



לזכות
ח'י' מושקא בת גילה עלקא
ואחותה
מנוחה רחל בת גילה עלקא
לרפואה שלימה וקרובה
נדפס ע"י הוריהם
הרה"ת ר' יוסף אליהו
וזוגתו מרת גילה עלקא שיחיו
אנדרוסיער



On the Way

ויעקב הלך לדרכו

וכן הי' נוהג הוד כ"ק אאמו"ר הרה"ק זצוקללה"ה
נבג"מ זי"ע בהיותו בארצנו ליובאוויץ בקרב אחינו
התמימים... אחרי הסעודה הגדולה הי' מתחיל לאמר,
הנה עתה הגיע עת ויעקב הלך לדרכו, דאחרי העבודה
חדש השביעי, הנה יעקב יו"ד עקב, הולך לדרכו
בעבודה דתורה ומצוות דכל השנה...

...My father, the holy Rebbe [Rashab], when he
was in our city of Lubavitch in the presence of our
brethren, the *temimim*, after the grand *seudah* [on
Simchas Torah], he began to say:

Now is the time of ויעקב הלך לדרכו—Yaakov goes
on his way.

After the *avodah* of the [festive] month of Tishrei,
now Yaakov [the name corresponding to the lower
level of our *neshamah*, as expressed in the name
Yaakov], meaning “heel” must go on his way,
serving Hashem with Torah and mitzvos through
everyday life throughout the year...

(Igros Kodesh RaYaTZ vol. 1 p. 194)

The month of Tishrei, chock-full of joy and
inspiration, is now behind us. It is time for us to
begin our everyday *avodah*.

It is now that the incredible feelings of elevation
will be put to good use in carrying out our mission
in this world, creating a *dira b'tachtonim*.

The Friediker Rebbe compared this notion to
a businessman laying out his recently purchased
merchandise:

“V’Yaakov *halach l’darko*; we must be sure that all
the merchandise we acquired over the last fifty-odd
days [since Rosh Chodesh Elul] should be unpacked
and sold. From the *pesukim* on Rosh Hashanah and
Aseres Yemei Teshuvah and the fasting on Yom
Kippur; we all acquired this merchandise. Much like
a businessman who purchases wares at the market
and immediately sells them...”¹

The Announcement

“In Lubavitch on Motzei Simchas Torah, they
used to announce ‘V’Yaakov *halach l’darko*...”

A fact repeated by the Rebbe many, many times towards the end of the month of Tishrei.

On one occasion the Rebbe even specified that the announcement was specifically made loudly and for all to hear.²

Likewise, the Rebbe often made a similar announcement at the conclusion of the month of Tishrei, either on his own, or by having someone else do it.³

Over the years, the Rebbe expounded on the meaning of this quote and its application to the post-Yom Tov *avodah* for each of us. The Rebbe even explained each word of the quote and how they are specifically connected to this *avodah*:

עקב—The name Yaakov, from the word עקב (heel), symbolizes the lower level of our *neshamah*. It is our connection with the physical world and how we refine it. But, a “*yud*” is added at the beginning of the name, symbolizing our connection to Hashem’s name and our ability to connect the highest levels of *Elokus* with the physical world.

הלך—The word means “going,” symbolizing that we must continually progress in our *avodah* and not remain stagnant.

לדרכו—*Derech* is a “road” that connects two separate places; it can even connect the furthest corners of a country with the palace of the king himself. In our instance, after the *yomim tovim* of Tishrei, we connect our everyday lives in the mundane world to Hashem Himself, making a true *dira b’tachtonim*.⁴

כ"ק מו"ח אדמו"ר יעורר רחמים

ידוע המנהג שבמוצאי שמח"ת מכריזים: "ויעקב הלך לדרכו" - לעבודה דכל השנה כולה, ובפרט לעבודה דימי החורף כו', וכהמשך הכתוב: "ויפגעו בו מלאכי אלקים", והיינו, שהמלאכים עוזרים ומסייעים ליהודי בעבודתו (אף שמקנאים בו כו').

וכדי שתהי' העבודה בשמחה, שאז היא בנקל ובמהירות יותר - הנה בשעת חלוקת "כוס של ברכה", יחלקו גם "משקה" מהתועודות זו לכל האורחים השבים למקומותיהם, וכל אחד יזכיר את מקום עבודתו, כדי שכ"ק מו"ח אדמו"ר יעורר עליו רחמים רבים, שתהי' עבודתו בשמחה ובטוב לבב, ובאופן דמוסיף והולך ואור.

(ש"פ בראשית - התועודות ב' - ה'תשכ"א)

Stages

The original source for connecting the *possuk* of ויעקב הלך לדרכו with the post-*yomim tovim avodah* is in the famous *maamar* by the Rebbe Maharash known as *תרל"ז*.⁵ There, the Rebbe Maharash applies the *possuk* to the *avodah* following the *teshuvah* of Rosh Hashanah and Yom Kippur.

In Lubavitch, this *possuk* was applied to the *avodah* of after Simchas Torah.

The Rebbe explains that there are several stages in the *avodah* of ויעקב הלך לדרכו.

One level is right after Yom Kippur. The *Yomim Nora'im* are a time when the unity of all the Jewish people shines. Rosh Hashanah is the day when *אדם אחד בשנה*—all the Jewish people stand together before Hashem. Yom Kippur is known as “*אחת בשנה*” the one, singular day of the year, when all external elements melt away and the internal unity surfaces.

After Yom Kippur, we each start doing *avodah* on our own; building our own *sukkah*, acquiring our own *lulav*, and so on. That’s why we say ויעקב הלך לדרכו—each on our own way.

But in a deeper sense, the unity of the Jewish people is still apparent through *Sukkos* and *Simchas Torah*. That’s why another level of this *avodah* of ויעקב הלך לדרכו is attained immediately following *Simchas Torah*.

And in an even deeper sense, since the festive mood is still apparent until *Shabbos Bereishis* and the end of the month of Tishrei, we can apply yet another level of ויעקב הלך לדרכו to the beginning of the month of Cheshvan.⁶

At times, the Rebbe kept the theme of ויעקב הלך לדרכו going even further into the month of Cheshvan.

Most notably, the Rebbe dedicated many of the *sichos* in early 5738 to this theme, expounding each week on another level and another take on this special *avodah*.

[These *sichos* were delivered from the Rebbe’s room on *Motzei Shabbos*, transmitted live by speakers to the main shul, after the Rebbe had a heart attack on *Shmini Atzeres*. Later, they were *mugah* by the Rebbe and printed (along with the *maamarim*), in *Likutei Sichos* vol. 20. This collection comprises a unique step-by-step build up of the Rebbe’s take on the subject of ויעקב הלך לדרכו.]

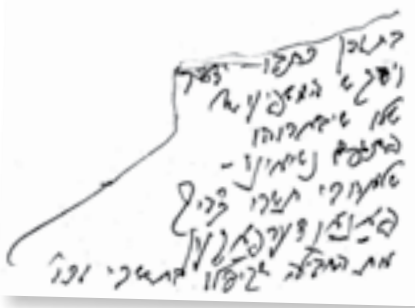
THE REBBE SEES OFF THE VISITORS FROM ABROAD
AT THE CONCLUSION OF THE MONTH OF TISHREI,
ROSH CHODESH CHESHVAN 5736.



LEVI FREIDIN v/s JEM, 143284

WHAT'S NOW?

This *ksav yad kodesh* was written by the Rebbe in response to a *bochur* who spent Tishrei with the Rebbe, and at the end of the month, he wrote to the Rebbe asking for guidance as to how to continue growing in *avodas Hashem*.



בתוכן כתבו - ידבר ויבקש המשפיע ש' שלו שיבארוהו פתגם נשיאינו - שלאחרי תשרי צריך פאנאנדערפאקען את החבילה שקיבלו בתשרי וכו'.

...Regarding what you write - you should speak with your *mashpia* and ask him to explain to you the phrase from our Rabbeim—that after Tishrei, one must unpack the “bundle” [i.e. spiritual *hashpa'a*] that one received during Tishrei, etc.

Spread the Unity

In addition to the spiritual energy that we experience during Tishrei, we also have the advantage of being together with many other Yidden as we celebrate the *yomim tovim*. Especially in the time of the *Beis Hamikdash* when Yidden were *oleh regel* to Yerushalayim, or in our time when so many Chassidim join together to be in the Rebbe's presence for this festive month.

In addressing the theme of *לדרכו*, the Rebbe often explained that when we each reach our home after being together with so many other Yidden, that's when the real *avodah* begins.

The Rebbe explains:

Each and every one of us experiences *לדרכו* in our daily *avodah*. When we wake up in the morning we begin our day with davening and learning, then we go out into the world. This, in a sense is *לדרכו*.

On a more general scale, it is the time of year after Simchas Torah, when we get back into our daily lives.

And for those who spent Tishrei not in their homes but went elsewhere for the *yomim tovim*, their *avodah* of *לדרכו* begins when they reach home after Simchas Torah.

Both those who begin the *avodah* immediately following Simchas Torah as well as those who begin their *avodah* later, upon reaching home, must take with them the *simchah* from Simchas Torah and keep it going with them on their “way.”

What to Do?

So what is the actual *avodah* of *לדרכו*?

The Rebbe explains that during Tishrei there is a sense of oneness between all Yidden, starting with Rosh Hashanah and ending with Simchas Torah. Hashem's Oneness permeates all of the Jewish people through all their various levels, thereby bringing out a sense of unity amongst the Jewish people themselves.

But the point of this unity is for everyone to go back to their respective places and spread Torah and mitzvos to each and every corner of the world, and to spread Chassidus to the furthest corners of the “outside”—⁸.

LEFTOVERS ON THE TABLE

Up until the day of Zayin Cheshvan, we need not be reminded about Tishrei. A reminder is only needed in a situation where the object is not near you on the table. But in our situation, the “leftovers” of Simchas Torah are still on the table! In front of his eyes, a Yid can still see the joy he had while dancing on Simchas Torah. It is not a mere memory; it is an image that evokes a deep sense of yearning. “Where is that amazing feeling I had while dancing and rejoicing on Simchas Torah?” the Yid asks himself emotionally...

(Sicha 7 Cheshvan 5746)

Maintain the Connection

But where do we get the strength to carry out this *avodah* on a day-to-day basis, being engaged in the physical world as we are?

The Rebbe explains:

The power for each of us to go out on our own way—לדרכו—comes from our *hiskashrus* to the Rebbe.

The life and sustenance for all the limbs of the body come from the head. It is of utmost importance

that a healthy connection is maintained between the head and all the limbs of the rest of the body in order to keep up this flow of life.

So too, we must keep up a healthy connection with our “head”—the Rebbe, ensuring that we have the proper *chayus* to do our *avodah*. Our *hiskashrus*



THE REBBE DISTRIBUTES DOLLARS TO THE ‘TANKISTIN’ AT THE CONCLUSION OF THE “FAREWELL” FARBRENGEN, 30 TISHREI 5736.

to the Rebbe is what gives us the power to fulfill the *avodah* of ויעקב הלך לדרכו throughout each and every day of the year.⁹ **T**

1. Sefer Hasichos 5699 p. 313.
2. Sicha 4 Cheshvan 5721; (Toras Menachem vol. 29 p. 18).
3. See Sichos Kodosh 5731 vol. 1 p. 174.

4. See Likutei Sichos vol. 20 p. 269; vol. 10 p. 195 et. al.
5. Perek 96; quoted from a *maamar* by the Alter Rebbe.
6. Likutei Sichos ibid. P. 266.
7. Sicha 4 Cheshvan 5721; (Toras Menachem vol. 29 p. 191).
8. Sicha Rosh Chodesh Cheshvan 5746; (Hisvaaduyos 5746 vol. 1 p. 469).
9. Yom Simchas Torah 5711; (Toras Menachem vol. 2 p. 48).

THE ENERGY IS HERE

In *yechidus* in Cheshvan of 5727, the Rebbe directed a *bochur* on how to properly bank on the precious time he spent in the Rebbe's presence, especially during Tishrei, using it as an inspiration to do his *avodah* throughout the year.

Selections of a *yechidus* about “unpacking” the acquired merchandise in the spirit of ויעקב הלך לדרכו:

S.B.V. asked the Rebbe for a bracha to be able to return to the Rebbe's presence very soon (after spending over a year in the “kevutza” program). The Rebbe responded:

To come back again? First you must unpack the merchandise you acquired here. Some of which you know about, and even more of which you don't realize you acquired. With Hashem's help you were able to be here for more than a year, including two months of Tishrei!

...As we spoke on Shemini Atzeres and Simchas Torah, one can acquire so much merchandise when here; during the year you must unpack and open it up.

You were here for a while in order to gain strength, meant to last for a long while afterwards, even for a few years. It should stay with you for the entire trip from here back to your father's house in Eretz Yisroel.

You have indeed received a lot. Some of it you see now, and some of it is currently not noticeable, but it will come out in due time. In fact, the hidden [*kochos*] you received are of even higher caliber than the visible ones.

You must utilize the *kochos* you received here, at least partially. Let it affect you to be a *lamdan*, diligent in your studies, and to serve Hashem with all the qualities expected of a *Tomim*.

(Kovetz HaYechidus; Vaad Hatmimim, Tishrei 5771)



LEVI FREIDIN via JEM, 143737