

RABBI MENACHEM M. SCHNEERSON

Lubavitch
770 Eastern Parkway
Brooklyn, N. Y. 11213
493-9250

FREE TRANSLATION

מנחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ.י.

By the Grace of G-d
Motzoei Shabbos-Kodesh
Sedra: Tov, Chai Elul, 5750
Brooklyn, N.Y.

To the Sons and daughters of
Our People Israel, Everywhere

G-d bless you all.

Greeting and Blessing:

It is customary to begin with a blessing - and in these days of the months of Elul, especially coming from the auspicious day of Chai Elul, birthday of the two great luminaries, the Baal Shemtov Tov (in the year ה'תק"ח, 5458) and the Alter Rebbe, author of the Tanya and (Rav's) Shulchan Aruch (in the year 5505) -

It is certainly a propitious time to extend to each and everyone in the midst of Klal Yisroel the traditional blessing for a good sweet year, materially and spiritually;

Particularly in view of the well-known special connection between Chai Elul and Rosh Hashanah in that, while the entire month of Elul is a time of preparation for the New Year, the last twelve days of the month of Elul, corresponding to the twelve months of the outgoing year, have a ~~distinct~~ significance in that each of these days is connected with, and represents, a month of the outgoing year. Thus, the first of these twelve days, Chai Elul, corresponding to the month of Tishrei, links the Rosh Hashanah of the current year with Rosh Hashanah of the incoming year.

-2-

And inasmuch as our Torah, Toras Chaim, "instruction in life," repeatedly emphasizes that the essential thing is the deed, it follows that, however important and necessary is one's introspective self-appraisal, the essential end-purpose of such honest self-appraisal is its actual impact on the individual's way of the everyday life, in terms of concrete deeds, namely, the fulfilment of Mitzvos with hiddur (excellence) and joy, with ever more excellence and joy, in all days of the new year - may it bring goodness and blessing to all of us and to all our people Israel.

* * *

A propos of preparedness for the new year, it is well to reflect on the dual contents of every year: There is the general significance common to each and all incoming years; and there is the special significance connected with certain specific features of a particular year, whereby the year differs from other years.

One such noteworthy feature of the incoming new year (5751) is that the two days of Rosh Hashanah occur on the 5th and 6th days of the week (Thursday and Friday, erev Shabbos) leading directly into the holy Shabbos, thus emphasizing and affirming the mutual character of Rosh Hashanah and Shabbos.

The Rosh Hashanah days - the Awe-inspiring Days - fill every Jewish heart with a holy trepidation that permeates one's whole being. The elevated perception of holi-

-3-

ness is experienced not merely during ^{many} ~~several~~ hours highlighted by the preparation and performance of the Day's Specific Mitzvah, namely, the sounding of the Shofar; or the special prayers and supplications of Rosh Hashanah, and the like; but it is a continuous experience throughout the entire duration of the two days ^{period} of Rosh Hashanah that permeates a Jew with the holy Rosh Hashanah spirit.

And this inspiration finds expression in the conduct of every Jew, man, woman, and child - in addition to the general tendency to be more circumspect in behavior, what with spending hours in Shul, abstaining from "unnecessary talk," utilizing every available minute in saying T'hillim, and the like - to the extent that even the meals of Rosh Hashanah, which have been referred to in terms of "eat the (fat) and drink the (sweet)," are affected by the influence of the Rosh Hashanah spirit of holiness (as stated in the conclusion of the verse), "for this Day is holy unto HaShem."

Similar to it is the holiness of Shabbos: "You shall keep the Shabbos, because it is holy." The G-dly holiness of Shabbos pervades every Jew, through and through, so that one feels different and inspired through the twenty four hours of Shabbos in all one's activities.

* * *

There is a well known principle in our holy Torah: "What is repeated three times acquires the force of chazakah (permanence)." The term is derived from the word chozek, strength, and carries an assured presumption that having

fat
sweet
החלב
העسل
החלב
העسل
החלב
העسل

-5-

And, herein too, in a manner consistent with the beginning of the adjunct Sedra (as both of them are read together this year): Vayelech - going forward and higher, from strength to strength.

Indeed, this resolve in all its aspects will bring about an ever growing measure of HaShem's blessings in general, and the Rosh-Hashanah blessing in particular: To be inscribed and sealed for a good and sweet year, both materially and spiritually.

And more especially - the blessing "for which we hope every day and all day" - the true and complete Geulo through Moshiach Tzidkeinu, of whom G-d says, "I have found my servant David," very soon in our own days.

With esteem and blessing for a

Ksivo vachasimo toivo

For a good and sweet year

/Signed: Menachem Sschneerson/