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By the Grace of G-d
3 River 5711
Brooklyn, N.Y.

Greeting and Blessing:

On the approach of Shavuoth, the Festival of Our Receiving the Torah, I send you herewith my best wishes for an inspired and joyous Festival.

The Torah, being G-d given, is infinite in its aspects. To some it may be a means to gain reward and avoid punishment, as promised in the Torah. To others, the Torah is a guide to good, wholesome living, and an ideal social system. Both views are limited.

Chabad goes deeper than that, delving into the profound inner significance of the Torah. Accordingly, the underlying purpose of the Torah is to serve as the link between the Creator and creation.

To amplify this but very briefly: The Creator is Infinite; creation is finite. There is no common denominator between the two (as is fully explained in Chabad literature). In this respect, there is no difference between the 'Four Kingdoms' of creation, between the highest intellect among the men, and the crudest stone, for both are creations, and consequently have no co-relationship with the Creator. That is why even the most intellectual of men cannot grasp G-d with his intellect.

However, in His infinite goodness, G-d gave man a possibility to approach and commune with him. G-d showed us how finite created being can reach beyond his inherent limitations and commune with G-d the Infinite.

Herein lies the most important aspect of the Torah and Mitzvot, for they provide the ways and means whereby we may reach a plane over and beyond our status as created, mortals. Clearly, this plane is incomparably above the highest perfection which a man can attain within his own created (hence, limited) sphere.

In this deeper sense we may now understand the words of the Torah: "And you that cleave unto G-d your G-d, are all living this day."

Wishing you and yours a happy Yartov, with lasting inspiration throughout the year,

Sincerely