



## LOVING EACH OTHER (II)

### A Favor for Whom?

The Rebbe Rashab once said: "When one Yid does a favor for another – in *gashmiyus*, and even more so, in *ruchniyus* – the *Eibershter* says: "Through *this*, my intent in creating the world was fulfilled!"

(סה"ש תש"ה-תש"י ע' 99)

The Friediker Rebbe related: My father, the Rebbe Rashab, once sent me on a mission to assist one of *Anash*, a businessman. Upon returning, I entered my father's study and informed him that I had fulfilled my mission faithfully, and even beyond the requirement.

My father then told me: "You are mistaken. You're not doing a favor for that man, but a favor for yourself. The improvement in that person's situation came from *HaShem*. By choosing to be the messenger you have done *yourself* a favor. As *Chazal* say, 'More than the householder does for the pauper, the pauper does for the householder.'

"In the year 5640 (1880), when anti-Semitism reawakened in this country and pogroms were incited in many cities, my father, the Rebbe Maharash, traveled to Petersburg to deal with the situation. He had connections with influential ministers, and in a few days he found ways to have the pogroms stopped. But to give this move a public face, the ministers suggested that a respectable group that included enlightened and wealthy individuals should visit the interior minister and the head of the senate.

"Now, in his public activities my father did not reckon with the wealthy or enlightened, and they were therefore hostile towards him. He therefore called a meeting of such individuals in his hotel suite and presented them with his plan that they should choose from amongst themselves a group of men who would join him on his next visit to the ministers. One of the participants spoke up: 'We are not pawns that can be played around with. If we are important people, then our opinion must *always* be taken into consideration, and if not, then now too you can manage without us!'

"My father replied: 'I am certain that as it says in the *Megilah*, 'salvation will arise for the Yidden from somewhere else.' If you aren't interested, it will be someone else – but you will lose out.'

Upon concluding the story, my father, the Rebbe Rashab, said to me: "We must always remember that with whatever good we do, we are doing *ourselves* a favor. When we recognize our true selves, our *neshama*, we do a favor with an entirely different *chayus*. We must remember with complete faith that 'salvation will arise for the Yidden from somewhere else,' but then 'you,' meaning the ray of *neshama* in the body, 'and your father's home,' meaning the essence of the *neshama* above, 'will be lost.' We must not lose out on the great *zechus* to be *HaShem's* messenger by doing a Yid a favor!"

(אג"ק ריי"צ ח"ד ע' מו)

### Care and Concern

Describing to his chassidim the true meaning of *ahavas Yisroel*, Reb Dovid of Lelov told them the following:

"I once heard a peasant ask his friend, 'Do you love me?' and the other answered that he loved him very much.

The first peasant continued, 'Do you know what I need and what's hurting me?'

His friend retorted, "How am I supposed to know?"

The first replied, 'If you truly loved me, you would know for sure exactly what I'm missing and where I'm sore.' "

(אגומ"ב ח"א ע' 21)

The legendary chossid Reb Hendel was renowned for his love of another Yid. His greatest pleasure was to invest tremendous effort in helping someone.

When his fellow chossid Reb Shraga Feivish Zalmanov fell ill and was instructed to drink fresh milk daily, Reb Hendel would rise before dawn, make the long trip to acquire a small jug of milk, return home

and boil it, and then deliver it to the patient.

And when a fire once broke out in Lubavitch, Reb Hendel stood on the side and cried bitterly, saying, *Yiddishe gelt Brent...* – "Yiddishe money is burning." He was so pained by this loss that he became ill and soon afterwards passed away.

(סה"ש תש"ב ע' 99)

Reb Michael *der Alter*, the revered elder chossid, used to exert himself to the utmost to free *temimim* from conscription to the czarist army. Once, when a certain *bochur* had already been drafted and dispatched, Reb Michael went to ask the Rebbe Rashab what could be done. In response, the Rebbe Rashab showed him a letter in which this *bochur* reported that he had organized a regular *minyán* in the town in which he was serving and asked that a *sefer Torah* be sent to him.

Reb Michael had an answer: "That's the *Eibershter's* business. Our job is to do our best to get him freed!"

(מרשימות רש"ב נוטיק)

The Rebbe reminded us that when doing a favor for another Yid one must completely eliminate any personal interests and think only about that other person. Only then can one truly fulfill the command to *love* another Yid as one's self.

(לקו"ש חכ"ז ע' 148)

## CONSIDER THIS!

- How can we do a favor with genuine concern knowing that the favor will anyways get done?
- Why will true love bring us to intuitively know what the other person needs?

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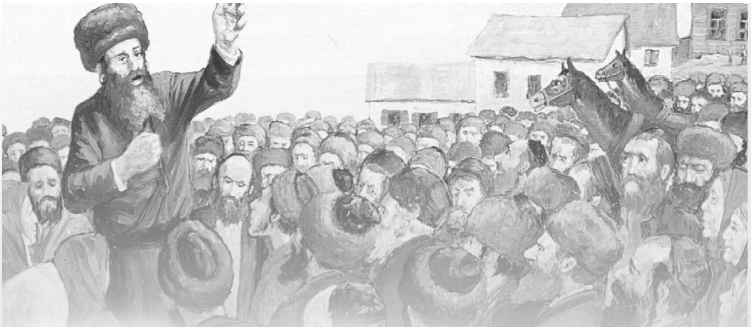


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# A WAY OF LIFE

Rabbi Chaim Hillel Raskin  
Moreh Hora'ah - Beis Horaa Rechovot

## The Favor of Watching

I agreed to store my friend's grill in my garage. When the garage lock broke and the grill was no longer secure, I notified my friend and told him that he must take it. He said that he couldn't come and insisted that since I assumed responsibility for it, I must take it into my home. Am I obligated to do so?

- By agreeing to hold the grill, the watchman acquires the status of a *shomer chinam* (unpaid watchman) who is responsible for negligence but not responsible for loss or theft.<sup>1</sup>
- *Rishonim* discuss whether a *shomer* can back out during the time in which he agreed to watch the object. Some<sup>2</sup> say that the watchman is like a worker who is allowed to back out at any time (while he may lose his pay, he cannot be forced to continue working against his will).<sup>3</sup>
- But the majority of *rishonim*<sup>4</sup> are of the opinion that the *shomer* is obligated to watch the item for the full time which he originally committed.<sup>5</sup> The Torah gave a special allowance for a worker to back out so as not to be treated like a slave, whereas a *shomer* must only deposit the item in a safe place.<sup>6</sup> (Based on this, some *poskim* say that a *shomer sachar* who must constantly guard the item from theft can retract from his responsibility like a worker.<sup>7</sup>) The Shulchan Aruch<sup>8</sup> rules like the second opinion.
- There is a *halachic* rule in monetary matters that in case of a *machlokes* of the *poskim* the defendant can argue, "I hold like the lenient opinion" ("*kim li*"), and he cannot be forced to pay. However, many *poskim* say that the Shulchan Aruch's ruling is final and the defendant cannot side with a lenient opinion not quoted in Shulchan Aruch. Others<sup>9</sup> argue that here too the defendant can claim "*kim li*."
- Contemporary *dayanim* are divided on this question. Some will obligate the *shomer* to pay, while other will try to make a compromise.

1. ראה ש"ך חו"מ סימן רצ"א סק"ה.
2. רשב"א קידושין י"ג ע"א.
3. שו"ע חו"מ של"ג ס"ג.
4. ראב"ד הו"ד ברשב"א שם, ה"ה על הרמב"ם הלכות שאלה פ"ז הל' י"א, ספר תרומה שער נ' ס"ד.
5. קצוה"ח סי' רצ"ג סק"ב.
6. נחל יצחק סי' ע"ד אות ב'.
7. מתנ"א סי' י"ד.
8. שו"ע חו"מ סי' רצ"א ס"א.
9. ראה פת"ח ח"ג פ"ז הערה ג' ובספר אבן שהם סי' ע"א.

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

לע"נ מרת שרה רבקה בת ר' שלום מאיר הכהן ז"ל  
גלב"ע י"ט מנחם אב ה'תשס"ג  
לע"נ הרה"ח משה צבי בן ר' ישראל ז"ל  
גלב"ע ד' אלול ה'תשס"ט

# OUR HEROES

## Rebbetzin Leah Golda



Rebbetzin Leah Golda was the daughter of Reb Binyomin Broida, who in turn was a grandson of Reb Avrohom Broida, the author of Eishel Avrohom on Shulchan Aruch. Rebbetzin Leah Golda was a very prominent woman and had an extremely astute intellect. Her wisdom, profound understanding, and great piety were superior, even for men. She was married to Reb Moshe of Shklov, and their fourth and youngest son Reb Ahron married the youngest daughter of the Mittlerer Rebbe, Rebbetzin (Chaya) Sarah. Reb Ahron and Rebbetzin Sarah's daughter Rebbetzin Rivka was the wife of the Rebbe Maharash.



Rebbetzin Leah Golda possessed exceptional character traits and was especially careful to avoid anger. Her grandchildren once decided to see if they could manage to make her angry. They invented that the cook was lax about not placing clean fleishig dishes next to the milchig ones. She was shocked at hearing this but said nothing. Instead, she immediately rose and went to the home of the cook. When she arrived there, she did not yell, rather she began speaking in a pleading tone: "Sterkele, my daughter, what's the matter with you? It seems you made a mistake, and you mixed up the dishes. But we are only human, such things happen. Now, tell me the truth." The cook had no idea what she was talking about, for in fact nothing had happened. Henceforth it was obvious that she could not be angered.

(ספר התולדות מהר"ש ע' 137)



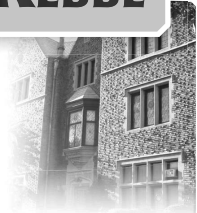
Rebbetzin Leah Golda suffered greatly during her life but never cried or complained. When her son Reb Hirshel Aizik, a great lamdan, passed away at age nineteen upon completing Shas for the seventh time, she tore *kriah* and made the *bracha*, "Boruch Dayan Hoemes." She continued by saying, "Ribono Shel Olam, I thank you that you gave us such children, *tzadikim* and *lomdim*, and even more so I am thankful that I am giving them back to you as *tzadikim*."

(תורת שלום עמוד 206)

לזכות הילד אליהו משה שי' נמס שיגדלוהו הוריו לתורה לחופה ולמע"ט

# A MOMENT WITH THE REBBE

## A Seventeen Year-Old Bochur...



There was a *bochur*, in a Lubavitcher *yeshiva*, who felt that the *hanhala* was not sufficiently dedicated to him. In a *yechidus* of 23 Nissan, 5734 (1974), he imparted to the Rebbe that he is not sure what to do and doesn't know where to go.

The Rebbe replied:

"Go back to *yeshiva*. Especially now that summer is approaching your present *yeshiva* is good, since they learn through the summer.

"Now, generally, a seventeen-year-old bochur should be self-motivated to learn, and should not need the assistance of a *mashgiach*..."

During the momentous *farbrengen* of Purim, 5718 (1958), the Rebbe addressed many touching issues. Among them, he turned to the *bochurim* and said:

"A *bochur* should have nothing on his mind, other than fulfilling the wish of the Rebbeim, the founders of the *yeshiva*. He should be free of materialistic worries for his future, and even free of preoccupation of finding favor in the eyes of the *hanhala*..."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה