



EVERY SINGLE YID (1)

For a Solitary Lamb

Before Moshe Rabbeinu was chosen to lead the Yidden, *HaShem* measured his level of caring dedication to his flock. Indeed, when Moshe would take the sheep to graze, he would allow the old and weak sheep to eat the softer grass, while the tougher grass he left for the young and strong ones. This sensitivity to the needs of each group was certainly impressive, but it was not yet enough to show that he was fit to become the Yiddishe leader.

Once, one solitary lamb ran away from the flock and Moshe ran after it. He followed it to a creek where it stopped and drank. Moshe apologized, "I didn't know that you were thirsty. And you are probably also quite tired!"

He lifted it onto his shoulder and returned it to the flock. It was this incident that proved him truly worthy of becoming the *Raaya Mehemna*, the Faithful Shepherd.

Similarly, the Rebbe explains, a true Yiddishe leader is not one who concerns himself only with the grand needs of his community – "*Klal Yisroel*," but one who also sees to the seemingly insignificant needs of each **individual Yid** – "*Reb Yisroel*."

(שמו"ר פ"ב פ"ב, שיח"ק תשל"א ח"ב ע' 342)

Two Years for One Neshama

Reb Yosef of Beshenkovitch, a *talmid chacham* who knew the entire *Shas* and *Rambam* by heart, earned the greatest honor from the *talmidei chachomim* of his town. In the year ד"ס"ט (1804), the Alter Rebbe advised him, "For the benefit of your *neshama*, it would be better for you to become a wagon-driver than a *rov*." Ten years later, in תקע"ד (1814), when he was 70 years old, Reb Yosef was offered the *rabbonus* in the town of Liepli. Recalling the Rebbe's advice, he realized that now was the time to follow it, and he declined the offer.

For a month he wavered, confused, not knowing what to do. Eventually he mustered up enough courage to visit the local wagon station. When the wagon-drivers saw him, they asked him where he wished to travel.

"I haven't come to travel," he answered in a low voice. "I've come here to learn how to become a wagon-driver."

They looked at each other in surprise, and began to joke at his expense. One driver, however, saw his insistence and agreed to teach him the trade. In the stall, he was shown how to hitch the horses, attach the saddle and the reins, and how to oil the wheels. While he was busy learning, one of the horses whipped his tail and almost knocked out his eye.

That night, Reb Yosef arrived home dirty and bruised. He changed his clothing, went to *shul* to *daven*, and gave his *shiuur*. Returning home, he found his wife in tears, for she had heard of his visit to the stables. However, when he then shared the Rebbe's instructions, she told him, "So if the Rebbe told you this, you mustn't delay even a day. Tomorrow I'll sell my jewelry and you will be able to buy a wagon."

Hearing her innocent words, Reb Yosef decided to travel to Velizh, where he would learn more about the trade from a wagon-driver who was also a *talmid chacham* and a *chossid*.

Time passed and he became used to his new lifestyle. One evening he stopped over at a Yiddishe inn, and sat down with a *sefer*. The innkeeper introduced him to a guest who needed to travel the following day. The guest, 'Solomon Gamitzki' (earlier known as Shlomo Leib), was a Yid who had deserted the paths of Yiddishkeit, and had become a friend and employee of Count Batchaikov, no less.

"What time will we leave?" asked the guest.

"After *davening*," was Reb Yosef's reply.

"At what *time*?" he retorted. "To me, it makes no difference whether you *daven* or not; I need to know when we will travel, to know when to wake up, wash, and eat."

"...And *daven*," added Reb Yosef.

"That I leave for you," concluded the guest. When he realized that Reb Yosef would not be ready to leave until 10:00 a.m, he ordered another coach for 5:00 a.m., and went to sleep for the night.

Shortly after midnight he awoke, bewildered. Someone was crying. He opened his door and saw Reb Yosef sitting on the floor, saying *Tikkun*

Chatzos by candlelight and weeping. That sight penetrated deeply into his heart. Memories of his youth, his father, his *melamed*, the wife and children he had left, all passed before his eyes. When the night drew to an end, he watched Reb Yosef *daven* with earnest *kavana*, and his eyes filled with tears. At 5:00, the innkeeper came to notify him that his coach was ready, but he decided to travel with Reb Yosef instead. Hours passed, and Reb Yosef was still *davening*. Overcome with anguish, the guest went to the innkeeper, borrowed his *tallis* and *tefillin*, and *davened* too.

However, so intense were his feelings of regret and *teshuva* that he became extremely ill. For several days he hovered between life and death. The count sent his own doctor to examine him, but the doctor gave up hope. Reb Yosef remained at the sick man's bedside, fasting and saying *Tehillim*, and helping him with his decision to return to his family and Yiddishkeit. Eventually, Shlomo Leib regained his strength and was able to leave the inn. Reb Yosef traveled home and when he arrived, he saw many *chassidim* preparing to travel to the Mittlerer Rebbe in Lubavitch.

Arriving there, he was greatly surprised to meet Shlomo Leib. He had resigned from his job with the Count, and had now come to Lubavitch to learn and be near the Mittlerer Rebbe. When Reb Yosef entered for *yechidus*, the Rebbe informed him, "My father appeared to me last night and told me that Yosef of Beshenkovitch has fulfilled his mission. My father turned a *lamdan* into a wagon-driver for the sake of one Yid. Now, for the benefit of many Yidden, he instructed me to appoint you as *meshpia* to all the *chassidim* in Beshenkovitch."

(הקדמה לקוני פוקח עורים)

CONSIDER THIS!

- Why did specifically the care for an individual show that one is a worthy leader?

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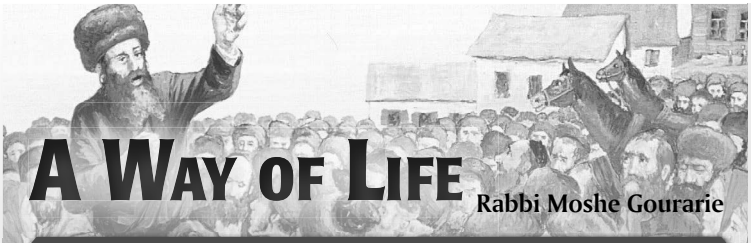


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A WAY OF LIFE

Rabbi Moshe Gourarie

OUR HEROES

Reb Moshe Yitzchak of Yasi



Reb Moshe Yitzchak (in some sources: Yitzchak Moshe) of Yasi was of the younger chassidim of the Alter Rebbe and later a chossid of the Mittlerer Rebbe. He was very *mekushar* to the Mittlerer Rebbe, and the Mittlerer Rebbe said that Reb Moshe Yitzchak was one of the three chassidim in whom was fulfilled (“*ehr hot oisgefirt*”) the “*kavana Elyona*” (Hashem’s true intention). After the *histalkus* of the Mittlerer Rebbe, Reb Moshe Yitzchak became a chossid of the Tzemach Tzedek and the Tzemach Tzedek would say *ma’amorim* to him in *yechidus*.

Teacher Backing Out

If a teacher is hired for a certain period of time, with a fine for breaking the contract early, is this agreement binding?

- The Gemara¹ states that “*asmachta lo kanya*,” – a commitment made with the assumption that it will never actualize is not binding. The classic example used: One borrowed \$50 and paid up half. As collateral, the borrower deposits the promissory note with a third party. Should the loan not be paid in full within thirty days, the note is to be returned to the lender, who will then be able to collect the full amount. Since it is clear that the borrower was confident that he would pay his remaining debt on time, and did not intend to pay the first half again, his promise is not binding and the third party may not deliver the note.
- If one agrees to a **reasonable** penalty in compensation of damage caused, it is not an *asmachta* and the commitment is binding. The reasoning is that a person wholeheartedly accepts a reasonable penalty, even if he does not expect it actualizing².
- In general, the determining factor of a reasonable penalty is its proportion to the damage. If the penalty reflects the damage, it is not an *asmachta*. For example³: If one takes money and commits to invest it for a certain return, and accepts to pay the projected return if the investment fail, this is not an *asmachta*. However, accepting upon himself to pay a larger sum than the projected return is an *asmachta*.
- Based on the above, *halacha* dictates⁴ that both sides of a *shidduch* may accept upon themselves a fine that they will each pay if they decide to break of the *shidduch*. This is not an *asmachta* since the fine is a reasonable compensation to the embarrassment caused by a broken *shidduch*⁵. Others⁶ however argue that since embarrassment not caused by physical action is not a monetary damage, therefore a *kinyan* is necessary to make the fine binding⁷.
- If a teacher accepts paying a fine for breaking the contract early, but a fitting replacement is found before he leaves, he is freed from the fine, since the children did not sit idly and his decision did not cause a loss.⁸

Please note that the above may not be applicable for your situation. Consult your Rov for a final psak.

1. בבא בתרא קסח ע"א.
2. ראה לשון רש"י ב"מ ק"ד ע"ב ד"ה לא גזים ובעוד ראשונים.
3. רמ"א חו"מ סי' רז סי"ג.
4. שו"ע שם סט"ז.
5. ראה סמ"ע שם ס"ק מז.
6. רמ"א שם, משא"כ להש"ך ס"ק כד.
7. ראה קצה"ח שם סק"ז.
8. ראה סמ"ע שם ס"ק מח.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

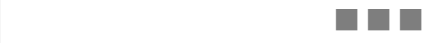
לזכות הת' שניאור זלמן ליסון וב"ג חנה וויינגארטען שיחיו לרגל בואם בקשרי שידוכין בשעטמו"צ

לזכות הילדה לובא אלטא טובא ליפסקער תחי' שיגדלוה הורי' לתורה לחופה ולמע"ט

לזכות הילדה רבקה מרגולין תחי' שיגדלוה הורי' לתורה לחופה ולמע"ט

לזכות הילד אליהו סענעלמאן שיחיו שיגדלוה הורי' לתורה לחופה ולמע"ט

לזכות הת' אברהם מאיר זרחי וב"ג היענא בוימגארטען שיחיו לרגל בואם בקשרי שידוכין בשעטמו"צ



The Tzemach Tzedek once asked the son of Reb Moshe Yitzchak if he remembered anything about his father. The son shared a story to which he did not know the meaning.

“One Friday afternoon, when my father was returning from the *mikvah*, he was walking on the street when he suddenly looked up to the sky and became very excited. He asked to sit and a chair was brought from a nearby store. Bystanders thought that the hot bath had hurt him and they asked if he wanted a doctor. ‘No need,’ Reb Moshe replied, ‘Just leave me alone’. He sat for about half an hour, leaning on his hands with his eyes closed. He then looked once more at the sky, got up, and carried on his way. To this day, we do not know what it was all about.”

The Tzemach Tzedek inquired about the date of the event, and the Rebbe started to laugh at the answer. The Tzemach Tzedek explained, “At that time was the *Z'lobiner chassunah* (the famous *chassunah* of the grandchildren of the Alter Rebbe and Reb Levi Yitzchak of Berdichev). While under the *chuppah*, the Alter Rebbe said the *ma'amar* “*Ki Al Kol Kovod Chuppah*”. All the *malochim* gathered in *shomayim* to hear the *ma'amar*. Your father merited to hear the *ma'amar* as well...”



At the time of the arrest of the Alter Rebbe, all the chassidim were busy trying various ways to save the Rebbe. Among other things, the chossid Reb Moshe Yitzchak bought potatoes and began making *mashke* from them. He explained, “It is beyond any doubt that the Rebbe will soon go out of jail and there will be a great and wondrous *geulah*. There will be a great need for *mashke*, so I am starting on it already...”

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

Stories of Chassidim



Reb Pinye Korf recounted this episode in the name of the legendary *mashpia* Reb Abba Pliskin:

“In Iyar, 5723, I went in to the Rebbe and I asked, ‘What is my role as the *shamash* of 770, the Rebbe’s *shul*?’ The Rebbe said the role is to ensure that people don’t talk in *shul* during davening and *Krias HaTorah*.

“The Rebbe then brought up a different issue. ‘Reb Abba, the *bochurim* do not have enough *lachluchis* (warmth and sensitivity for *chassidische* lifestyle)’

“I asked the Rebbe, ‘What is *lachluchis*, and how can I give it to them?’

“The Rebbe replied, ‘You should tell the *bochurim* stories of chassidim, who were *chassidische yidden*. I am specifically talking about stories of chassidim, and not of Rebbeim. When a *bochur* hears a story about a Rebbe, he may feel that it is too lofty for him and will not even attempt to emulate the story. When a story of a *chossid* is told, however, the *bochurim* can connect to it.’

“This is *lachluchis*.”

לזכות השליח שלום דובער בן לובה