

Hayom Yom: 14 Kislev

מְבָרְכִין בְּרֶכֶת הַמְזוֹן בְּכֹס שֶׁל בְּרָכָה, אֲף שֶׁאֵין עֲשֶׂרָה. הַכֹּס עַל כַּף הַיָּד וְהָאֲצְבָעוֹת זְקוּפוֹת. אוֹחֵז הַכֹּס מֵאֲמִירַת "רְבוֹתֵי מִיר וּוְעֵלֶן בְּעֶנְטֶשֶׁן" עַד אַחֲרֵי סִיּוּם בְּרָכָה שְׁלִישִׁית, שָׂאז מַעֲמִידוֹ עַל הַשֻּׁלְחָן.

The Grace after Meals is recited over a cup of wine¹ even if a quorum of ten is not present. The cup is placed on the palm of the hand with the fingers upraised. The cup is held from the recitation of the phrase Rabosai, mir veln bentshen until the end of the third blessing.² At that point, it is placed on the table.

בְּאַחַת מְשִׁיחוֹתָיו בְּאֵר אֲמוּ"ר וְתוֹכֵן דְּבָרָיו: יֵשׁ צְדִיק יִשְׂרָאֵל תָּמִים חָסִיד. צְדִיק עַל שֵׁם קִיּוּם מִצּוֹת עֲשֵׂה – מִמְּשִׁיךְ גְּלוּיִים דְּסֹדֵר הַהִשְׁתַּלְשְׁלוֹת. יִשְׂרָאֵל עַל שֵׁם קִיּוּם לֹא תַעֲשֶׂה – גְּלוּיִים לְמַעַלָּה מִסֹּדֵר הַהִשְׁתַּלְשְׁלוֹת. תָּמִים – עֲרַנְסִטְקִיִּיט – גְּלוּיִים דְּטַעַם עֲצוּ וּפְרִיּוֹ שׁוּיִם, הַתְּחַבְּרוֹת סוּבֵב כָּל עֲלָמִין וּמְמַלָּא כָּל עֲלָמִין. לְמַעַלָּה מְכוּלָם חָסִיד, וְיֵשׁ בְּזֶה ג' מְדַרְגּוֹת: (א) שֶׁעֲנִינֵי הָעוֹלָם אֵינָם מְטַרִידִים וּמְבַלְבְּלִים אוֹתוֹ. כָּל אֶחָד וְאֶחָד יְכוּל לְהַגִּיעַ לָזֶה וְכָל אֶחָד וְאֶחָד מְחַוֵּב לְהַגִּיעַ לָזֶה. (ב) שֶׁכָּל עֲנִינֵי הֵם אֶלְקוֹת. וְאֲף שֶׁלֹּא רְחוּקָה הִיא מִמָּךְ גו', מְכַל מְקוֹם אֵין זֶה שִׁיךְ לְכָל אֶחָד וְאֶחָד. (ג) מֵה שֶׁכְּתוּב בְּתַקוּנֵי זֶהר: אֵיזְהוּ חָסִיד הַמִּתְחַסֵּד עִם קוֹנוֹ עִם קֵן דִּילֵיהּ, וּפְרַשׁ בְּסִפְרֵי שֶׁל בִּינוּנִים שֶׁזֶהוּ לְיַחְדָּא קוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתֵיהּ בְּתַתְּוֹנִים וְלֹא לְרוֹת נַפְשׁוֹ הַצְּמָאָה בְּלִבְד.

In one of his talks, my revered father, the Rebbe [Rashab], explained [the following concept]. To sum up his words:

There are [four levels]: tzaddik (a righteous man), yashar (an upright man), tamim (an earnest person), and chassid. The title tzaddik denotes one's observance of the positive commandments, for he draws down spiritual revelations [measured out] according to the limits of the spiritual cosmos.³ The title yashar points to one's observance of the prohibitive commandments, which evokes revelations that transcend the limits of the spiritual cosmos. The title tamim reflects earnestness, which draws down the revelations that are alluded to by the metaphor,⁴ "The taste of the tree and the fruit were identical." His conduct unites G-d's transcendent light (sovev kol almin) with His immanent light (memaleh kol almin).

Above them all is the title chassid, whose rung comprises three levels:

- (a) One who is neither troubled nor disturbed by worldly matters. This is a level that everyone can reach, and is obligated to reach.
 - (b) One whose concerns are solely about G-dliness. Although "this is not distant from you,"⁵ it is not relevant to everyone.
 - (c) The level described in Tikkunei Zohar:⁶ "Who is a chassid? One who is benevolent (mis'chased) towards his Creator (Kono) – that is, towards his nest (ken dilei)."⁷ As explained in Tanya, this refers to a person whose Divine service is motivated by his desire to unite the Holy One with His Shechinah, thereby illuminating even the lower realms, and not motivated merely by a desire to satisfy his thirsting soul.⁸
-