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חנוּחַם מַעֲנֵדֶל שְׁנִיאָוֶרְטָאָהוּ

לְיוֹבֵאוּיִטֶשׁ

770 אִיסְטֶעֶרן פֿאַרקוויי

ברוקלין, נ. י.

FREE RENDITION

By the Grace of G-d
On eve of 15th Kislev¹ 5734
Brooklyn, N. Y.

To the Sons and Daughters of
Our People Israel, Everywhere,

G-d Bless you all!

Greeting and Blessing:

Pursuant to the letter of the beginning of Marcheshvan, the content of which was based on the general instruction and culminating point of the month of Tishrei, the seventh (שְׁבִיעִי) and "plentiful" (מְשׁוֹבֵעַ)² month, and the source of all good for the entire year, namely, the message contained in the phrase And Yaakov went on his way -

And bearing in mind that each letter and word³ of the Torah is a world full of meaning and instruction -

There is a need to elaborate on the concepts contained in the said three Hebrew words, to wit:

And Yaakov (וַיַּעֲקֹב)⁴: It is well known that the two names of our Patriarch, Yaakov and Yisroel⁴, are quite different,

(a) In time - the name Yaakov was given at birth, whereas "Yisroel" was bestowed later⁵, after he had achieved "You have striven with Angels and with men, and have prevailed."

(b) In meaning - the name Yaakov is associated with ekey (עֵקֶב), "heel", which is the lowest and last part of the body, wherein there is hardly any distinction between one person and another. The name Yisroel, on the other hand, has to do with leadership and mastery (שָׂרָה), and, rearranged, spell "לִי רֹאשׁ", "I am the head," the head being the highest part of the body, wherein the essential differences (physical and spiritual) between individuals are located, viz., facial features, voice, looks, and mentality.⁶

Now, the significance of Yaakov⁷, in the said message of And Yaakov went on his way, is in that it refers to the Divine mission given to every Jew, without exception, from birth⁸, while still in the state of "Yaakov", and at the beginning of his Divine service. From this starting point, the said mission is to be fulfilled in a manner containing the following elements:

Went on⁹ (הלך) - implying true locomotion, i.e. leaving completely behind one place (and spiritual state) to go to another, more desirable place.

Parenthetically, this is the reason why angels are called omdim¹⁰ "stationary", for although "they fulfil the Will of their Maker with awe and fear, and praise G-d in song¹¹ and melody" - which is their form of advancement¹² to higher states, there is no complete departure and change involved in their nature, hence this cannot be termed perfect "going".

Only man is called mehalech, a "walker," for his task is to go from strength¹³ to strength, even if his previous station, spiritually, is satisfactory. Yet, to remain in the same state will not do at all.¹⁴ His progression must involve a change, to the extent where his new spiritual state is incomparably higher than his previous one, however good it was, and he must thus continue on the road that leads to G-dliness, the En Sof, the Infinite, as indicated further -

His way (לדרך) - the King's Way (דרך המלך), the way of the Supreme King of the universe. The preeminence of a perfect way, as has been pointed out¹⁵, is that it links the remotest corner with the Royal Palace in the Capital City; it is a two-way road, leading from the Palace to the remote corner and from the remote corner to the Palace.

Likewise, the Divine mission of every Jew, whose soul descended from the pinnacle of her heavenly abode to the nadir of the material world, for the purpose of linking the two through his Divine service in both directions: "From below - upwards" (generally through prayer, "Unto You, O G-d, I lift up my soul"), and "from above - downwards" (generally through the study of Torah and the fulfillment of Mitzvoth, G-d's wisdom and will, respectively, as reflected, particularly, in the Mitzva of Tzedoko, giving alms to a poor and needy person,¹⁶ who craves for everything, having nothing¹⁷ of his own).

This is also how the service of every Jew, man and woman, should be. One must not be satisfied with one's influence at home, in the community, or country, but one must open the way, the King's way, as above, that leads even to the remotest corner of the earth, in order to bring there, too, the word of the King of Kings, and illuminate that corner with the light of Torah and Mitzvoth and to uplift all that is in that corner to the state of "Unto You, O G-d, I lift my soul."

May G-d grant that each and everyone of us will carry out the mission included in the said instruction of And Yaakov went on his way, with all that it connotes, and carry it out with joy¹⁸ for "joy breaks through barriers," and thus help bring about the "dissemination of the fountains of the words of the Living G-d outside¹⁹ (in remotest places)," and do so -

In accordance with the instruction of the concluding days of this month of Kislev, the days of Chanukah, as symbolized by the Chanukah lights which are kindled in growing numbers from day to day, steadily increasing the light,

To light up the darkness of the Golus, for the ultimate fulfilment of the promise:
 "All the earth will be filled with G-d's glory."²⁰

With esteem and blessing,

/Signed/ Menachem Schneerson

(1) ראה לקוטי לוי יצחק אגרות ע' ריז. (2) ראה המכתב מתחלת מ"ח. (3) ד"לית לך מלה באורייתא או אות זעירא באורייתא..דלא..תליין מיני תילי תילין רזין דחכמתא עילאה הה"ד קווצותיו תלתלים" (זח"ג עט,ב). וראה מנחות (כט,ב) על כל קוץ וקוץ תילי תילין של הלכות. וזוהר חדש בראשית ו, סע"ב (במדה"נ). (4) ראה מאו"א בערך כאו"א. וש"נ (ביאיר נתיב). זח"א קע"ג סע"ב ושם. אור תורה להה"מ ס"פ בלק. לקו"ת שם. (5) בראשית כה, כו. שם לב, כט. (6) סנה' תוספתא ספ"ח. שם לה, א. (7) עיין ד"ה ויצא יעקב, תר"ל. (8) להעיר: גם בפקו"נ דתינוק אומרים הא דיומא (פה,ב) חלל עליו שבת א' כדי שישמור שבתות הרבה. ע"ד המפרשים במילה וכו' שזוהי מצוה על הבן אלא כיון שאין בידו לעשותה הטילוה על האב - דכן י"ל לכ"ע בנוגע למ"ע דהשמר לך ושמור נפשך מאד (רמב"ם הל' רוצח פי"א ה"ד. שו"ע אדה"ז הל' שמירת גוף ס"ג). - כשנולד מתחיל גידולו שבגמרו יתחייב במצות (ועפ"ז יל"פ טעמי החולקים בקטן מאימתי בא לעוה"ב - סנה' קי, סע"ב. ובירוש' שביעית ספ"ד מאימתי חייין). ואכ"מ. (9) ראה בכ"ז הדרושים עה"פ כה גו' מהלכים בין העומדים (תו"א ס"פ וישב. אוה"ת שם). (10) כמ"ש שרפים עומדים (שם) וראה שמו"ר פכ"ה,ב. (11) שזהו בדוגמא לתומ"צ ותפלה דבנ"י דלקמן במכתב. (12) ראה ד"ה ויגש תרס"ח (המשך תרס"ו ע' תצז). (13) ראה ברכות בסופה. שו"ע אדה"ז או"ח רסקנ"ה. (14) ע"ד מחז"ל כדבעי לי' למיעבד לא עבד (כתובות סז,א). (15) ראה ביאורו"ז לאדמו"ר האמצעי ר"פ וישלח. (16) רש"י עה"ת כי תצא טו,ד (מויק"ר פל"ד, ו). (17) ראה אגה"ק ס"י. (18) להעיר מרד"ה אשר ברא, תרפ"ט (בס' הקונטרסים ח"א) בארוכה בד"ה שמת תשמח, תרנ"ז. (19) ראה אגה"ק להבעש"ט הידועה (נדפסה בס' כתר שם טוב בתחלתו). (20) תהלים עב, יט.