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To the Editors of
"Di Yiddishe Heim"

By the Grace of G-d
8th Chanukah Light
5725. Brooklyn, N.Y.

Blessing and Greeting:

On the occasion of the 5th anniversary of the appearance of "Di Yiddishe Heim," I extend my greetings and blessing to the worthy Editors and contributors, as well as esteemed readers, of this meritorious periodical.

In the course of the few years that have elapsed since "Di Yiddishe Heim" made its first appearance, it has justified, both by its contents and in all other respects, its name as a genuine Torah-true periodical for the Jewish home; a periodical which strives not only to be in harmony with the spirit of the Jewish home - as a Jewish home should be, but also to fortify and enrich this spirit, the spirit of purity and sanctity, and to illuminate the Jewish home with the light of the Torah and Mitzvoth in a growing measure.

And let no one delude oneself that it is difficult to conduct a truly Jewish home. On the contrary; it is, in truth, difficult for a Jew - because of his whole essence as a Jew - to conduct himself otherwise, inasmuch as everything that is alien to the spirit of the Torah and Mitzvoth is inconsistent with his inner nature and inner being. The Old Rebbe, author of the Tanya and Shulchan Aruch, expressed it this way: "A Jew is neither able, nor willing, to separate himself from G-dliness."

This fundamental concept is clearly enunciated in the Rambam (Sefer Noshim, Hal. 2, end of ch. 2) in connection with the Halochah which declares that when a Jew is coerced into performing a Mitzvah, he performs it of his own will. Superficially there appears to be here a contradiction ~~in words~~. However, the Rambam explains it as follows: Every Jew desires to be a Jew, and to do all the Mitzvoth, and to keep far away from Averos (transgressions); but because of a delusion he thinks that he is unwilling. Consequently, the coercion merely removes the compulsion stemming from the false delusion, thus unshackling his true will to perform the Mitzvoth voluntarily and willingly.

The purpose of "Di Yiddishe Heim" is to help its readers, ^{from} a deeper and better understanding of how and what a truly Jewish home should be; to merit and justify this title in the fullest measure, so that it should be an abode for the Divine Shechina, as G-d has promised: "Make Me a sanctuary and I will dwell among them" - within every Jew, and every Jewish home. -

- And where the Shechina (Divine Presence) abides, there abide blessing and hatzlocho, materially and spiritually.

According to the teaching of our Sages in the Mishna (Ovos, end of ch. 5), five years constitute a period of time which produces fruits of hatzlocho in the field of influence and upbringing. May the Almighty help that the success of "Di Yiddishe Heim" in the first 5 years be a sign of continuous blessing and success, in an ever-growing measure, as is particularly emphasized these days by the Mitzvah of the Chanukah Lights. Each night of Chanukah an additional light must be kindled, reminding us of our duty to spread the light of the Torah and Mitzvoth in an ever-growing measure. -

- And as my father-in-law of saintly memory declared:
"One should listen attentively to what the Chanukah lights say."

With a blessing for Hatzlocho
in a manner of steady growth
and increasing illumination,

/Signed/ Menachem Schneerson