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FREE RENDITION

מנחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ. י.

By the Grace of G-d  
6th day of Tishrei, 5738  
Brooklyn, N. Y.

To the Sons and Daughters of  
Our People Israel, Everywhere -  
G-d bless you all!

Greeting and Blessing:

Now that we have entered<sup>1</sup> into the new year and are in the midst of the Ten Days of Teshuvah,<sup>2</sup> in the days between Rosh Hashanah<sup>3</sup> and Yom Kippur, it is the right time to dwell more deeply on the matter of Teshuvah.

The concept of Teshuvah - as the term indicates - is one of "return",<sup>4</sup> the return of a Jew to his Source and his true essence, the essence of a Jew being his Divine soul, which is truly a part of G-dliness,<sup>5</sup> as it were. In practical terms it means that his everyday conduct is ordered in the fullest accord with the Will of G-d, as ordained in the Torah - meaning, "instruction".

Of course, if for some reason one's conduct has not been as it should have been, one must, first of all, rectify it through wholehearted repentance of the past, coupled with resolute commitment for the future. However, even when it has been in full harmony with the Torah and Mitzvos, it is also understandable that, inasmuch as a Jew's essence is the Divine soul that animates every Jew, man or woman, it behooves one to constantly strive to get closer to one's Maker, Whose perfection is absolute. Hence, a Jew is expected, and has been given the capacity, to keep on perfecting himself - as discussed in the letter of 18 Elul, in connection with the outgoing year.

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Since it is already after Rosh Hashanah, and a new year has been reached in life, and everyone, however satisfactory be one's level of knowledge and the level of one's conduct, should surely make use of these days to increase one's knowledge and thereby raise the standard of one's conduct (in thought, speech, and deed), as it is written, "many years teach (more) wisdom",<sup>6</sup>

A new year serves as a reminder of a new and higher level<sup>7</sup> of perfection in the everyday life that has to be started forthwith.

The year 5738 has, in addition, a special lesson in that it is a Leap-Year,<sup>8</sup> and a special Leap-Year at that, as will be explained later.

The purpose of a (Jewish) Leap-Year is, as is well known, to adjust<sup>9</sup>

and replenish the passing months and years which we, Jews,<sup>10</sup> are required to calculate on the basis of the moon, so that they do not fall short of the years calculated according to the sun, inasmuch as the solar year is by a number of days longer than the lunar year. This adjustment (by way of periodically adding a month - a second Adar - in a Leap-Year) is necessary in view of the fact that the four seasons of the year - spring, summer, autumn, and winter - are determined by the sun, and the Torah requires that our Festivals should occur in their due season<sup>11</sup> - Succos, the "Festival of Ingathering", in the autumn, the season when the produce of the field is gathered in; Pesach - in the month of Spring. The intercalation of an extra month from time to time reduces<sup>12</sup> the difference between the lunar years and solar years, so that the festivals occur in their proper season.

A full adjustment of the two methods of calculation takes place at the conclusion of every 19-year cycle, when the lunar and solar years attain complete parity.<sup>13</sup>

And here it is where the year 5738 has its special significance, for it marks the completion of the current 19-year cycle, when the process of adjustment and replenishment reaches the fullest measure.

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The Leap-Year teaches a special lesson, which will become clear after the following introductory remark:

The sun and the moon were both created "to give light on the earth".<sup>14</sup> However, there is a difference in the manner of their illuminating the earth. The sun radiates and gives off its own light, whereas the moon has no light of its own, but receives light<sup>15</sup> from the sun which it reflects and sends down to earth.

In other words, the sun and the moon constitute and symbolize the roles of mashpi'a (giver) and mekabbel (recipient),<sup>16</sup> respectively: the sun acts and influences; the moon is acted upon and is influenced, and only thereafter it also becomes a mashpi'a.

The lesson of it is that a Jew has to be a mashpi'a, and he has to be a mekabbel. He is required to diffuse light (G-dliness) to illuminate himself and his surroundings. But in order to be a mashpi'a, he must first be a mekabbel - a recipient of the light of the Torah and Mitzvos to illuminate his intellect and emotions and all his activities.

There are times when one has to be primarily a mekabbel, or - even exclusively a mekabbel (as, for example, a disciple when receiving Torah instruction from his teacher); similarly in regard to his task as a mashpi'a (as, for example, in giving Tzedoko). In both aspects he is expected to attain

perfection, so that in the final sum-total his conduct both as recipient and giver will be perfectly balanced (according to the capacities and opportunities that are given him especially from On High), in each of the two roles individually, and in both jointly; only then is his service complete and perfect.

This requires profound introspection and honest self-appraisal, in order to utilize all one's capacities, both known and hidden, in the fullest and most complete measure, in all areas of human endeavor, in thought, speech and deed.

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The Ten Days of Teshuvah,<sup>17</sup> are particularly auspicious for the above since it is the time when one carefully weighs the past and the future, making appropriate commitments for this special new Leap-Year, together with an honest reappraisal of the year gone by - and everyone is assured that "nothing stands in the way of Teshuvah";<sup>18</sup> there are no insurmountable obstacles, G-d forbid, to achieve success in both aforementioned areas, to perfection,

And thereby is realized "Return,<sup>19</sup> O Israel,<sup>20</sup> unto G-d, Elokecho", in the inner meaning of these words, namely, that Jews achieve the kind of Teshuvah, whereby G-d, Who is Elokim - "the Omnipotent and Master of All Powers"<sup>21</sup> - becomes Elokecho, your personal Elokim, the pervasive Force and very life that permeates, directs and animates the Jew in all aspects and details of his every day life.<sup>22</sup>

Which leads to the realization of the prophecy, "Known in Judah (the entire Jewish people)<sup>23</sup> is Elokim, great in Israel is His Name,<sup>24</sup> which will come to pass through the miracle of the Geulo (Redemption).

For Teshuvah of the Jews brings them "immediate Redemption",<sup>25</sup>

At the true and complete Geulo through our Righteous Moshiach.<sup>26</sup>

With esteem and blessing for a  
Chasimo uGmar Chasimo Toivo,

/Signed: Menachem Schneerson/

(1) לאחר העבודה דחודש אלול ודר"ה - ראה תורת הבעש"ט עה"פ כי לולא התמהמהנו (כתר ש"ט - קה"ת, תשל"ד - הוספות ז, א). (2) ראה רמב"ם הל' תשובה (פ"ב ה"ו) דג' חילוקים בשנה בנוגע לתשובה: כל השנה, עשי"ת, יוהכ"פ. (3) ראה תורת הבעש"ט הנ"ל. (4) לקו"ת ר"פ האזינו. וגם בנוגע לתשובה על חטא כו' - ראה רמב"ם הל' גירושין ספ"ב. (5) ראה תניא רפ"ב. ליקוט פירושם לשם. (6) איוב לב, ז. (7) ראה אגה"ק סי"ד. (8) להעיר מלקוטי לוי"צ לפסוקים כו' ע' קטו. (9) רמב"ם הל' קדה"ח רפ"א, רפ"ד. טור או"ח סוף הל' ר"ח. ועוד. (10) סוכה כט, א. ב"ר פ"ו, ג. וראה אוה"ת בראשית ד, ב ואילך. ובכ"מ. - וצע"ק לשון הרמב"ם ריש הל' קדה"ח שם: והשנים שאנו מחשבים הם שני החמה. (11) שמות לד, כב (סנה"י ג, א). דברים טז, א (ובפרש"י שם. ר"ה כא, א). (12) ראה רמב"ם שם פ"א, ה"ב. וצע"ק במש"כ שם "כמו שלוש יום". (13) רמב"ם שם פ"ו, ה"י. (ומסיים דנשאר יתרון בכל מחזור שעה אחת ותפ"ה חלקים) (ובצפ"נ להרגצ'ובי מציין לתוס' שבועות י, ב). וראה שם הפירוש לפ"ט ה"ג. אבל זהו לחשבון דשמואל, משא"כ לדרב אדא (שעפ"ז קובעים המועדים) אין יתרון כלל, וכמש"כ הרמב"ם שם רפ"י. וראה ס' עתים לבינה מי"ב). (14) בראשית א, טו. (15) זח"א עה"פ (לג, ב). שם רמט, ב. ובכ"מ. (16) ראה ד"ה תקעו תר"ח (סו"ס תורת שמואל תרכ"ז). המשך תער"ב פרצ"ד ובכ"מ. (17) להעיר מסי' האריז"ל במקומו (וכו') בענין עשי"ת. (18) רמב"ם הל' תשובה ספ"ג. וראה ירוש' פאה פ"א, ה"א. זח"ב קו, א. מדרש הנעלם בז"ח ס"פ בראשית. ועוד. (19) הושע יד, ב. (20) ראה לקו"א ואו"ת להה"מ סד"ה גדולה תשובה. (21) שו"ע או"ח ס"ה. ולהעיר שבשו"ע אדה"ז (שם) פס"ד כהטור "לו היכולת בעליונים ובתחתונים" (ואף שבכמה דרושים פי' גם הענין דבעל היכולת כו') - אבל מובן דאף שלכוי' בברכות (שבזה קאי בשו"ע) ובנוגע לאלקים הפי' "לו היכולת כו'" - בנוגע ל"אלקיך" ולפרטי מחדו"מ בנ"א משתלשל ב"בעל הכחות כו'". (22) ועד לאופך ש"הוי"י יהי' "אלקיך" והוא המחי' כו' (ראה ד"ה שובה ה'תש"ד ובכ"מ). (23) תהלים עו, ב. (24) שכל ישראל נקראו על שם (כך הוא בכמה דפוסים) יהודא (מדרש תהלים עה"פ). (25) רמב"ם הל' תשובה פ"ז ה"ה. (26) להעיר מתו"ח ר"פ ויחי.