

דעם רבי'נס קינדער

In honor of Yud Aleph Nissan, a day when each and every Chossid contemplates his responsibility as a Chossid and tries to strengthen his connection to the Rebbe, we bring the following words, which were spoken at a Farbrengen by Yud Shevat **Kinus Hatmimim Ha'olami** this past year in Crown Heights, demonstrating the special bond between the Rebbe and the Bochorim.

From the beginning of his *Nesius* it was clear that the Rebbe reserved special attention for the Bochorim.

Reb Dovid Raskin A"H, the long-time *Menahel* of Tomchei Tmimim, used to say that while the Rebbe would daven at the *Amud* during the first year after the Frierdiker Rebbe's *Histalkus*, he would often watch the Bochorim davening *B'arichus* and shep *Nachas* from them.¹

But perhaps the best place to start would be with a story told by "Zhlobiner Rov", Reb Yerachmiel Biyominson (formerly a Rov in Zhlobin, and later a

Rosh Yeshivah in Tomchei Tmimim in Montreal):

Immediately after the *Histalkus* of the Frierdiker Rebbe, Chassidim tried persuading the Rebbe to accept the *Nesius*.

In the summer time of 5710, Reb Yerachmiel approached the Rebbe and said, "Regarding us – the older ones – fine; we are older, we'll figure out how to get by on our own. But what about the younger ones? How will they survive without a Rebbe?"

The Rebbe answered: פון די יונגע האב זיך קיין-מאל נישט אפגעזאגט; זיי האלט איך און זיי וועל איך האלטן! ("The younger ones I have

never refused, I have always tended to them as my own and I will continue to do so!")²

Even before the Rebbe was willing to accept the *Nesius* of the whole Lubavitch, it was the Bochorim that the Rebbe wanted to take care of.

Indeed, as one will read in the *Sefer* "Yemei Berieshis" (which gives a description of those first months after the Frierdiker Rebbe's *Histalkus*), the Bochorim were the first ones to have *Yechidus*, and the Rebbe gave them his *Brochos* and guidance in a personal manner.³



BIRKAS HABONIM – ONLY FOR FAMILY!

The Frierdiker Rebbe (and the Rebbe as well) had the custom to give a special *Brocha* to *Anash* after *Mincha* on Erev Yom Kippur.

Once, in the year 5705, a group of *Anash* who had for whatever reason missed the *Brocha* after *Mincha*, came to the Frierdiker Rebbe before *Kol Nidrei* and asked if he could bless them then.

The Frierdiker Rebbe refused, explaining that he had heard from his father, the Rebbe Rashab, that the time right before *Kol Nidrei* is not appropriate for the general public (“*Mas’im Lo’rabim*”), but rather for family members and very close individuals (“*B’nei Bayis and Eigene*”).⁴

So, what is more telling than the fact that throughout the years, without exception, before *Kol Nidre*, the Rebbe blessed specifically and *only* the *Bochurim* with *Birkas Habonim* – as though we were his own children.

And as the Rebbe said at the first *Birkas Habonim* in 5712, that the reason why he’s giving this *Brocha* is because “אירע—us, the *Bochurim*, **WE** are the Rebbe’s children.”⁵

BEHIND THE SCENES

But that was all what was seen in public. Much less is known about the Rebbe’s care for the *Bochurim* “behind the scenes.”

The following story – one of many stories heard first-hand from HoRav Yisroel Friedman, the Rosh Yeshivah of Oholei Torah – illustrates the Rebbe’s love for his *Bochurim*, even beyond the public eye.

When Reb Yisroel Friedman was an older *Bochur* in 5723, he was Rosh Yeshivah teaching in Tomchei Tmimim in Newark (which later relocated and is today in Morristown).

The custom in those years was that each *Bochur* was able to go into *Yechidus* with the Rebbe once a year for his birthday, give the Rebbe a note (“*Tzet’l*”) asking for the Rebbe’s *Brocha* in the coming year, and at times ask a quick question.



BOCHURIM SIT ALONG WITH REB YOEL KAHAN AND CONDUCT “CHAZORA” – REVIEWING THE REBBE’S FARBRENGEN.
CREDITS: LUBAVITCH ARCHIVES

These *Yechidus* would generally last one minute, sometimes two, but that's all.

That year, Reb Yisroel came into *Yechidus* for his birthday and just as he turned to leave, the Rebbe held out a paper from his desk. The paper was one of the many reports that Reb Yisroel had written to the Rebbe about the class he was teaching in Newark, and the Rebbe mentioned the name of a particular Bochur who, according to the report, was struggling in his learning.

Still holding the paper in hand, the Rebbe began talking about this one Bochur, suggesting how he could be helped to regain an enthusiasm for learning by pairing him with good *Chavrusos* etc.

The Rebbe continued for twenty minutes!

A few times during their conversation, the Rebbe's secretary, Rabbi Chadokov, opened the door to hint that it was time to conclude the *Yechidus* – it was unheard of that a Bochur should be in *Yechidus* so long. But with each interruption, the Rebbe motioned to Reb Yisroel not to worry about the time and resumed talking about this one Bochur!

THE REBBE'S "CHAYA-YECHIDA"

In truth, the Rebbe made no secret of the special treatment. A few months after the *Histalkus* in 5710, the Rebbe held a *Farbrengen* exclusively for Bochurim.⁶ At the *Farbrengen* the Rebbe said that a Rebbe gives *Hashpo'ah* to everyone in his generation, but to *Bochurim*, the Rebbe reserves a special *Hashpo'ah* – from his *Chaya-Yechidah*, the highest levels of his *Neshomah*.⁷

And thus, the Rebbe concluded, the Bochurim are responsible to pay back the Rebbe with their own *Chaya-Yechidah*, with their innermost *Kochos*.⁸

And in the same way that the Bochurim experienced this dedication from the Rebbe, כמים הפנים לפנים, the Bochurim gave themselves over to the Rebbe totally!

It's no secret that this is the way it was all through the years. Of all the biggest



Chassidim, the ones who were always "there for the Rebbe," the ones whose entire life revolved around the Rebbe – learning the Rebbe's Torah, doing what the Rebbe wants, and living the lives of true Chassidim – were the Bochurim.

It's a fact.

A Bochur has nothing else in his life aside for, **first and foremost**, being totally given over to the Rebbe – everything else comes as a given. He is a Chossid of the Rebbe; therefore, he *obviously* learns *Nigleh* and Chassidus as he should, he *obviously* davens properly, and he is *obviously* involved in *Hafotzas Hama'ayonos* in the proper time etc. Because he is a dedicated Chossid of the Rebbe, everything he does is exactly in the way the Rebbe would want – and with the hope of giving the Rebbe *Nachas*.

TODAY AS WELL – ס'ניטא קיין פארפאלן

Needless to say, today as well, as *Bochurim*, we live our lives given over to the Rebbe just as Bochurim always did.

As the Rebbe says in the *Farbrengen* of Pesach Sheini, 5710:⁹

There are those who never saw the Rebbe and therefore they might think that for them it is all over, *Chas Ve'Sholom*, ("Farfalen"); they have no chance to be a real Chossid. The truth is, however, that it is never too late ("*S'nita kein far-*

falen!") – even those who never saw the Rebbe can have a real connection. In that same *Farbrengen*, the Rebbe specifies that one can do so by looking at a picture (might we add: "nowadays, by watching the Rebbe on video, which is even more genuine"), and in general, by learning the Rebbe's Torah and going to the Ohel with the right intentions – "*Az duh iz er*,"¹⁰ it is here where we can truly connect and maintain a real *Hiskashrus* with the Rebbe.

ZAROI BACHAYIM – HU BACHAYIM!

This way we can assure that *Zaroi BaChayim*, the Rebbe's children are alive, proving louder than ever that *Hu BaChayim* – the Rebbe is very much alive. And with all of our efforts, we will be *Zoche* to be with the Rebbe in a physical sense as well, and the Rebbe will lead us out of *Galus*, may it be **Teikef Umiyad Mam-mosh!** ■

1. Yemei Bereishis p. 103.

2. Ibid p. 228

3. Ibid p. 149

4. Sefer Hasichos 5705 p. 20

5. Toras Menachem Vol. 4 p. 19

6. Yemei Bereishis p. 141

7. See the lengthy explanation in the full transcript of the *Sicha* where the Rebbe maintains that in truth, all of the Jewish people receive *Hashpo'ah* from the Rebbe's *Chaya-Yechida* – only that with regard to Bochurim, it remains intact even after they receive the *Hashpo'ah* עי"ש.

8. Toras Menachem Vol. 1 p. 40

9. Ibid p. 50

10. Ibid p. 108