

NEWSLETTER

SHABBOS TIMES

Candle Lighting: 7:39pm
Shabbos Ends: 8:42pm

TAKING THE REWARD OF OTHERS?

Rabbi Yitzi Engel P.2

WELCOME SHLUCHIM

P.7



DVAR MALCHUS

The phrase **עקבתא דמשיחא** (“the footsteps of Mashiach”), signifying our era at the very dawn of the Redemption, appears to point in two opposite directions. The first word derives from the root **עקב**, meaning “heel”, the part of the body that is so far from spirituality that it has been called “the Angel of Death in man.” As such this word indicates that in these latter generations, Divinity is revealed in this world only minimally. On the other hand, it is this very generation, lowly as it may be, that will witness the Redemption. Indeed, this era is called **עקבתא דמשיחא** because, as the latter word of the phrase indicates, we can feel and hear the footsteps of Mashiach. It could well be argued that the second concept in this phrase depends on the first. Precisely because this generation is a “heel” in the sense that it is located at the extremity of Jewish history, the last generation that comes after and in the wake of all the preceding

generations, it benefits from all the accumulated spiritual energy of its predecessors. For this reason, indeed, it is our generation that will be privileged to experience the Ultimate Redemption. A man’s heel is certainly situated lower than all the other organs, but it is upon the heel that they all, including the heart and the head, stand. Indeed, when the head wishes to move from place to place, it is the heel that makes this possible. At the same time, a heel should realize that it is no more than — a heel. Being aware that all the other organs are superior to it, it is able to hold them erect and to move them about according to need. And the same is true of the generation of *ikvesa diMeshicha*. This “heel”-generation should realize that it is no more than a “heel”: its superior quality consists only in the fact that it comes after and in the wake of all the preceding generations. (*Shabbos Parashas Bo 5744*)

Taking the Reward of Others?

By Rabbi Yitzi Engel

In Pirkei Avos we learn that due to their angering HaShem, the ten generations leading up to Avrohom lost their reward, and instead Avrohom came and took their reward for himself. But if these generations were angering HaShem how did they deserve any reward to begin with? Regarding the ten generations preceding Noiach, Pirkei Avos states they too lost their reward for angering HaShem. But Noiach didn't take their reward, they were just wiped out



in the Mabul. How were the ten generations preceding Avrohom any different? When the Jewish army went to battle and win won the war, the booty would be split into two categories. Certain items had to be completely destroyed (e.g., anything connected to idol worship), and the rest of the spoils the Jews were able to take and split amongst themselves. The same is true regarding the war with the evil of this world. There are some things that are complete no-no's, that we must stay far away from. There are other things that might seem to be bad but really have a bit of good in them. These items need not be destroyed, rather they

must be reoriented and transformed to good. The ten generations that preceded Noiach lived in an incredibly corrupt time, the atmosphere was entirely evil. The way

that they angered HaShem earned them no reward at all. The clouds in their times were so thick that it was impossible to see a rainbow - it was impossible to find the good. However, the ten generations that preceded Avrohom, living in the world after the cleansing-process of the Mabul, still had some

good in them, even though they angered HaShem. This good was waiting to be elevated and once Avrohom came, he was able to elevate it - and thereby take their reward. Each and every one of us can learn a lesson from this - to focus on finding the good in everything, and of course, to do our best to stay away from things that may anger HaShem.

Rabbi Yitzi Engel is a Shliach of the Rebbe, co-directing Peulos at Chabad of Bentleigh. Rabbi Engel is the proud father of **Yoel** (Yr 8), **Uziel** (Yr 7), **Shneur Zalman** (Yr 4), **Sholom** (Yr 2) and of one of our students in Bnos Chana.

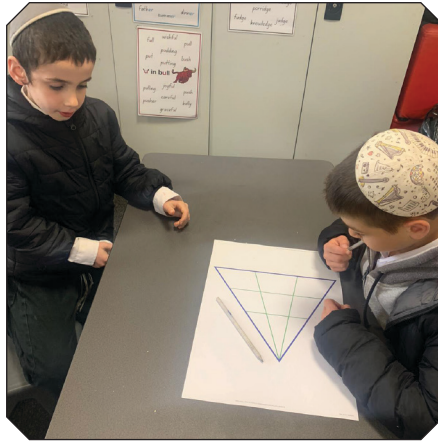


The Rebbe On Chinuch

Saving Yidden

During Avraham Avinu's life (before his bris milah), he was very involved in publicizing Hashem in the world, as it is written, "הנפש אשר עשו בחרן" – "the souls which they made in Charan". ..In the words of the Rambam, "He began to proclaim in a loud voice to the entire world, informing them that there is one G-d, and it is fitting to worship Him. He would go from city to city and from Kingdom to Kingdom, gathering the inhabitants in each place, until he reached Eretz K'na'an... until he gathered tens of thousands..." ... It should be emphasised that what we are saying about the dissemination of Torah and Judaism and the dissemination of the wellsprings applies to every single Jew - old and young; Men, women, and children. Every single Jew can be influenced, and every single Jew can and should influence others. If someone claims that he does not know [enough to do this] and the like, in every single place, someone can be found who can teach him, which will enable him to influence others. [This applies] even to children, for in our times, matters of Chassidus have been explained in such a way that even little children can understand. (Hisvaaduyos 5749, vol. 1, pp. 333-334. "Teachings of the Rebbe on Chinuch" p.326)







ברוכים הבאים שלוחי אדוננו

This past Wednesday, Year 7 & 8 went to the airport to greet the new Shluchim to Cheder Levi Yitchok!

The Shluchim will be working with the upper primary grades and particularly closely with our two oldest grades as we prepare them for the big steps coming their way!

We welcome Naftali Stein, Mendel Mandel, Dani Waren, Zalmy Engel and Mendel Goldstein!

We wish them much success in their Shlichus, and look forwards to watching them develop the special connection only a Shliach has, with all our Talmidim.

For all Shabbos invitation enquiries please text 0420 870 560



Enhancing Achievement

By Eli Touger

At the turn of the century, Reb Shmuel Gourary was a successful businessman whose enterprises brought him into contact with many chassidim from Poland and Galicia. Once after a contract was negotiated, he and a group of several chassidim, each following a different Rebbe, sat down to talk. Each told a story of a miracle his Rebbe had performed. The other chassidim had impressive stories, relating how their Rebbeim had helped heal the sick, bless the childless with offspring, and bring about financial success. When Reb Shmuel's turn came, he told about an investment he had made in the forests of Russia. He had hesitated to make the investment, for a substantial sum was required and there was a great risk that the onset of the Russian winter would delay the timber from ever reaching its destination downstream. On the other hand, he stood to make a hefty profit. He consulted the Rebbe Rashab who told him to go ahead and invest. From the beginning, problems began to arise: the cost of labor rose, and the quality of timber was not as high as expected. On several occasions Reb Shmuel asked the Rebbe if perhaps he should pull out, accept whatever losses he had suffered, but still save something. Each time, the Rebbe told him to persevere. Finally, as they were preparing to ship the logs downriver, a cold spell hit and the river froze. That was the end; by the spring, the timber would be almost useless. "So what's the miracle?" Reb Shmuel's listeners asked. "The miracle is," he replied, "that I remained a chassid. I trust the Rebbe and know that this was for my own good. Had this happened to any one of you, you would probably have gone looking for a new Rebbe." In Chabad, the

connection with a Rebbe is an all-encompassing one. It does not depend on "what the Rebbe has done for me," but is rather a deep, inner bond, based on the realization that the Rebbe can guide every facet of a person's spiritual development. On the other hand, the tangible benefits that often result from a connection with the Rebbe cannot be ignored.

Mr. Jeffrey Kimball, a lawyer and an active member of the Lubavitch community in Springfield, Mass., weighed the offer. Although it was no small investment, the profits seemed so secure that the banks had offered to lend him the 15 million dollars required without guarantors. Nevertheless, Mr. Kimball valued the Rebbe's advice. Before signing the contract, he asked for a blessing. The Rebbe's reply consisted of two lengthy pages discussing the importance of adhering to a Torah lifestyle. "A Jew who fulfills G-d's commandments," the Rebbe wrote, will merit Divine blessings for success in all his endeavors. At the bottom of the letter, after his signature, the Rebbe added a postscript: "Regarding the business offer it is not advisable." Mr. Kimball had his answer. Now it was his associates' turn to ponder. How could he possibly turn down such a sound enterprise? Despite their insistence, Mr. Kimball trusted the Rebbe and did not make the investment. Two years later, the soundness of the Rebbe's reply became openly apparent. Mr. Kimball had been asked to make a long-term investment in Nicaragua. Despite the country's previous stability, its government had been overthrown by Communist rebels and many foreign investments were nationalized.

תלמיד השבוע

PREP -	ניסים סלונים
YEAR 1 -	חיים פעלדמן
YEAR 2 -	אלי סאבאח
YEAR 4 -	משה טענענבוים
YEAR 5 -	יצחק טייאר
YEAR 8 -	יוסי בנדעצקי

