from joy to see him again after all these years ... but he didn't recognize me!

"Finally, he asked if perhaps I had done some sin after he left this world and that is the reason he didn't know me. And then he disappeared.

"So for three days, I tried to remember if possibly I had done something wrong, but with no success. I again began weeping and praying and, behold, my father re-appeared. He told me that he also had been searching in the Heavenly Records, but he came up with nothing. All he could conclude was, perhaps it was something very small I had done perhaps shortly before my illness, that was inaccessible to him. He asked me if I remembered anything unusual.

"Suddenly something came to my mind, it certainly wasn't a sin but it was all I could think of. I told him that I remembered that just before my illness, a wealthy Jew who had recently become a pauper, came to ask me for a loan of several hundred rubles to get back on his feet.

"But I had to turn him down because I simply didn't have that type of money. Still, I gave him what I could and tried to comfort him as best as possible.

"Comfort him?" My father asked, 'What did you say?'

"A saying from the wisest of men... King Solomon. I said, 'Who is beloved, G-d reproves' (Proverbs 3:12).

"And what did you mean by that?" My father asked as though he was on to something.

"What did I mean?" I replied, not really understanding what he was getting at. "Why, I meant the simple meaning. That he shouldn't worry because sometimes G-d makes people suffer because He loves them. Suffering can sometimes clean them of their sins. 'Who is beloved, G-d reproves'"

"Aha!" My father replied. 'Now I know why I didn't recognize you! I never would have said such a thing! And, indeed, here in Heaven we learn that sentence completely differently!

"Up here we learn it like this: 'Whoever is beloved' namely if you see someone that you love (and we are supposed to love every creature) who is suffering... then.... 'G-d reprove!'

"Namely you should reprove G-d!! Like Moses did; when he challenged G-d saying 'Why do you make Your people suffer?' (Ex. 5:22). And G-d listened!!!

"My son' my father concluded, 'when it comes to the suffering of others we have to protest! We must try to change G-d's mind and not justify Him!'

"And I came back to life."

Reprinted from an email of Yeshiva Ohr Tmimim, www.ohrtmimim.org.

Editor's Note: Rabbi Menachem Nachum Twersky of Chernobyl z"l's 235th Yahrzeit is today, Shabbat, 11th Cheshvan - November 5th of this year.

לך לך

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Whose Yahrzeits are

ט"ז חשוון