



# YOM HULEDES

## A Personal Day

*Have you ever counted how many breaths you take each day?*

*Now imagine that after each breath you stopped whatever you were in middle of and thanked Hashem for it.*

*In this sicha the Rebbe quotes a Midrash that says to do just that.*

*You don't do that? Well neither does anyone else because it is not the accepted minhag of Yidden. See how the Rebbe explains this with a Gemora about not saying Hallel every day. The Rebbe then ties this in with the special qualities of a birthday.*

*This article is based on the opening sicha of the Yud-Aleph Nissan farbrengen in 5722, and we present it here in honor of 25 Adar, the Rebbetzin's birthday - and the day the Rebbe launched "mitvza yom huledes."*

“For every single breath that a person takes he should praise Hashem,” instructs the Midrash, and then provides us with a reason; “Because it says in a *possuk* 'כל הנשמה תהלל י-ה הללוי-ה' - everything with a soul will praise Hashem.’ Instead of reading it *neshama*, soul, read it as *neshima*, breath.” Meaning, that for every breath one should praise Hashem.

Now despite this explicit directive, we look around at the world, even the world of Torah, and we can see that this is not the accepted practice. There is a good reason for this, as the Gemara tells us that saying Hallel every day is actually compared to blaspheming.

This is because if we were to praise Hashem for every miracle, then we should be thanking Him every moment of the day for creating the world. The *possuk* says, “He renews in His goodness every day the works of creation.” Chassidus takes this a step further and explains that the renewal of all creation actually occurs at every moment, and if Hashem would stop for even a moment, the world would revert back to nothingness, just as it was before creation. Despite the greatness of this constant miracle, it is not new; we have become accustomed to it and call it ‘nature.’ Therefore we do not offer constant words of thanks for this.

During the six days of creation, when the novelty of creation was clear to all, then it would arouse a recital of Hallel. Hashem has directed us in His Torah that we only offer this type of praise



PHOTO: JEM/THE LIVING ARCHIVE / 10489

לע"נ הרה"ת ר' יהושע בנימין בן הרה"ת ר' שלום דובער גארדאן ע"ה  
 שליח כ"ק אדמו"ר למעלה מארבעים שנה ב"וואלי", קליפורניה  
 נלב"ע כ"ט שבט ה'תשע"ו  
 נדפס ע"י הרה"ת ר' משה וזוגתו מרת קריינדי קליין

“Once a year, however, this idea does come as a novelty and that is on one’s birthday.”

when it is a clear novelty and needs no explanations.

This also explains why we don’t say Hallel on Purim, despite the magnitude of the salvation, because it was hidden within the rules of nature.

It is now clear why we don’t say praise to Hashem for every breath of air that we take, although the idea makes sense and is always happening in our minds, nevertheless it doesn’t happen in a revealed way.

Once a year, however, this idea does come as a novelty and that is on one’s birthday.

There is a Gemara Yerushalmi that tells us that on a person’s birthday, his *mazel* is strong and it expresses itself and can be seen even in the physical world. This then is a clear proof that it is a special day, greater than the rest of the year.

We can also understand why the greatness of a birthday was only

revealed recently by the Frieddiker Rebbe.

A birthday has two main factors. One is that it is a time of introspection, a time for each individual to sit alone and think about the year that passed and how he can correct his past misdeeds. The second is the idea that a person’s *mazel* is shining strong in a way that it requires a praising of Hashem.

However, because the primary focus of a birthday is *teshuva* and repairing the past, therefore this concept has always been known, as opposed to the other one which has only recently been revealed.

We see this very clearly from the thirteenth birthday. It says regarding that day, “Today I was born.” This is because on that day the *nefesh* of *kedusha* enters a person and it is a cause for tremendous joy, as great as the day of one’s *chuppa*. It is even

equated to *matan Torah*, because at that point you become obligated to fulfill the Torah and mitzvos.

With this greatness in mind, we still see that a bar mitzvah *bochur* is required to say *tachanun* on that day. In a similar vein, it is known that the Rebbeim didn’t omit *tachanun* on any *yom hilula*. As the Tzemach Tzedek says, “Being that a *yom hilula* is an auspicious time, there is no better time to say *tachanun* and accomplish what it can.”

The same thing applies to every birthday. Even though it is a day on which one’s *mazel* is shining strong, this is not the main focus, rather it is a time to fix the things that need correction; and for this task we should use out the strength of our *mazel* on this day. **T**

1. See “Personal and Public - Mivtza Yom Huledes”, A Chassidisher Derher issue 17 - Adar II 5774.