



נדפס לזכות החייל בצבאות ה' לוי שי'

נולד ז"ך טבת ה'תשע"ו שנת הקהל

ולזכות אחותו החיילת בצבאות ה' חנה תחי'

שיזכו לגדלם כרצון וכברכת כ"ק אדמו"ר

נדפס ע"י הוריהם הרה"ת ר' מנחם מענדל וחי' מושקא שיחיו גרינברג

וע"י זקניהם הרה"ת ר' יוסף יצחק ואסתר גאלדע שיחיו גרינברג

# Chassidus Reaches the Outside

חזרת  
דא"ח

אאמו"ר אמר: בא מיר איז ברור, אז א חסידישער איד זיצט אין בית המדרש, און לערענט אדער חזר'ט א חסידות ברבים, איז א שמחה בא די זיידעס, און זייער שמחה איז מספיק פאר איהם, קינדער און קינד'ס קינדער רוב טוב בגשמיות וברוחניות. (היום יום יג אדר א')

My father [the Rebbe Rashab] said: I am certain that when a *chassidisher Yid* sits in a *beis midrash* teaching or reciting a *maamar* of Chassidus to others, my forebears [the Rabbeim] are filled with joy; and their joy is adequate to provide that Chossid, and his children and children's children, with an abundance of blessing, materially and spiritually.

From the time of the Baal Shem Tov, it has been our charge to bring Chassidus to the furthest reach possible. As Moshiach himself famously promised the Baal Shem Tov—he will arrive when the wellsprings of Chassidus spread forth to “*chutza*.”

Naturally then, our Rabbeim in each generation demanded that their Chassidim utilize every opportunity to teach and spread Chassidus to other Yidden. Thus, the concept of חזרת דא"ח was born.

In our generation, the Rebbe encouraged Chassidim to go out and speak words of Chassidus, taking account for every detail of this project. In letters, *sichos*, and *yechidus*, the Rebbe explained the importance of each person's participation in *chazzoras dach* and reviewed the reports in great detail. In fact, the Rebbe only began publishing the first entries of Likutei Sichos in order to give the Chassidim material to give over in shuls!

## Become an Onion!

After the Mitteler Rebbe settled in Lubavitch in the year 5573 (תקע"ג), he set up strict rules: each

*yungerman* was allowed to remain in Lubavitch for no more than two (or at times, three) months, after which he was required to travel home. On his trip, he would have to stop for a day or two in cities on his route and recite Chassidus—the *maamorim* that he heard in Lubavitch—for those communities.<sup>1</sup>

There is a famous story, repeated by the Rebbe on numerous occasions, about one of the Chassidim of the Mittlerer Rebbe, regarding the importance of teaching Chassidus publicly at all costs.

There was a certain Chossid of the Mittlerer Rebbe who had a good grasp on the *maamarim* he heard, and was able to repeat words of Chassidus very well, leaving an ample impression on his audiences. Noticing that his good performance brewed a sense of *ga'ava* within him, he approached the Mittlerer Rebbe with a question: should he continue to teach Chassidus even though it engendered this negative trait?

The Mittlerer Rebbe replied: “א ציבעלע זאל פון” א דיר ווערן, אבער חסידות זאלסטו חזרן [Even if] you

should become like an onion, you must still repeat Chassidus!”

Throughout the years, the Rebbe repeated this story often and explained the significance of the example the Mittlerer Rebbe used—specifically “an onion”—to portray the feeling of *yeshus*. But the lesson was always the same: no matter what may become of you, a Chossid must always teach Chassidus to others.<sup>2</sup>

## The Rebbe is Within You

The Frierdiker Rebbe was once asked: where is the best place for Chassidus to be taught; at one’s private home or in shul?

In a lengthy letter, the Frierdiker Rebbe responded that Chassidus must be taught in shul, in the most public manner possible. “We call the study of Torah עסק התורה; [literally translated as] a business. Torah has to be treated like a business,” he explained. “A good businessman acquires a store for himself at a prime location, where the most traffic passes through. He then devises a plan of how to attract the passersby



to see his product; even those that did not intend to buy any goods. In this way, one out of every ten will come in and purchase from him. In a similar vein, Torah learning must be displayed in a public place available for all; i.e. in the *batei midrash* and *shuls*...”

The Frierdiker Rebbe then goes on to demand that every one of *anash* get involved in Chassidus. Those of *anash* that are *rabbonim* in communities must see themselves as *shluchim* of the Rabbeim to teach Chassidus. And all of *anash* must come and hear the words of Chassidus, even those who feel they don't understand it. The *neshamos* of the Rabbeim grace the presence where words of Chassidus are said; as *Chazal* say, כאלו בעל השמועה לפניו—it is as if the one who originated these words of Torah is standing before you. Imagine what a great *zechus* this is for the one teaching Chassidus, and the obligation for every member of *anash* to join and be present at the time!<sup>3</sup>

Many years after this letter was written, the Rebbe explained its contents at a *farbrengen*, highlighting the words used by the Frierdiker Rebbe—מאיר הארת—the *neshama* of the Rebbe whose Chassidus you repeat actually shines **within** you. This is more than just the ordinary presence of

a *tzaddik* brought about by repeating his Torah, of which *Chazal* say that בעל השמועה עומד כנגדו. When repeating words of Chassidus, a spark of the *neshama* of the Rebbe shines within you in a *p'nimius*. This is accessible and applicable to each and every one who *chazzers* Chassidus. No exceptions or limitations were put in place.

Imagine how great of a *zechus* this is! Considering the great lengths to which a Chossid will go just to catch a glimpse of the Rebbe's holy face, we can appreciate all the more so having the Rebbe's *neshama* shine within you.

“I am not here to give *drashos*,” the Rebbe concluded. “Everyone must begin *chazzering* Chassidus for the public!”<sup>4</sup>

## במשך 33 שנה חזרת פעם אחת?

כאשר באים להתוועדות - צריכים להיות מונחים בעניינים העיקריים, ענייני התורה, מאמר חסידות, וכיוצא-בזה. במשך שלושים ושלוש השנים האם חזרת בעל-פה מאמר אחד לכל הפחות?!...

יש לו "זיכרון חלש" - טוען הוא - ולכן אינו יכול לחזור מאמר בעל-פה!

מכיוון שרבותינו נשיאינו תבעו לחזור מאמרים בעל-פה - בוודאי נתנו את הכוחות לכך, שהרי "איני מבקש כו' אלא לפי כוחי", ולכן, בוודאי ביכולתו של כל אחד ואחד לחזור מאמר בעל-פה [ובפרט אלו שזכו לראות את נשיא דורנו ולשמוע תורה מפיו כו'], צריך הוא רק רצות זאת! וכפתגם הידוע: "מאז"ש נא גיע חאטשיש" - אתה יכול אך אינך רוצה!...

(ש"פ וישב כ' כסלו תשד"מ)

## Double Benefit

Our Rabbeim emphasized that teaching Chassidus is beneficial for both the listening crowd as well as the one *chazzering*.

“The reason for *chazzering* Chassidus in shuls is for the benefit it brings, which is actually two-fold,” the Rebbe explained. “(1) For the bochurim; in order to recite Chassidus by heart they will need to learn it really well on their own; and (2) for the *baalei-battim*, who are in the shuls...”<sup>5</sup>

As the Frierdiker Rebbe told Reb Yisroel Jacobson: before *chazzering* a *maamar*, one needs to think it over three, four, five, six or seven times!<sup>6</sup>

The *talmidim* will also develop their knack for public speaking in this manner, the Frierdiker Rebbe writes in a letter.



THE REBBE'S EDITED SICHA PUBLISHED FOR PARSHAS VAYISHLACH AND YUD-TES KISLEV 5723 FOR PEOPLE TO CHAZZER IN SHULS. THESE BOOKLETS WERE EVENTUALLY PUBLISHED AS LIKKUTEI SICHOV.

The Rebbe explains that getting the *bochurim* acquainted and comfortable with speaking words of Chassidus will prepare them for their main job. The job of *Temimim* is to be גרות להאיר—illuminating lights, teaching Chassidus and *yiras Shamayim* to those who are not yet of *anash*.<sup>7</sup>

## The Neshama Hears

In Hayom Yom 24 Adar I, the Rebbe records a story:

To Reb Hillel Paritcher's question whether to review Chassidus even in towns where the people have no conception of Chassidus, the Mittlerer Rebbe responded: "The *neshama* hears words of Chassidus."

In the original letter from the Frierdiker Rebbe where this story is quoted, he concludes:

"More than 120 years have passed since then, and in the meantime tens of thousands of Jewish people have enjoyed the bright light as taught by those *chazzering* Chassidus, strengthening themselves in *yiras Shamayim* and meticulous keeping of the mitzvos..."<sup>8</sup>

## Hear and Understand

Even so, the Rebbe was always insistent that one choose *maamarim* that the crowd will be able to understand and appreciate, without resorting to the fact that "the *neshama* hears..."

When asked which *maamarim* to review in public in order to be easily understood by the crowd, the Rebbe responded in a letter:

בענין מאמרי דא"ח לחזור שיבינו השומעים גם בשכל אנושי - בכלל, נבחרו כבר מאמרים כאלו ונכתבו, ג"כ מטעם זה, באידיש. ונדפסו ב"ס' המאמרים אידיש"

With regards to which *maamarim* should be reviewed [in public] so that the crowd of listeners will understand, also with their humanly minds, these *maamarim* were already selected and written in Yiddish for this reason. They are printed in "Sefer Hamaamarim-Yiddish."<sup>9</sup>

At times, the Rebbe also suggested that the speaker should spice up his words and make it more interesting for the listeners:

"I was very pleased by your proposal to send out the *talmidim* to the *batei midrash* in your area and teach Chassidus or review part of a *maamar* [for the crowd there]. It would be appropriate to do so in a manner that the listeners can understand, and

more so, let them whet the interest of the listeners by beginning with a story or the like (taken from the *sichos*)..."<sup>10</sup>

In another letter the Rebbe responds to the question if it is proper to give over Chassidus in a manner that is similar to a speech (בדרך שיחה והרצאה). The Rebbe says that it is not only allowed; it is actually necessary!<sup>11</sup>

## TELL THEM YOU'RE FROM LUBAVITCH

In days gone-by, when *bochurim* went out to visit the *shuls* and were asked "Where are you from?" they would respond, "From Dokshitz," or something like that. They were afraid to say they came from Lubavitch because they thought they'd be thrown out.

Today, we don't need to be intimidated. We can openly say: "We had and we have a great Rebbe, and we come here on his *shlichus*!"

...Tell them the truth that you come on the Rebbe's *shlichus*. Speak with *breitkeit* (boldly) and don't be intimidated. True, you should not be impolite. Speak respectfully; but boldly and without any reservations.

(*Shabbos parshas Nitzavim-Vayelech* 5710)

## Trailway of Likutei Sichos

In 5712, the Rebbe started the initiative of making sure that all the *bochurim* in yeshiva would go visit *shuls* to *chazzer* Chassidus.

In a *yechidus* with the members of *Vaad Hamisadder Chazzorach*, the Rebbe asked that they give over to all the *bochurim* that they must go out and *chazzer* Chassidus.

"On the list of *bochurim* given to me who participate every week there are only twenty names, while there are more than seventy-five *bochurim* in yeshiva!" the Rebbe said.

The Rebbe said that they should give over in his name that no excuses will be accepted. If there are not enough *shuls* for everyone to go around, let them *chazzer* Chassidus here in 770 or in the yeshiva building.

The Rebbe concluded that, "If you will really want to, you will succeed in seeing this matter through!"<sup>12</sup>

There were times at *farbrengens* in the early years when the Rebbe would point to a certain concept discussed in the *sichos* and instruct the *bochurim* that



THE REBBE'S HANDWRITTEN RESPONSE "נתן [קבל] ות"ח" ON TWO LISTS OF BOCHURIM WHO CHAZZERED CHASSIDUS IN VARIOUS SHULS IN THE BROOKLYN AREA. ON TOP OF "PARSHAS SHEMINI" THE REBBE ADDED [תזריע ומצורע] - IN HIS HOLY HANDWRITING.

this should be the material they should give over in the shuls.<sup>13</sup>

Eventually, two of the members of *Vaad Hamisadder Chazzoras Dach*, Rabbi Nachman Sudak and Rabbi Leibel Raskin, wrote to the Rebbe with a request: In order that the *bochurim* will have what to speak when going out to the shuls, they request that the Rebbe be *magiah a sicha* for each week's *parsha*, from farbrengens of previous years.

To everyone's delight, the Rebbe agreed! Shortly thereafter, the Rebbe's *sichos* were published on a weekly basis, making what we know today to be the first volumes of *Likutei Sichos*. On the cover of each pamphlet, the description read: *תוכן ענינים ברא"ח לחזור*—*בבתי כנסיות*—Points of Chassidus to repeat in the shuls.

The Rebbe's wish for *bochurim* to *chazzer* Chassidus was expressed explicitly so many times. His appreciation for those who did so is evident no less. The whole project of *Lekutei Sichos* began thanks to the *bochurim* who taught Chassidus in shuls.

While in a *yechidus* with the members of the *hanhala* of Tomchei Temimim on Hei Teves, 5725, the *mashpia* Reb Shmuel Levitin told the Rebbe that "the *bochurim* are doing *hafatza*."

The Rebbe responded:

"You expect me to be satisfied with that? From the year 5715, the doors are open for Moshiach's arrival. Moshiach told the Baal Shem Tov he will come when the *maayanos* are out in the *chutza*, but there's no one to deal with this!"

Reb Shmuel told the Rebbe that there are hundreds of *yungeleit* at the Rebbe's farbrengens (presumably in an attempt to suggest that the *maayanos* are indeed getting out). The Rebbe responded:

"If those hundreds would go out afterwards and teach Chassidus in the shuls, then Moshiach would come. Every *shul* allows it—there are no more *menagdim*. Even in the yeshivos they allow it! We need only to get out there and spread Chassidus to the furthest *chutza!* Then Moshiach will come and it will all be good..." **1**

### FURTHER READING:

See *Yalkut Chazzoras Dach* in the sefer *A Chassidische Bar Mitzvah* by Rabbi Zalman Gopin p. 220 and further.

1. Hatomim vol. 1 p. 36
2. Toras Menachem vol. 13 p. 313; vol. 12 p. 143; et al.
3. Igros Kodesh Admur HaRaYaTZ vol. 1 p. 514
4. Shabbos Bereishis 5724; Toras Menachem vol. 38 p. 153
5. 24 Teves 5712; Toras Menachem vol. 4 p. 253
6. Zikaron L'Bnei Yisroel p. 101
7. Igros Kodesh vol. 4 p. 158
8. Igros Kodesh Admur HaRaYaTZ vol. 3 p. 330
9. Igros Kodesh vol. 3 p. 104
10. Ibid. fn. 7
11. Ibid. vol. 18 p. 342
12. Toras Menachem vol. 4 p. 237; some details from the yoman of Elya Gross
13. See for example: Chai Elul 5711; Shabbos parshas Chukas-Balak 5712