

# שער הגהות באנגלית

מכתב כללי ל' תשרי תשמ"ז

(א) הגהה ראשונה

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מנחם מענדל שניאורסאהן  
ליוכאווטש

770 איסטערן פארקוויי  
ברוקלין, נ.י.

By the Grace of G-d  
First Day of Rosh Chodesh  
Marcheshvan, 30th of  
Tishrei, 5747. Brooklyn, N.Y.

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

Greeting and Blessing:

On this day, at the conclusion of the month of Tishrei and the beginning of Marcheshvan, it is particularly fitting to make a resumé of the outgoing first month of the new year - with complete assuredness that it has brought for all of us, in the midst of our Jewish people, a Kesivo vaChasimo Toivo for a good and sweet year, materially and spiritually. This review should, of course, be coupled with some very firm basic resolutions on our part for the days and months of the whole new year ahead of us.

In connection with the above, attention will surely be centered on the special aspects which distinguish the current new year from the year preceding it as well as from the year following it. I shall dwell briefly on two such special aspects, which are correlated.

The first is the fact that this year - 5747 - is a year of Shemittah, a "Sabbatical Year." The Torah - called Toras Chayim because it is the guide and source of Jewish life - declares: When you come into the land which HaShem gives you, the land shall keep a Shabbos unto HaShem. Six years you shall plant your field... but in the seventh year shall be a solemn rest for the land, a Shabbos unto HaShem.

The other special feature, which is connected with the first, is the Mitzvah of Hakhel which was observed in the time of the Beis Hamikdash at the end of the Shemittah year, as stated in the Torah: At the end of every seven years, in the time of the Shemittah year, during the festival of Succot... there shall be a gathering together ("Hakhel") of the people, men, women, and children, that they should hear and learn to fear HaShem your G-d, and faithfully do all the words of this Torah. ...

The significance of the Shemittah year is similar to that of the Shabbos day. As in the case of the seventh day of the week, which the Creator blessed and made holy, so He blessed and sanctified every seventh year of the seven-year cycle.

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Although the cessation of work on Shabbos is total, while the cessation of work in the Shemittah year is limited to agricultural activity, the underlying basic element is the same in both: By ceasing to engage in forbidden physical activity during the seventh day and the seventh year, the Jew gives clear evidence that there is a Creator and Master of the world, who oversees and manages all its affairs, and holds every human being to account for his or her conduct. But this evidence, based as it is on inactivity (abstention from work), is not enough. Having been released from physical activity during these hallowed periods, every Jew is expected to devote the extra time to what is truly the essential aspect of human life, namely, the spiritual pursuits, such as prayer, Torah study, and other activities of the soul - over and above his quotas on work days.

The fact that the laws of Shemittah pertaining to agricultural activity apply only in the Holy Land and not outside the Land of Israel, does not diminish the spiritual content of Shemittah in terms of the practical instructions and applications of the year of Shemittah for each and every Jew wherever he or she lives.

The same is true of the Mitzvah of Hakhel, the actual performance of which is limited to the time and place of the Beis Hamikdash. But the practical message of this Mitzvah - to see to it that all our Jewish people, men, women, and children, should hear and learn to fear HaShem and to faithfully keep and observe the Torah and Mitzvos - is timeless. Indeed, one might say that the Mitzvah of Hakhel in its comprehensive meaning is an imperative not only once in seven years, but every year, every month, and every day. Fear and love of HaShem are continuous Mitzvos during all waking hours of a Jew and must be expressed in concrete terms of carrying out HaShem's commandments with kabbolas-ol (personal surrender) coupled with joy and gladness of heart.

Basically all the above is every Jew's duty and privilege also in ordinary years, including the precept of keeping all things of holiness on the ascendancy. But in a year of Shemittah, as the current year, special efforts are called for to increase substantially all activities relating to Yiddishkeit, Torah and Mitzvos, both in one's personal everyday life and in the family, as well as in the community at large, to the fullest extent of one's ability.

There is an added significance and emphasis to all that was noted above in that the first day of this year, the first day of Rosh Hashanah, occurred on the holy Shabbos day, thus imbuing the whole year, and every day of this Shabbos year with an extra measure of holiness and inspiration.

May HaShem grant that the good resolutions made most firmly in all the above for the immediate days ahead and thereafter, and the implementation of same in terms of concrete action -

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which is the essential thing,

Should bring even closer the fulfilment of the prophecy and  
prayer: Show us, HaShem, Your kindness and give us Your deliver-  
ance to dwell with honor in our land,

And, to use a familiar phrase: In your days and in ours  
may Yehuda be delivered and Yerushalayim dwell securely, speedily  
in our own very days. Amen, so be it G-d's Will.

With esteem and blessing for Hatzlocho  
in all above

*the well-known prayer and  
blessing of our Sages.*

(ב) הגהה שני'

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In connection with the above, attention will surely be centered on the special aspects of the current new year as well as the year following it so that it should be a preparation also for the year following it that it, too, should be as complete as possible. I shall dwell briefly on two such special aspects, which are correlated.

The first is the fact that this year — 5747 — is a year of *Shemittah*, a "Sabbatical Year." The Torah — called *Toras Chayim* because it is the guide and source of Jewish life — declares: *When you come into the land which HaShem gives you, the land shall keep a Shabbos unto HaShem. Six years you shall plant your field... but in the seventh year shall be a solemn rest for the land, a Shabbos unto HaShem.*

The other special feature, which is connected with the first, is the Mitzvah of *Hakhel* which was observed in the time of the *Beis Hamikdash* at the end of the *Shemittah* year, immediately after its conclusion as stated in the Torah: *At the end of every seven years, in the time of the Shemittah year, during the festival of Succot the year following Shemittah... there shall be a gathering together "Hakhel" of the people, men, women, and children, that they should hear and learn to fear HaShem your G-d, and faithfully do all the words of this Torah...*

The significance of the *Shemittah* year is similar to that of the *Shabbos* day. As in the case of the seventh day of the week, which the Creator blessed and made holy, so He blessed and sanctified every seventh year of the seven-year cycle.

Although the cessation of work on *Shabbos* is total, while the cessation of work in the *Shemittah* year is limited to agricultural activity, one underlying basic element is the same in both: by ceasing to engage in usual *every day* activities, physical activity during the seventh day and the seventh year, the Jew gives clear evidence that there is a Creator and Master of the world, who oversees and manages all its affairs, and holds every human being to account for his or her conduct. But this evidence, enough. Having been released from time and much energy-consuming physical activity during these hallowed periods, every Jew is expected to devote the extra time to what is truly the essential aspect of human life, namely, the spiritual pursuits, such as prayer, Torah study, perfection in good *midos* and feeling and other activities of the soul — over and above his quotas on work days.

*in these subjects (rather?)*

The fact that the laws of Shemittah pertaining to agricultural activity apply only in the Holy Land and not outside the Land of Israel, does not diminish the spiritual content of Shemittah in terms of the *practical instructions and applications* of the year of Shemittah for each and every Jew wherever he or she lives.

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Basically all the above is every Jew's duty and privilege also in ordinary years, including the precept of keeping all things of holiness on the ascendancy, but in a year of Shemittah, as the current year, special efforts are called for to increase substantially all activities relating to Yiddishkeit, Torah and Mitzvos, both in one's personal everyday life and in the family, as well as in the community at large, to the fullest extent of one's ability.

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May HaShem grant that the good resolutions made most firmly in all the above for the immediate days ahead and thereafter, and the implementation of same in terms of concrete action — which is the essential thing,

Should bring even closer the fulfilment of the prophecy and prayer: *Show us, HaShem, Your kindness and give us Your Deliverance etc. to dwell with honor in our land,*

And, to use the well-known prayer and blessing of our Sages: *In your days and in ours may Yehuda be delivered and Yerushalayim dwell securely, speedily in our own days.* Amen, so be it G-d's Will.

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## הגהה ראשונה

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First Day of Rosh Chodesh  
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On this day, at the conclusion of the month of Tishrei and the beginning of Marcheshvan, it is particularly fitting to make a resume of the outgoing first **and introductory** month of the new year – with ~~complete the~~ assuredness<sup>1</sup> that it has brought for all of us, in the midst of **all** our Jewish people, a Kesivo vaChasimo Toivo for a good and sweet year, materially and spiritually. This review should, of course, be ~~coupled~~ **בשלימותו** **culminated?**<sup>2</sup> with ~~some very~~ firm basic resolutions on our part for the days and months of the whole new year ahead of us.

In connection with the above, attention will surely be centered on the special aspects

1. Note that while in the English translation the Rebbe deleted the word “complete [assuredness]”, in the Hebrew edition of this letter (mugah, Sefer Hasichos 5747 vol. 2 p. 587 ff. Igros Melech p. 382 ff.) it does appear: “בטחון גמור אמיתי”.

2. In the margin of the letter, we see the editor’s notation to incorporate the Rebbe’s edit as “a complete one, by culminating in some very”. This is indeed how it appears in the final draft, though the Rebbe deleted the word “some” in that draft as well.

which distinguish the current new year from the year preceding it as well as from the year following it. I shall dwell briefly on two such special aspects, which are correlated.

In connection with the above, attention will surely be centered on the special aspects ~~which distinguish~~ **of** the current new year ~~from the year preceding it~~ as well as ~~from~~ the year following it<sup>3</sup>. I shall dwell briefly on two such special aspects, which are correlated.

The first is the fact that this year – 5747 – is a year of Shemittah, a “Sabbatical Year”<sup>4</sup>. The Torah – called Toras Chayim because it is the guide and source of Jewish life – declares: When you come into the land which Hashem gives you, the land shall keep a Shabbos unto HaShem. Six years you shall plant your field... but in the seventh year shall be a solemn rest for the land, a Shabbos unto HaShem.

The<sup>5</sup> other special feature, which is connected with the first, is the Mitzvah of Hakhel which was observed in the time of the Beis Hamikdosh at the end of Shemittah year, as stated in the Torah: At the end of every seven years, in the time of the Shemittah year, during the festival of Succot... there shall be a gathering together (“Hakhel”) of the people, men, women, and children, that they should hear and learn to fear HaShem your g-d, and faithfully do all the words of this Torah. ...

The other special feature, which is connected with the first, is the Mitzvah of Hakhel which was observed in the time of the Beis Hamikdosh at the end of Shemittah year and immediately after<sup>6</sup>, as stated in the Torah: At the end of every seven years, in the time of

3. Without the Rebbe’s edit, it would seem that the letter will address aspects that distinguish the year 5747 from both the preceding and following years. This is of course untenable, since the letter addresses the Mitzvah of Hakhel, which is not unique to the Shemittah year and is in fact observed only the next year. Furthermore, in the course of the letter the Rebbe observes that the lessons gleaned from (Shemittah and) Hakhel apply “every year, every month, and every day”. With the Rebbe’s edits, it becomes clear that the letter will simply address “aspects of the current new year as well as the year following it”, not necessarily in relation to other years.

4. It seems the end quotes were added by the Rebbe.

5. Next to this line, the editor noted “not italics except the word Hakhel”. It seems that in the draft version, underlines indicated to the typesetter to italicize. Since only Hebrew (and other specific) words required italics, the editor noted to himself that the first line shouldn’t be italicized.

6. By underlining the words “at the end of the Shemittah year” and adding the words “and immediately after”, it seems the Rebbe is stressing the link between Hakhel and the Shemittah year: Both in the fact that the Torah describes it as happening “במועד שנת השמיטה”, and in the fact that it is observed immediately after it. Note, however, that while the Rebbe wrote “and”, the editor erased the word, and added “its conclusion”, such that the text reads as one line: “at the end of the Shemittah year immediately after its conclusion”. In the final draft, the Rebbe did not comment on this change/addition.

the Shemittah year, during the festival of Succot (בשנה שלאחרי השמיטה)...<sup>7</sup> there shall be a gathering together ("Hakhel") of the people, men, women, and children, that they should hear and learn to fear HaShem your g-d, and faithfully do all the words of this Torah. ...

The significance of the Shemittah year is similar to that of the Shabbos day. As in the case of the seventh day of the week, which the Creator blessed and made holy, so He blessed and sanctified every seventh year of the seven-year cycle.

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Although the cessation of work on Shabbos is total, while the cessation of work in the Shemittah year is limited to agricultural activity, ~~the~~ **one** underlying basic element is the same in both: by ceasing to engage in ~~forbidden~~ **usual every day activities**<sup>8</sup> physical activity during the seventh day and the seventh year, the Jew gives clear evidence that there

7. The reason the Rebbe added this parenthesis is obvious, since without it one could misinterpret the possuk as saying that Hakhel should be observed on Sukkos of the Shemittah year itself, not the one following it. (see the Rebbe's notes to the Hebrew edition of this letter, where he references Rashi as the source for the correct interpretation of the possuk. See further, Likkutei Sichos vol. 24 Vayeilech 1). In translating the Rebbe's edit, the editor wrote in the margin: "[??] of the year following Shemittah". Indeed, this is how it appears in the final draft. However, while the Rebbe clearly marked his addition in parentheses, in the final draft the words appear as part of the translation of the possuk itself. The Rebbe did not comment on this.

8. It seems the reason the Rebbe replaced "forbidden" with "usual, every day activities" is because we abstain on Shabbos not only from those things forbidden explicitly in the Torah or by the Sages, but also from those things that are considered "עובדין דחול", weekday activity.

is a Creator and Master of the world, who oversees and manages all its affairs, and holds every human being to account for his or her conduct. But this evidence, based as it is on inactivity (abstention from work), is not enough. Having been released from **time and much energy-consuming** physical activity during these hallowed periods, every Jew is expected to devote the extra time to what is truly the essential aspect of human life, namely, the spiritual pursuits, such as prayer, Torah study, and other **שלימות המדות טובות ורגש שבלב**<sup>9</sup> activities of the soul – over and above his quotas on work days.

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9. In the margin of the letter, we see the editor's notation to incorporate the Rebbe's edit as "perfection in good Midos and feeling".

and love of HaShem are continuous Mitzvos during all waking<sup>10</sup> hours of a Jew and ~~must~~ **is to** be expressed in concrete terms of carrying out HaShem's commandments with kabbolas-ol (personal ~~submission~~<sup>11</sup> ~~surrender~~<sup>12</sup>) coupled with joy and gladness of heart.

Basically all the above is every Jew's duty and privilege also in ordinary years, including the precept of keeping all things of holiness on the ascendancy. But in a year of Shemittah, as the current year, special efforts are called for to increase substantially all activities related to Yiddishkeit, Torah and Mitzvos, both in one's personal everyday life and in the family, as well as in the community at large, to the fullest extent of one's ability.

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May HaShem grant that the good resolutions made most firmly in all the above for the immediate days ahead and thereafter, and the implementation of same in terms of concrete action – which is the essential thing,

Should bring even close the fulfilment of the prophecy and prayer: Show us, HaShem, your kindness and give us your deliverance to dwell with honor in our land,

Should bring even close the fulfilment of the prophecy and prayer: Show us, HaShem, your kindness and give us your **Deliverance etc**<sup>12</sup> to dwell with honor in our land,

And, to use a familiar phrase: In your days and in ours may Yehuda be delivered and Yerushalayim dwell securely, speedily in our own very days. Amen, so be it G-d's will.

10. The reason the Rebbe erased this word is obvious, since fear and love of Hashem are constant Mitzvos, which apply even when a Jew is sleeping.

11. The Rebbe's intent is that kabbolas ol does not require a person to surrender himself, only to submit himself.

12. It is not clear why the Rebbe only capitalized "Deliverance" and not "kindness". Indeed in the final draft the Rebbe capitalizes "Kindness" as well. The reason for the addition "etc" is because the two lines are quotes from different pesukim in Tehillim 85.

And, to use a ~~familiar~~ phrase תפלת וברכת חז"ל המפורסמת<sup>13</sup> In your days and in ours may Yehuda be delivered and Yerushalayim dwell securely, speedily in our own very days. Amen, so be it G-d's will.

With esteem and blessing for Hatzlocho in all above

13. In the margin of the letter, we see the editor's notation to incorporate the Rebbe's edit as "the well-known prayer and blessing of our Sages". Note, however, that this prayer appears nowhere in the classic works of Chazal. It's source (as noted by the Rebbe in the notes to the Hebrew version of this letter) is in Tanya (Iggeres Hakodeh 23), based on pesukim in Sefer Yirmiyah (23:6. 33:16).

## הגהה שני'

לברר ע"ד שינויים הנ"ל<sup>14</sup> להכניס ציוני המ"מ

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In connection with the above, attention will surely be centered on the special aspects of the current new year as well as the year following it, so that it should be a **proper** preparation<sup>15</sup> ~~also~~ for the year following it that it, too, should be as complete as possible<sup>16</sup>. I shall dwell briefly on two such special aspects, which are correlated.

The first is the fact that this year – 5747 – is a year of *Shemittah*, a “Sabbatical Year”. The Torah – called *Toras Chayim* because it is the guide and source of Jewish life – declares: *When you come into the land which Hashem gives you, the land shall keep a Shabbos unto HaShem. Six years you shall plant your field... but in the seventh year shall be a solemn rest for the land, a Shabbos unto HaShem.*

14. It is not clear which “changes” the Rebbe is referring to. Perhaps the editor noted some differences between the various versions of the letter as they appeared in different languages.

15. Note that while the Rebbe added the word “proper”, no such corresponding addition was made in the Hebrew version of this letter (where it says “ששנה זו צ”ל “מכינה אותה כו”).

16. The Rebbe added an asterisk here, presumably as an indication to split the paragraph.

The other special feature, which is connected with the first, is the Mitzvah of *Hakbel* which was observed (in the time of the Beis Hamikdosh)<sup>17</sup> *at the end of Shemittah year*, immediately after its conclusion as stated in the Torah: *At the end of every seven years, in the time of the Shemittah year, during the festival of Succot of the year following Shemittah... there shall be a gathering together ("Hakbel") of the people, men, women, and children, that they should hear and learn to fear HaShem your g-d, and faithfully do all the words of this Torah...*

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Although the cessation of work on Shabbos is total, while the cessation of work in the Shemittah year is limited to agricultural activity, one underlying basic element is the same in both: by ceasing to engage in usual *every day* activities, physical activity during the seventh day and the seventh year, the Jew ~~gives clear evidence~~ **shows?**<sup>18</sup> that there is a Creator and Master of the world, who oversees and manages all its affairs, and holds every human being to account for his or her conduct. But this evidence, **is not** enough<sup>19</sup>. Having been released from time and much energy-consuming physical activity during these hallowed periods, every Jew is expected to devote the **"freed"** extra time to what is truly the essential aspect of human li[f]e, namely, the spiritual pursuits, such as prayer, Torah study, perfection in good *Middos* and feelings and other activities of the soul – over and above his quot[a]s **in these subjects (matters?)** on work days.

The fact that the laws of Shemittah pertaining to agricultural activity apply only in the Holy Land and not outside the Land of Israel, does not diminish the spiritual content of Shemittah in terms of the *practical instructions and applications* of the year of Shemittah for each

17. The reason for adding the parentheses may be because without it, one could understand that Hakbel was observed only in the time of the Beis Hamikdosh. By adding the parentheses it becomes clear that it was only in the times of the Beis Hamikdosh that Hakbel was observed at the end of the Shemittah year, while nowadays we consider the entire year to be a "year of Hakbel", as the Rebbe explained many times.

18. This edit is unique to the English version of this letter. The Hebrew version reads "יש בה משום עדות" "ברורה על בורא העולם ואדונו כו'".

19. It seems an error was made here, with the typesetter leaving out the words "based as it is on inactivity (abstention from work), is not [enough] שאין . ולכאורה הוא עיקר הטעם ש" that appeared in the first draft and appears in the Hebrew version of this letter. This sentence seems integral to the flow of the paragraph, since the insufficiency of this evidence is due to the fact that it is based on abstention, not action. Nevertheless, the Rebbe did not comment on this, and simply filled in "is not [enough]".

and every Jew wherever he or she lives.

The same is true of the Mitzvah of *Hakbel*, the actual performance of which is limited to the time and place of the Beis Hamikdosh. But the *practical message* of this Mitzvah – to see to it that *all* our Jewish people, men, women, and children, should hear and learn to fear HaShem and to faithfully keep and observe the Torah and Mitzvos – is timeless. Indeed, one might say that the Mitzvah of Hakbel in its comprehensive meaning is an imperative not only once in seven year[s], but every year, every month, and every day. Fear and love of HaShem are *continuous Mitzvos* during all hours of **the life of** a Jew and is to be expressed in concrete terms of carrying out HaShem's commandments with *kabbolas-ol* (personal submission) coupled with joy and gladness of heart.

Basically all the above is every Jew's duty and privilege also in ordinary years, including the precept of keeping all things of holiness on the ascendancy. But in a year of Shemittah, as the current year, special efforts are called for to increase substantially all activities related to Yiddishkeit, Torah and Mitzvos, both in one's personal everyday life and in the family, as well as in the community at large, to the fullest extent of one's ability.

There is an added significance and emphasis to all that was noted above in that the first day of this year, the first day of Rosh Hashanah ("Head" of the year) occurred on the holy Shabbos day, thus imbuing the whole year, and day of this Shabbos year with an extra measure of holiness and inspiration.

May HaShem grant that the good resolutions made most firmly in all the above for the immediate days ahead and thereafter, and the implementation of same in terms of concrete action – which is the essential thing,

Should bring even close the fulfilment of the prophecy and prayer: *Show us, HaShem, Your Kindness and give us Your Deliverance etc. to dwell with honor in our land,*

And, to use the well known prayer and blessing of our Sages: **italics In your days and in ours may Yehuda be delivered and Yerushalayim dwell securely, speedily in our own very days. Amen, so be it G-d's will.**

With esteem and blessing for Hatzlocho in all above

**חתימה**