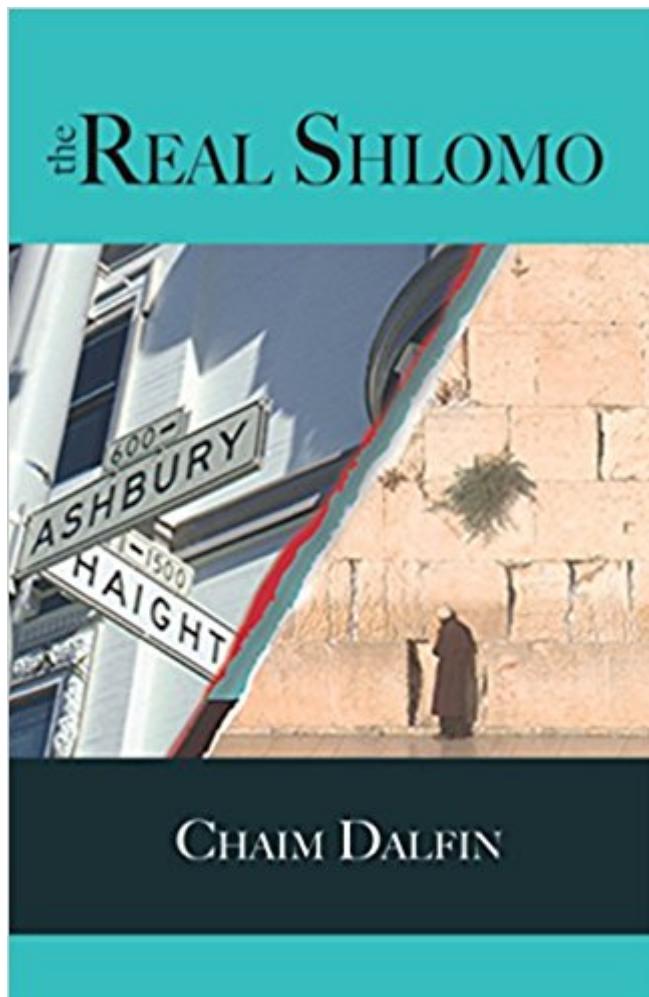


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# The Real Shlomo



## **Synopsis**

Rabbi Chaim Dalfin has undertaken the challenging task of unraveling the secrets of one of the most intriguing Rabbinical personalities of the 20th century, Rabbi Shlomo Carlebach. Rabbi Dalfin is an assiduous researcher, energetically searching for hints and diligently deciphering riddles to try and illuminate the complex personality of Reb Shlomo. He has tracked down dozens of people who knew Reb Shlomo, and his persistent questioning has facilitated interviews of a revelatory nature. He grapples with thought-provoking issues such as Reb Shlomo's relationship with his parents, his becoming a Chabadnik, and his transferring from Lakewood to Hasidism. He seeks to unravel the secrets of the inner-life of Reb Shlomo and opens a Pandora's Box of new questions and conclusions including Shlomo's remarkable success as a pioneer of Jewish outreach. Dr. Natan Ophir (Offenbacher) Author of Rabbi Shlomo Carlebach, Life Mission, and Legacy

## **Book Information**

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## **Customer Reviews**

The author attempts to be objective and constructive and seems to make this attempt in good faith; however, I think the title of the book is presumptuous and causes the reader to be a bit disappointed. The title implies there will be major new revelations; it is true there are some new revelations, but in most cases Rabbi Chaim Dalfin simply reaffirms the findings of Rabbi Dr. Natan Ophir in the latter's definitive encyclopedic biography. Dalfin was also a bit careless, it would seem, as when he contradicted himself as to the age of Carlebach when he got married, i.e., 47 years of age on pages 16, 164, and 174, but 42 years of age on page 177. I think the claim that Reb Shlomo

allegedly believed that the Lubavitcher Rebbe was the Moshiach (p. 54) is a bit misleading, because in context even Dalfin indicates that Reb Shlomo didn't consider the Lubavitcher Rebbe to be THE moshiach literally. The attempt to write this book to be constructive is admirable. Dalfin's "10-point Shlomo Campaign," outlined on page 256, might seem to represent the agenda and follow the views of Dalfin more closely than of Carlebach.

This book is garbage. dont get it unless you want to teach your fifth grade child how not to write

I am sick with his so called delving into the "real"what is "real" for him?hearsayjudgmentalismpure view from chabad perspective and party lineassumptions of what the Rebbe felt and thoughtsuch pure arroganceand about one of the most intriguing and charismatic peoplewho defied categories and boxeswhose ambivalence and paradox is just too much for the author to bearso he reduces Shlomo to his famiiiar pedestrian categorieswhere he feels Shlomo either fell short or lived up tol am so nauseated by this bookit is difficult to remember another like it in what it professes to inwestigate not even Artscroll has such arrogance

Rabbi Chaim Dalfin has undertaken the challenging task of unraveling the secrets of one of the most intriguing Rabbinical personalities of the 20th century, Rabbi Shlomo Carlebach. Rabbi Dalfin is an assiduous researcher, energetically searching for hints and diligently deciphering riddles to try and illuminate the complex personality of Reb Shlomo. He has tracked down dozens of people who knew Reb Shlomo, and his persistent questioning has facilitated interviews of a revelatory nature. He grapples with thought-provoking issues such as Reb ShlomoÃ¢Â¢'s relationship with his parents, his becoming a Chabadnik, and his transferring from Lakewood to Hasidism. He seeks to unravel the secrets of the inner-life of Reb Shlomo and opens a PandoraÃ¢Â¢'s Box of new questions and conclusions including ShlomoÃ¢Â¢'s remarkable success as a pioneer of Jewish outreach.Dr. Natan Ophir (Offenbacher)Author of Rabbi Shlomo Carlebach, Life, Mission, and Legacy

It's quite shocking that an author titling himself with the honorific of 'rabbi' makes no bones about two serious violations of the Torah.Rabbi Dalfin reports an incident on Shlomo's last day on earth, when he was publicly embarrassed and humiliated in a restaurant by someone who, without first-hand knowledge, openly accused him of an alleged sin(s). According to Rabbi Dalfin, Shlomo , after recovering from this verbal assault, reportedly exclaimed his repentance, or teshuva, as it's

called in Hebrew. There's an old rabbinic dictum that embarrassing a fellow human being in public results in a loss of the heavenly world to come. "One should rather throw himself in a fire," the dictum continues, "rather than shame someone in public." The author, by publishing the incident, has shamed Shlomo twice. Additionally, one is prohibited to mention someone else's sins after that individual repented. That sin is erased forever. Therefore, Rabbi Dalfin commits an additional grievous violation by mentioning a previous alleged sin(s), not once, but several times throughout the book. That a 'rabbi' should blatantly disregard serious Jewish laws of relationship between man and man, not to mention common decency, is disturbing.

He's a graduate of Columbia, he is the principal owner of CoView Capital.

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