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## Permission

The Mittlerer Rebbe put in place strict guidelines when a *yungerman* was allowed to come to the Rebbe and for how long he was allowed to stay.

One of the basic conditions and expectations with which a Chossid received permission to visit the Rebbe was that he would stop in towns on his way home and repeat Chassidus to those communities.

(*Hatomim vol. 1 p. 36*)

# eight facts SAYING CHASSIDUS

## Say The Truth

Where are you from?

In years gone by, when Russia was still the seat of the Chabad movement, *bochurim* were afraid to answer that question honestly. Saying you were from Lubavitch can make some have reservations.

“Nowadays,” says the Rebbe, “when *bochurim* go to the shuls to say over Chassidus they should say with confidence and conviction that they are from Lubavitch. Tell them the truth, that you have come on the Rebbe’s shlichus. Tell them we had and have a Rebbe. Talk strongly but not impolitely...”

(*Shabbos Parshas Nitzavim-Vayelech 5710*)



## Just Chazzer

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

On one occasion, the Rebbe received a list of *bochurim* who had participated and there were only 20 names on the list. The Rebbe expressed his surprise that out of 75 *bochurim*, only twenty had participated.

The Rebbe suggested that if there were not enough shuls for everyone to go to, they should gather in the yeshiva or in 770 and *chazzer* Chassidus among themselves, preferably with a *minyan*. This way every *bochur* can say over Chassidus throughout Shabbos.

(*Toras Menachem vol. 4, p. 237; Yoman of Elya Gross*)



## It's not about you!

“Wow, I am good at this!” These were the thoughts of a talented Chossid of the Mittlerer Rebbe who was exceptionally gifted at remembering and giving over the *maamarim* he had heard. He was honestly afraid that because of this special ability, he would develop and nurture his ego. With this concern in mind he wanted to stop sharing the Chassidus he knew. He relayed this fear to the Mittlerer Rebbe who replied, “[Even if] you should become like an onion, you must still repeat Chassidus!”

When repeating the story throughout the years, the Rebbe offered several explanations why specifically an onion is used to portray the inflated ego. But the lesson was always the same: No matter what may become of you, a Chossid must always teach Chassidus to others.

(*See Toras Menachem vol. 13, p. 313; vol. 12, p. 143; et al.*)



## Great Practice

Who benefits from the *chazzering* of Chassidus?

Both the listeners and the one *chazzering*.

How do the ones who are saying the *maamar* benefit?

1- In order to *chazzer* Chassidus one must review it many times and know it very well.

2- It teaches the *bochur* how to speak in public, to feel comfortable with speaking, and to choose words that are appropriate for the audience.

(24 Teves 5712;  
*Toras Menachem* vol. 4 p. 253)



## Smart choices

On another occasion the Rebbe detailed what type of *maamarim* should be *chazzered*. The

Rebbe stressed that complicated *maamarim* should not be chosen as this would be difficult for the listeners. Additionally, the Rebbe urged that the *mashpi'im* should be consulted about which *maamarim* to choose and the way they should be said.

The Rebbe concluded, "As long as there is a will, you will carry out the task and be successful!"

(*Toras Menachem* vol. 4, p. 238)

## Pamphlets

When the Rebbe began talking about *chazzering* Chassidus in shuls, a *vaad* was formed to serve this purpose and was called Vaad Hamesader Chazaras Dach.



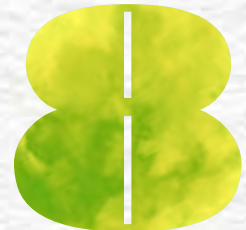
Two of the members, Rabbi Nachman Sudak and Rabbi Leibel Raskin (who were *bochurim* at the time), had a bold idea. They asked the Rebbe to review *sichos* from previous years so the *bochurim* would have what to relay in the shuls. To their great delight, the Rebbe agreed. These weekly pamphlets were the forerunners of the first volumes of *Lekutei Sichos*. This is very telling; the entire project of *Lekutei Sichos* was started because of the *bochurim* who were *chazzering* Chassidus on Shabbos.

Even before this, the Rebbe would often times point to certain concepts and ideas discussed at *farbrengens* and say that this was something that should be repeated in the shuls by the *bochurim*.

(See for example: *Chai Elul* 5711;  
*Shabbos Parshas Chukas-Balak* 5712)

## Help Him Come

While in a *yechidus* with the members of the *hanhala* of Tomchei Temimim on 5 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. He told the Baal Shem Tov that he will come when the *maayanos* are spread forth, but there is no one to deal with this!"

Reb Shmuel told the Rebbe that there were hundreds of *yungeleit* at the *farbrengens*, seemingly in an attempt to suggest that the *maayanos* were indeed getting out.

The Rebbe replied, "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 go out and spread Chassidus to the furthest *chutza!* Then Moshiach will come and it will all be good..."

(*Yoman Rabbi M.M. Wolf*, 5725)

לזכות  
החתן הרה"ת ר' מנחם מענדל  
והכלה המהוללה מרת ח' מושקא שיחיו  
טראן  
לרגל חתונתם כ"ב סיון ה'תשע"ח  
נדפס ע"י הוריהם  
הרה"ת ר' משה יוסף  
וזוגתו מרת רבקה ומשפחתם שיחיו  
טראן  
סינסנאטי, אהיו  
הרה"ת ר' יוסף יעקב  
וזוגתו מרת מלכה בינה ומשפחתם שיחיו  
מאראס  
ס. אנטוניו, טקסס

