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מוקדש לזכות  
חברי המערכת של גליון "א חסידישער דערהער"  
עבור התמסרותם התמידית להצלחת הגליון,  
ומפיהם רוח-חיים חסידותי בקרב אנ"ש והתמימים  
נדפס ע"י א' ממשפחות השלוחים ש'  
קוראים נאמנים של הגליון

# Every Yid Lifted

*As we approach Gimmel Tammuz, we present the following fascinating words of the Rebbe, explaining how the nossi hador uplifts each and every Yid in his generation to the highest of heights. Based on sichas 3 Sivan, 5748.*

The [Frierdiker] Rebbe instructed that the Sefer Hayom Yom be printed and widely publicized during his lifetime. Over time, the effect of the anecdotes and instructions recorded in this Sefer has been evident.

The following anecdote is recorded in Hayom Yom (1 Sivan): זרוק חוטרא "Throw a stick into the air; it will fall back on *ikrei*, its root-side." Our fathers, the holy Rebbes, bequeathed a boundless heritage to the first chassidim, that their sons' children and their daughters' children throughout the generations, in whatever country and environment they may be, will have that "root" - which is the attraction of their "inwardness of heart" to the rock from which they were hewn. At times this element is covered and concealed in a number of garbs. This, then, is the *avoda* of whoever desires life - to remove these coverings, to establish for himself periods for the study of

Chassidus, and to conduct himself in the manner of the Chassidic community.

Initially, the above held true specifically in regard to Chassidim. However, following tremendous *hafatzas hamayanos* that came to pass since the time of its recording, this anecdote has come to be relevant to each and every Jew.

Similarly, although being a kohen is essentially a privilege reserved for a select few, nevertheless from Rosh Chodesh Sivan and the period leading up to *Matan Torah* all Jews are considered "a kingdom of priests." As the Rambam writes, "Any one of the inhabitants of the world whose spirit generously motivates him to stand before Hashem to serve him...is sanctified as holy of holies."

In a broader sense: Initially the study of *pnimiyus Hatorah* was a practice reserved for the select few. As the *Gemara* states: "It [*pnimiyus Hatorah*] is to be taught only to individuals, and only in general

terms." The Arizal writes, "In previous generations *pnimiyus Hatorah* was concealed from the *talmidei chachamim* and was available only to a select few."

However, the Arizal continues, "In later generations it is permissible and imperative to reveal *pnimiyus Hatorah*." *Toras Chabad*—specifically in the post Yud-Tes Kislev era, in which the *avodah* of "yafutzu maynosecha chutsa" began—further revealed *pnimiyus Hatorah*, bringing it into the *chochma*, *bina* and *da'as* faculties of the mind. This phenomenon of *hafatzas hamayanos* was further developed by each of the Chabad Rebbe's.

Great advancements in *hafatzas hamayanos* have taken place both during and after the lifetime of the [Frierdiker] Rebbe. A *nosi* does not forsake his flock. Quite the contrary; after the *histalkus* of the [Frierdiker] Rebbe these developments continued with even greater force. The meaning of the word

“*histalkus*,” used to refer to the passing of a *tzaddik*, is “revelation of G-dly light.” For example, the word appears in the phrase “*Istalek yekara dekudsha brich hu bekulhu almin*—the presence of Hashem is revealed in all worlds,” referring to a light that is equally revealed *bekulhu almin*—in all worlds.

This explanation of the word “*histalkus*” is reflected in the significance of a *yom hilula*. On a *yom hilula* “all the actions, teachings and divine service conducted by the *baal hahilula* over the course of his entire life is revealed and shines upon the earth, bringing about salvation.”

A *yom hilula* brings about salvation in all areas. This is evident in the word “*yeshuos*—salvations,” in the plural sense. This is even more the case regarding *hafatzas hamayanos*, a cause to which the [Frierdiker] Rebbe was completely devoted and he stressed it to be the most important matter of our times.

The spreading of *Chassidus* to men, women, and children everywhere is being executed with the Rebbe’s strength. *Hafatzas hamayanos* is especially relevant during the *Hakhel* year. This has been the case each *Hakhel* year of the past

forty-five years, and it continues to grow stronger each *Shemmitah*, and indeed, it grows stronger each year.

In the context of the above Hayom Yom: Since the time of its recording in 5703, forty-five years have passed, during which much has been done in the area of *hafatzas hamayanos* to even the furthest “*chutza*.”

In light of these developments in the area of *hafatzas hamayanos*, it follows that the above saying of the [Frierdiker] Rebbe recorded in Hayom Yom—“throw a stick into the air and it will return to its roots”—is relevant to every Jew, as every Jew is now connected with *Chassidus*.

Every Yid must know that the Rebbe has lifted him above the ground and has thrust him into the air.

“אור”—the Hebrew word for air, is composed of the letter *Alef*, the first letter of the word “*ohr*”—light, and the letter *yud*. The word *avir* then refers to *Kesser*, the source of light emanating from *Yud*—Hashem. In terms of the Jewish soul, the concept of *avir* translates to mean the revelation of the *Yud*, the *nekudas hayahadus*.

This revelation results in the Yid returning to his roots. The exact words of

the [Frierdiker] Rebbe are “*aikrei kai*”—he will stand on his roots; symbolizing that upon returning to his roots the Jew will return in a manner of “*kai*”—standing, i.e. a strong manner.

Although the Rebbe ultimately thrusts the Chassid into the air, it is still necessary for the Chassid to do his part, if only to raise a small finger. As the Rebbe further states, “At times this source of life may be concealed by many layers. The challenge of he who seeks life is to peel away these layers.” The concept of the Jew having to invest his own strength to uncover the good within him is also recorded in a Torah of the Ba’al Shem Tov on the *passuk* “And you [the Jewish people] shall be a desired land,” that each Jew is considered desired land containing great treasures. It is up to the Yid to dig up the dirt and uncover the treasure buried beneath.

During these days, we stand ready to imminently greet Moshiach. At the time of his arrival the true value of each Jew, the “*ikarei*,” will be revealed. As the *passuk* states, “ולא יכנף עוד מוריק והיו עיניך” “ואתם תהיו לי ממלכת and רואות את מוריק” “כהנים וגוי קדוש...” **D**



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