



לע"נ
חיה מוסיא ע"ה בת יבלחט"א
הרה"ת ר' משה הלוי שליט"א לוי
נלב"ע י"ט טבת ה'תש"ס
תניצ'בה'

נדפס ע"י אחיה
הרה"ת ר' שלום דובער
וזוגתו מרת רבקה רחל
ומשפחתם שיחיו
לוי

ESSEL EYEWEAR



For Another

What is Being a Chossid About?

"חסידים האבען זוכה גיווען צום נאמען 'חסידים' ווייל די שיטת החסידות איז, אז מען באדארף זיך אוועק לייגן בשביל טובת הזולת, כמאמר הידוע: שורפן- חסיד. הגם איהם קען דאס שאדן וואס מען פארברענט די נעגל, אבער אז ער פארברענט זיי איז ער זיכער אז דער צווייטער וועט דאס ניט שאדן..."

"Chassidim earned the esteemed title of 'Chassidim' because the philosophy of Chassidus is: one must put his own benefit aside for the good of another. As the Gemara states: He who burns [his nails] is a Chossid. Although the act of burning his own nails may bring him harm, he does it nonetheless, to be sure that they will not harm anyone else..."

(אגרות קודש אדמו"ר הרי"ף ח"ח עמ' תקד)

Who Is a Chossid?

When the Alter Rebbe was released from prison on Yud-Tes Kislev, he was asked where he'd like to be brought. He answered that he wanted to go to the home of Reb Mordechai Liepler, who lived in S. Petersburg. In the same house there lived a fierce opponent of Chassidim, Reb Notte Notkin, and the Alter Rebbe was mistakenly taken to his home instead.

One of the complaints that Reb Notte raised to the Alter Rebbe was the fact that Chassidim reserved such an esteemed title for themselves: "Chassidim." The Alter Rebbe explained that in fact, the title was originally given, *b'hashgacha pratis*, by the *misnagdim*! In truth, the *misnagdim*

should have called the Chassidim by the name “*misnagdim*,” being their opponents. But a Heavenly calling inspired them with a spirit of truth, giving the Chassidim their well-deserved title—by the *misnagdim*, no less.

The reason Chassidim deserve this title is because Chassidus teaches that one must put his own benefit aside for the good of another. This is what Chassidus is all about.

Be Yosef Hillels and Shmuel Chaims!

A few years after arriving in the United States, the Frierdiker Rebbe established a chain of Yeshivos Tomchei Temimim and Achei Temimim all across the eastern United States, in addition to the central Tomchei Temimim in New York.

In a heartfelt letter addressed to all the *maggidei shiurim* of these *yeshivos*, the Frierdiker Rebbe expounds on the major responsibility that they all carry and the profound positive impact they could have with their job done right. True to his unique style, the Frierdiker Rebbe conveys his message by way of lengthy stories and memories recorded from his youth.

The Chossid Reb Nechemya Zalman of Shvontzian was known for his deep perception of *nigleh* and Chassidus. A loner by nature, he spent hours upon hours each day in intense contemplation.

His daily schedule included a six-hour-long *Shacharis* beginning at nine o'clock in the morning, preceded by six hours of *hisbonenus* with his *tallis* draped over his shoulder. After that he would go home and have a bite to eat, rest for about two hours, and then daven *Mincha* and *Maariv* at great length. After another short rest, his daily routine would begin again.

When Reb Nechemya Zalman visited Lubavitch to be with the Tzemach Tzedek, he found a small shed at the edge of a nearby forest and he spent most of his days davening and learning there.

The Rebbe Maharash, who was still young at the time, would later relate to the Rebbe Rashab that he often crossed through the forest to witness how Reb Nechemya Zalman conducted himself. Through the cracks of the shed, he could observe the look on the face of the elder Chossid while he contemplated deep concepts of Chassidus. With his eyes closed and

his face ablaze, he appeared to be swimming on a Heavenly cloud.

Avodas Hashem par excellence.

But when relating the story to the Rebbe Rashab, the Rebbe Maharash added:

The reason our *neshamos* come down to this world is not only to fulfill Torah and mitzvos for ourselves. Even if we do *avoda* our entire lives and reach the level of a *tzaddik gamur*, we still haven't accomplished the true mission.

The ultimate purpose of coming down here, with all the trials and tribulations experienced on the way, is to work with the world and refine it, and to make this world a receptacle for *Elokus*. We need to work on ourselves, but we need to help others accomplish this as well.

The Baal Shem Tov taught us that our mission is to light up the world by working with the community around us.

Reb Nechemya Zalman and his peers were certainly big Chassidim, *maskilim*, *lamdanim*, and *ovdim*. But they would not fully realize the goal of why we were placed here on earth.

This can only be fully realized by the likes of Reb Yosef Hillel, the *melamed* of Droye, or Reb Shmuel Chaim, the *rav* of Lutzin.

Reb Yosef Hillel was extremely talented and possessed vast Torah knowledge. Nevertheless, he chose to be a simple *melamed* of young children. He certainly could have earned a better livelihood by teaching older students, but he learned from Chassidim of the Alter Rebbe that the main thing in life is to do good for others.

The values implanted by Reb Yosef Hillel in the hearts of his young students could never be uprooted, or even weakened, by the most fierce winds of influence in the world.

Reb Shmuel Chaim the *rav* was sent to Lutzin by the Rebbe Maharash to help the local Chassidim improve the spiritual aspect of their lives. The level of *ahavas Yisroel* in their town was at an all-time low and they were in dire need of assistance.

With his good *middos* and refined character, Reb Shmuel Chaim was able to affect positive change in the town.

When the Rebbe Rashab finished relating the story to the Frierdiker Rebbe, he added:

“I’ve invested, and will continue to invest, immense spiritual and physical effort into the *talmidei hatmimim* that they should be ‘Shmuel Chaims’ and ‘Yosef Hillels,’ having *mesirus nefesh* to help the community...”

The Friediker Rebbe concludes his letter with a heartfelt plea to all:

“*Temimim!* Rabbonim! *Baalei batim!* *Roshei yeshivos!* *Talmidim* of Tomchei Tmimim the world over. Here are your orders:

“Fulfill the wish of our holy *nasi!* Become Yosef Hillels and Shmuel Chaims, having the greatest *mesiras nefesh* to spread Torah and *yiras Shamayim*, and all matters of Torah-true education!”¹

WHY ARE YOU NEEDED?

The Alter Rebbe taught us that our mission here on earth is not for ourselves, as he famously answered a Chossid who complained about a lack of *parnassa*: “You are only preoccupied with what you need, but why don’t you concern yourself with what is needed of you?”

Obviously, the Alter Rebbe wasn’t trying to slight this individual, *chas v’shalom*. He was merely telling him the truth of the matter: that we were not placed here on earth to serve ourselves, but to serve Hashem!

First and foremost, by thinking not only about oneself, but by helping others as much as possible.

As the Baal Shem Tov explained: A *neshama* comes down to this world for 70-80 years, just to do a favor for another Jew; whether with material or spiritual assistance.

(*Shabbos Parshas Shelach* 5747)

Our Mission

Already in the first *maamar*, on Yud Shevat 5711, the Rebbe used this idea to lay the groundwork of *dor hashvi’i*:

“The fact that we are the seventh is only because we are seven when counting from the first. The ‘first’ was Avraham Avinu. His *avoda* was in a manner of *mesiras nefesh*, but he didn’t specifically seek out *mesiras nefesh*. This is the difference between Avraham Avinu and Rabbi Akiva. The latter waited

his entire life for an opportunity to perform *mesiras nefesh*. Avraham Avinu, on the other hand, knew that his objective was to teach people about Hashem, and to teach them to teach others as well.

“If fulfilling this mission entailed *mesiras nefesh*, he was prepared for that as well...”

“...This is what is expected of us: To know that we are the seventh—*dor hashvi’i*. Our *avoda* should resemble the ‘first’ [Avraham Avinu], who didn’t seek anything for himself; not even *mesiras nefesh*. He came to places where no one knew of G-dliness, no one knew of *Yiddishkeit*; they didn’t even know about Alef-Beis! Arriving there, he put himself completely on the side and taught everyone about Hashem, and that they too should teach others about Hashem...”² ①

1. Igros Kodesh Admur HaRayatz vol. 8, p. 497.

2. Basi Lgani 5711, se’if 3, 8.

MORE SUCCESSFUL?

The Rebbe once related the story of the Rebbe Rashab being asked by a Chossid, “What is a Chossid?” and his famous answer, “A Chossid is a *lamternchik*—a lamplighter.”

A Chossid is someone who goes around looking for lamps to light, not thinking merely about himself and how to broaden his own light.

Why is this the definition of a Chossid? The Rebbe explains:

A person might think to himself: How can I guarantee that I’ll fulfill my own *avoda*? There’s so much for me to do and not enough time to do it.

Especially considering the fact that if I work on myself, I know I’ll be successful. *Chazal* promised that *הבא ליטרה מסייעים אותו*—one who comes to purify himself will be assisted [from on High]. But when working with another individual, who is to say that he’ll follow my lead? After all, each person is given free will and can do as they please.

Nevertheless, this is what a Chossid is: someone who puts his own benefit aside, even when he’s certain he’ll attain it, for the good of another—even if there’s only a chance.

(*Sichas Yud-Gimmel Tammuz* 5722)