

TREASURES
— *from* —
SICHOS IN
ENGLISH



*A Teshurah from the Chassunah of
Dovid and Stery Goldberg*

בס"ד

With gratitude to Hashem for His abundant kindness, and to the Rebbe for his incredible *Berachos*, we are honored to celebrate with you the marriage of our dear children, Dovid 'שי and Stery 'תחי.

As is the custom in the world of Chabad, we present this *Teshurah* in honor of the *Chassunah*.

The *Teshurah* contains answers, edits and other correspondence the Kallah's father received from the Rebbe regarding his work in Sichos In English. It is our hope that the Rebbe's guidance and teachings, as shared in this *Teshurah*, will inspire all of us to continue doing all we can to fulfill the mission with which the Rebbe has charged us: to bring about the *Geulah Shleima*.

May the Rebbe's *Berachos* to a Chosson and Kallah be fulfilled in their entirety in the new couple's home: that they build a *Binyan Adei Ad* on the foundations of *Torah* and *Mitzvos*, as they are illuminated by the light of *Chassidus*. May their home be a home of warmth, joy and light for them and for the entire world.

And may we all be Zoche today to celebrate the Ultimate Marriage of *Hashem* and *Klal Yisroel*, with the revelation of *Moshiach Tzidkeinu* now.

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

Thank you for joining in our Simcha,

Rabbi Yonah and Rivka Avtzon

Rabbi Yechiel and Chaya Goldberg

כ"ב טבת ה'תשע"ח

Introduction

SICHOS IN ENGLISH

For the last 40 years, since 5738, Rabbi Yonah Avtzon has been *Zoche* to stand at the helm of the organization Sichos In English.

The Rebbe's teachings and messages are intended to reach not only the family of Chassidim, but all of world Jewry – and indeed, the world at large. As the Baal Shem Tov was told, Moshiach will come when “your wellsprings will spread outward”. It is in this spirit, and to this end, that Sichos In English was established: to spread the Rebbe's words to the English-speaking audience.

As the staff of Sichos In English translated, adapted and summarized the Rebbe's words, they merited unique guidance from the Rebbe. When teachings are committed to writing, to be disseminated widely and published for eternity, the utmost sensitivity and accuracy are expected. The Rebbe's pointed edits and instructions each contain a wealth of insight into the Rebbe's general literary preferences. The following are two of the areas in which Sichos In English merited such editorial guidance from the Rebbe, and samples of each are included in this *Teshurah* - "ועוד חזון למועד":

1. From its founding, Sichos In English was tasked with releasing transcripts in English of the Rebbe's weekly *Farbrengens*. Some of these had the distinction of being edited directly by the Rebbe. It is our *Zechus* to publish for the first time one of these *Sichos* with the Rebbe's edits. “The words of *Tzaddikim* endure forever” is evident in the timely connection of this *Sicha* to current world affairs.

2. From the early 5740's, Rabbi Avtzon was also entrusted with helping prepare the Rebbe's *Michtav Kloli* – letter to the general Jewish world – in English. Translated by R. Nissan Mindel, the responsibility for publishing them was given to Sichos In English, which sent them in to the Rebbe for edits. Specific parts of some of these letters, with the Rebbe's handwritten edits, are published in this *Teshurah* as well, along with suggested explanations of their significance.

Throughout the years, Rabbi Avtzon has been *Zoche* to receive answers from the Rebbe often on matters related to the work of Sichos In English. The goals and standards of this organization have been guided by the Rebbe's instructions, often in answer to these letters and reports. We are sharing some of these exchanges here as well for the inspiration of the public.

It is our fervent hope and *Tefillah* that we be *Zoche* today to hear and learn *Torah Chadasha* directly from our Rebbe.



A MESSAGE TO
THE PRESIDENT



Besides for grammatical edits, an analysis of the Rebbe's edits to adaptations of *Sichos* reveals some very specific guidelines and preferences for wording and style – especially in English publications. Some of these include:

1. Avoid generalizations and exaggerations
2. Avoid extreme and forceful language
3. Prefer positive language over a negative phrase
4. Keep language and phrasing as simple and straightforward as possible

Examples of all of the above can be seen in the following *Sicha*, from 11 Nissan 5741. An essay based on this *Sicha* was prepared for print by *Sichos In English* and merited the Rebbe's editing before distribution to the greater public.

Its message about the balance the United States must maintain between protecting its own interests and being a light to the rest of the world is uniquely relevant to current political discourse.

As well, its theme of *Chinuch*, specifically addressing the challenge of the “Me” generation, remains as timely and necessary as ever.

Amongst the many edits to the content of this *Sicha*, one uniquely fascinating one is how the Rebbe chooses to describe the length of his *farbrengen*.

On the 11th of Nissan 5741 (April 15, 1981), world Jewry celebrated the 79th birthday of its revered leader, Rabbi Menachem M. Schneerson Shlita (the Lubavitcher Rebbe).

At Lubavitch central headquarters, the Rebbe addressed an audience of more than 10,000, comprising all segments of the community, who had come to mark this event. Hundreds of thousands more viewed the proceedings on cable television via satellite.

The major part of the Rebbe's address, which lasted for more than four hours, was devoted to the mission of the office and responsibilities of the Presidency, and of the present President in particular.

The following is a free translation and adaption of part of that address.

To all those who have sent their best wishes on this occasion I extend my thanks and appreciation. Especially to the President of the United States of America, who, notwithstanding his state of health, has written to convey his congratulations and best wishes. I am deeply grateful for his kind thoughts and sentiments, and send my blessings for a full and speedy recovery. May he use the powers invested in him as the elected leader of the U.S.A. for the good of America and all Americans. The trust in G-d who gives the abilities and strength to fulfill this mission, will undoubtedly help him to a full recovery, and to achieve the immense tasks and goals that lie ahead.

The frightening assassination attempt, which thank G-d failed, gives us food for thought. The assailant came from a wealthy family, and no excuses of poverty or hardship can be offered; the cause must be sought elsewhere. The fault lies in the education he received as a child. And this applies not just

2/11
1972

many many²

in his case, but to ~~all~~ children. The failure to instill in children an awareness of G-d causes the egocentric, self-centered life style of today's youth - the "me" generation. Unfortunately, ~~parents~~ ^{parents} today do not or cannot provide such an education; the responsibility to do so must devolve on the public school system. I have stressed this on many occasions, and indeed, a special Education Day has been enacted to emphasize the importance of education. An education that provides not just knowledge, but that trains ~~our~~ ^{the} children to be decent and productive citizens.

The best way to begin such a program is the institution of a simple, non-denominational declaration by children at the beginning of each day, affirming their belief and trust in G-d. This in no way contradicts the notion of separation of religion and state, for the intention of the founding fathers in instituting this principle was solely the elimination of religious persecution such as they had suffered. A simple non-denominational prayer can in no way be construed as religious intolerance.

The responsibility of the United States to ensure useful and decent lives, is not just to its own citizens, but to all humanity. This country is a super-power, the foremost in the world, with tremendous opportunities to influence other countries for the good. Yet there is a disturbing trend towards an isolationist policy, ~~to consider only its own interests~~. G-d, however, ~~did not give~~ ^{certainly} this country its wealth and power to be ~~wasted~~ ^{used fully and efficiently}. The United States has the obligation, ~~and privilege,~~ ^{a very great privilege} to use its influence to the utmost to correct the alarming state of instability and chaos ^{of growing violence} present today, and ensure true ^{and lasting} peace in the world.

The U.S.A. has been able to become the dominant country it

is, because it has been blessed with great natural resources. But to remain powerful and independent, it must remove its dependency on other countries for energy sources, particularly oil. This crippling dependency ^{prevented} has caused the United States to sometimes ^{ing} follow policies that are ^{not in accord with its ideals of} ~~contrary to~~ truth and justice. But it need not be so. In itself, this country can be self-sufficient in energy; ~~only sometimes self-serving interests have prevented it from being so.~~ There are sufficient sources such as coal, etc., to not only provide the U.S. with all its energy needs, but other countries as well. Solar energy alone, if the proper effort is made, can ^{in a very short time} provide for all this country's wants. ^{With proper labor} We need not have ^{provide for itself and also} ~~the will~~ and the United States can utilize its G-d given assets to influence ^{around} all peoples to be productive, G-d fearing citizens.

In conclusion, may I once again express my appreciation for the President's thoughtful wishes on this occasion, and extend my blessings for his full and speedy recovery.

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trend towards an isolationist policy, ~~to consider only its own interests~~. G-d, however, did ~~not~~ **certainly** give this country its wealth and power to be ~~wasted~~ **used fully and efficiently**. The United States has the ~~obligation~~, and privilege, **a very great privilege, a global one**, to use its influence to the utmost to correct the alarming state of instability and chaos, **of growing violence in the world**, present today, and ensure true **and lasting peace in the world**.

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GUIDANCE AND CONNECTION



PART ONE
TRUE TO THE TEXT

Where texts of Chassidus were involved, the Rebbe generally expected the translations to remain true to their source, not embellishing or changing the text. The following are two examples of the Rebbe's instructions in this regard, one pertaining to *Maamar Heichaltzu* and the other about *Likkutei Dibburim*:

HEICHALTZU

spirit of a *farbrengen* - makes every individual man, woman, and child a *heichaltzu-me'itchem* person, a dedicated vanguard. And thus would the cherished prayer be fulfilled - 'that they may all become one fellowship, to do Your will with a perfect heart.'"

It is the publisher's hope that the present translation of *Heichaltzu* will enable an ever-increasing number of readers to become *heichaltzu-me'itchem* people.

Sichos In English

7
5748
The Year of Hakhel

Prefatory Notes

1. Square brackets [] indicate editorial insertions.
2. Parentheses () were inserted by the respective authors.
3. For the sake of continuity in the text proper, certain parenthetical passages and most of the source references have been moved to the footnotes.
4. The sources and notes at the foot of the pages of the Hebrew edition were supplied by the Rebbe *Shiita*. Those added in the present edition are enclosed by square brackets.

In the *Kuntres Heichaltzu*, there are many parenthetical passages, as well as source references in parentheses, inserted by the Rebbe Rashab. In the translation prepared by *Sichos In English*, many of these notes were moved to the footnotes for easier reading of the main text.

After reviewing the preface of the prepared draft, which noted this change, the Rebbe commented:

מה ההכרח להכנס
לשינויים? באם תתעכב
ע"ז ההו"ל

[על ידי זה ההוצאה לאור]
למשך זמן - בפעם הזאת
להניח כפי שסודר כבר

"What is the necessity of making changes? If because of this the publication will be delayed for a while - then this time they should leave it as was already arranged."

PART TWO
SHARE GOOD NEWS

The following is a series of correspondence with the Rebbe from the week of 5 Teves 5747 – Didan Notzach. What stands out is how important it is to the Rebbe to hear Besuros Tovos often. And nothing is too small to count as good news.



DEDICATED TO THE DISSEMINATION OF CHASSIDUS

ב"ה

ה' טבת תשס"ו
 כ"ה אודמו"ה שליטה
 בקשר אמרנו כ"ה אודמו"ה שליטה אתמו"ה ש"כן וגשר תכ"ה"
 וקיום הסקולה ה' טבת, דיין נצח, הנני מודיע לה' חיים יצחק בן יהודית
 שפני מקראפורנ'א התנפץ אלא הוצאת א' כרך א' שיחיה שליח בקרוב.
 ומבקשים ברכה כ"ה אוד' שליח'א ב"ה זיננו.
 ואל' בן חילנה אהבן

כן יבשר טוב גם אהבן

The next day, *Hei Teves*, after the verdict of “*Didan Notzach*” was released, Rabbi Avtzon wrote again to the Rebbe. In line with the Rebbe’s request of the day before to always share good news, and on this auspicious occasion, Rabbi Avtzon informed the Rebbe that R’ Chaim Yitzchak Spiegel had committed to sponsoring the release of a volume of *Sichos In English*. Here too, he asked for a *Berachah* for the success of this supporter.

Despite all that the Rebbe must have been preoccupied with during the momentous hours of the Rebbe’s own *Chag HaGeulah*, the Rebbe’s reply to this letter came swiftly - even before *Minchah* of that very day. In his brief reply, and with its timing, the Rebbe clearly showed how much he valued *Besuros Tovos*. No doubt, the publication of a new *Sefer* was the type of good news the Rebbe was especially pleased to receive on *Hei Teves*:

כן יבשר טוב [יבשר טוב] גם לעת"ל [לעתיד לבוא]

“So too shall he share good news in the future as well.”



DEDICATED TO THE DISSEMINATION OF CHASSIDUS

ב"ה

יום ד' יג' סג' תשס"ג

ד"ר ארזמר' אילטו

מזכיר קצה הענינה משיטתן Jewish Press הכולל שיהיה

ד"ר ארזמר' אילטו מיום ה' סג' - ד.ג.ן רצ"ח - עם מודעות

בטקס השמות ושילוח יסוף הריחוק

ר' מרדכי משולם נאמן הענינה בהוצאות 1000\$ ונש"א

הענינה הריחוק אר"ש בהוצאות בניהם ה' מאיר האוה"ק, ה' יוסף ארזמר'

ה' מאיר ארזמר' נשוא אלוף השי' ארזמר' ה' צבי גיטלעבויג

ויהי חציון שנה יפה הענינה א' היס"ב קה"קת הארזמר'

ארזמר' יקרים נחה ארזמר' אילטו

י"א > | איס"א ארזמר'

"SPREADING THE WELLSPRINGS OF CHASSIDUS"
778 Eastern Parkway / Suite 406 / Brooklyn, New York 11213

After receiving these answers about *Besuros Tovos* two days in a row, one of them on *Hei Teves* itself, Rabbi Avtzon reported to the Rebbe again one week later. This time, he wrote about the Rebbe's *Sicha* from *Hei Teves*, which had been translated by *Sichos In English*. As a special *Hafotzah* project in honor of *Didan Notzach*, the *Sicha* had been printed in the *Jewish Press* along with advertisements about the *Sichos*, *Shiurei Rambam*, and a *Siyum HaRambam*. Rabbi Avtzon submitted a copy of the newspaper article, requesting a *Berachah* for all the sponsors - R' Mordechai Nagel and many others - who participated in the cost of this project.



REVELATION IN
TRANSLATION



The general letters - *Michtovim Keloliim* - that the Rebbe sent out to all "בני ובנות ישראל בכל מקום שהם" were one of the most significant ways in which the Rebbe shared his Torah with the global Jewish community. It was usually written in Yiddish, and then translated into Hebrew, English and other languages. While it is known that the Yiddish version was edited by the Rebbe, what is not as known is that the english translation was edited as well.

In addition to regular grammatical edits, and some stylistic edits (see above in the introduction "A message to the President" for more detail), there is another category of corrections the Rebbe made often in these letters. These are edits ensuring accuracy of translation.

Perhaps most revealing of all, these are edits that, when studied, might offer us a fresh perspective on a word or concept in Torah and Chassidus. The Rebbe's deceptively simple changes of wording can have far-reaching ramifications on how we translate Chassidus into our lives, as shall be seen below.

In Chumash Devarim, we learn: "הואיל משה באר את התורה הזאת" - Moshe began explaining the Torah. Rashi says that this means Moshe translated the Torah into seventy languages. How does "explain" mean "translate"?

Because translation is explanation. By defining the word in another language, one clarifies its precise meaning.

In this section, we present parts of various *Michtovim Keloliim* with the Rebbe's handwritten edits of all types. We have compiled some tentative thoughts that may help elucidate the edits of the above category - accuracy of translation. Obviously, these comments are only the thoughts of the compiler and should be understood accordingly. They are printed in italics. We do hope that these insights can stimulate a conversation on how we translate Chassidus into our vernacular, as well as how we share these ideas with the world.

ESSENCE OF A YID

25 Adar 5742

אזוי ווערט אויך אונטערשטראכן אין דער מגילה וואו עס ווערט דערציילט
וועגן נס און גאולה פון פורים, אז אפילו ווען אידן געפינען זיך אין גלות און זיינען
מפוזר ומפורד בין העמים, צעשפרייט און צעטיילט צווישן די פעלקער, יעדער איד
א וועלט פאר זיך — זיינען זיי אבער אלע אן עס אחד, אן עס וואס דתיהם שונות
מכל עם, זייערע תורה-געזעצן און ארט לעבן זיינען אנדערש פון אלע אנדערע
פעלקער.

Similarly it is underscore^d in the Megillah, which tells the story of
the Miracle and Geulo of Purim, that even when Jews are in Golus, 23
"scattered and dispersed among the nations," every Jew a world unto
himself - they remain, nevertheless, "one people", by virtue of the fact
and that their laws (of the Torah, their way of life) are different from those of
all other nations."

16 Korban -

At first glance, from reading the original letter in Yiddish it would seem that the uniqueness of 'one nation - *am echod*' is the Yid's relationship and bond to Torah and Mitzvos. Hence, the translation "one people, by virtue of the fact that their laws... are different...". The Rebbe replaced 'by virtue of the fact that' with 'and', separating them into two distinct points.

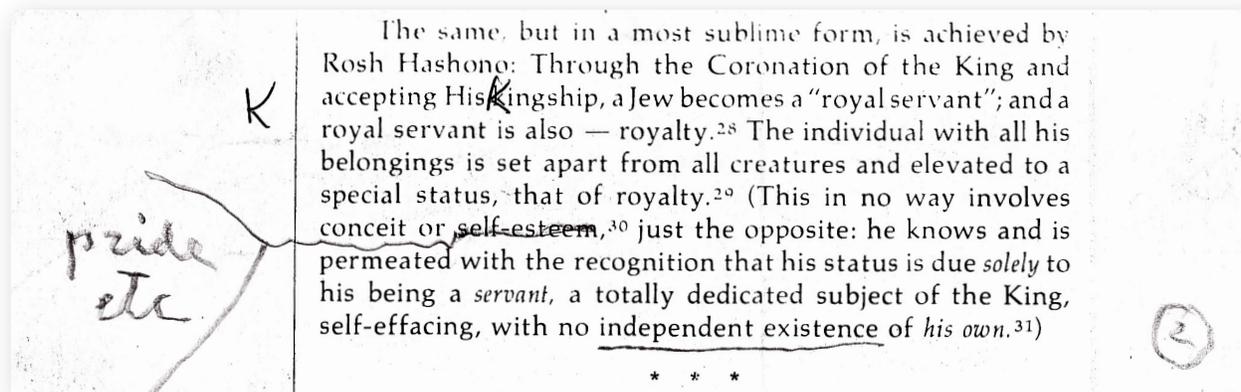
The change from 'by virtue' to 'and' seems to imply that there are two separate qualities: 1. The inherent value of the essence of a Yid. 2. His commitment to Torah.

[For further reading on the topic, see: *Likutei Sichos* vol. 24 parshas Tavo Sicha 1, *Sefer Hasichos* 5751 vol. 2 parshas tavo]

IS SELF ESTEEM A GOOD THING?

Selichos 5742

דאס זעלבע, אבער אין א גאר העכערן אופן „טוט“ אויף ראש השנה: דורך „הכתרת המלך“ און „תמליכוני עליכם“ ווערט א איד אן עבד מלך — מלך, ער און אלס וואס געהערט צו עם — ווערט אויסגעטיילט פון אלע באשעפענישען און אויפגעהויבן צו מדריגת מלך — [און דאס קומט צוזאמען מיט דער פולסטער שלילה פון גאווה, ווארעם ער ווייס און איז דורכגעדרונגען מיט דעם — אז דאס איז נאר דורכדעם וואס ער איז אן עבד, אן אמת'ר עבד פון דעם מלך, תכלית הביטול, קיין מציאות ניט פאר זיך].



In the original, the Rebbe notes why one should not worry that knowing that "A royal servant is also [considered] royalty" might lead to *gaavah* - because his status is based solely on the recognition that he is a servant. The writer translated *gaavah* as "conceit and self esteem". The Rebbe erased "self esteem" and substituted it with 'pride etc.'

The differences between self esteem and pride are self evident, and this edit invites an interesting discussion on the place that self esteem has within a Torah Hashkafa.

[For further reading on the topic, see: *Likutei Sichos* vol. 17 parshas Vayikra Sicha 1, *Likutei Sichos* vol. 22 parshas Bihar-Bichukosai]

CHOICE / CHOSEN ONE

18 Elul 5744

וואַרום דער סדר און כוונה פון דער בריאה איז, אַז דער דומם זאָל — אין צוגאַב צום ערפילן זיין „אויפגאַבע“ פאַר-זיך — אויך שפייזן דעם צומח און אַזוי אַרום דערהויבן ווערן צו דער מדריגה פון צומח: און דער צומח זאָל שפייזן דעם חיי און דערהויבן ווערן (צוזאַמען מיט דעם טייל פון דומם אין אים) צו דער מדריגה פון חיי, און אַלע דריי — דומם, צומח און חיי — זאָלן שפייזן און דינען דעם מדבר און דערהויבן ווערן צו דער מדריגה פון אַ מדבר, דער בחיר הנבראים (אויסדער-וויילטער פון אלע באַשעפענישן).

Because the order and purpose of Creation is that the domem, in addition to its task of serving its own end, should sustain, and thereby be elevated to, the world of tzome'ach; and the tzome'ach should sustain, and thereby be elevated to, the world of chai; and all three - domem, tzome'ach and chai - should feed and serve mankind, and thereby be elevated to the category of medabber, "the choice of all creatures."

Chosen one

This letter refers to the human being as בחיר הנבראים in comparison to the three lower elements of creation - animal, vegetable, and mineral. Originally, they translated בחיר הנבראים as 'the choice of all creatures'. The Rebbe crossed out the word 'choice' and replaced it tentatively with 'chosen one?'. This is how it was ultimately printed.

Choice can imply that the human being is 'superior and choicest' by his or her mere existence. The chosen one might mean that what makes the human being superior is simply the fact that he / she was chosen by Hashem. Alternatively, the fact that the human being is "chosen" by Hashem is his greatest quality.

[For further reading on the topic, see: Kuntres Umaayon Maamar 15, Likutei Sichos vol. 23 parshas Matos-Masei - Menachem Av]

COMPLETION VS. PERFECTION

18 Elul 5744 and 18 Elul 5746

און דורכדעם וואָס דער מענטש דינט דעם באַשעפּער, דערגרייכט דער מענטש
און (דורך אים) אַלע אויבנדערמאָנטע טיילן פון דער בריאה — זייער פולשטענדיקע
שלימות.

**And through man's serving the Creator, man and (through him)
all the said four divisions of Creation, attain their complete
fulfillment.** *perfect?*

Later on in the same letter as above, the letter continues: "And through man's serving the Creator, man and (through him) all the said four divisions of Creation, attain their complete fulfillment." The Rebbe tentatively adds 'perfect?' before the word 'fulfillment'. The letter was ultimately printed as 'complete and perfect fulfillment'.

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In this next letter, written two years later, the Rebbe actually crosses out the word 'completeness' multiple times, replacing it with 'perfection'.

ווייל סוף מעשה במחשבה תחילה: דער מענטש איז געווען דער ענדגילטיקער
צוועק, כוונה און תכלית פון דער גאַנצער בריאה, און אַלע פריערדיקע ברואים
זיינען באַשאַפן געוואָרן צו דינען דעם „בחיר הנבראים“, וואָרום בלויז דער מענטש
קען פאַרפאַלקאַמען די בריאה, און דורך דעם מענטשן — בשעת ער דערגרייכט
שלימות — ווערן אַלע פריערדיקע נבראים — דומם, צומח, און חי — דערהויבן צו
זייער שלימות (דורך זייער דינען דעם מענטשן און זייער מיטהילף אין זיינע
דערגרייכונגען).

אַבער די שלימות פון אַ נברא, אפילו ווען דער נברא איז אדם הראשון יציר
כפיו של הקב"ה, קען ניט זיין קיין שלימות'דיקע. ביז אַז — אין דעם זעלבן טאָג פון

זיין באשאפונג האט אדם הראשון גערופן „כל הבריות“, דעם גאנצן באשאף, בואו
 נשתחוה ונכרעה נברכה לפני השם עושנו (קומט, לאמיר זיך בוקן און בויגן, קניען
 צו השם אינזער באשעפער). און זיי האבן אזוי געטאן און עס איז געווען (דעם זעלבן
 טאג): השם מלך גוי תיכון תבל בל תמוט (השם האט געקעניגט גוי' ער האט
 באפעסטיגט א וועלט וואס וועט נישט אונטערגיין). — וואס דאן איז געווארן די
 שלימות פון אדם הראשון און פון דער גאנצער בריאה.

rooted in original thought";² the human being was the end
 • purpose and "intention" of the entire Creation,³¹ and all
 creatures preceding him were created in order to serve
 this "chosen one of all creatures,"³² since only through
 humankind ~~has~~^{is} the entire Creation ~~been~~ brought to ~~com-~~
*perfectness*³³ pleteness, and through the human being - when he achieves
 personal completeness - all previous creatures, namely
 the worlds of minerals, vegetables and animals, are ele-
 vated to their completeness (through their serving mankind
 and thus sharing in man's achievements).

However, the completeness of a created being, even if this
 created being is the first man, the creature of HaShem's

own Hands,"³⁴ cannot be completely perfect. Hence, on
 the same day of his creation, the first man called upon³⁵
 "all the creatures," the entire created order: "Come let
 us worship, bow down and bend our knee before HaShem,
 our Maker."³⁶ *And* ~~this is what~~ actually took place, so that
 the same day saw the realization of "HaShem reigns...the
 world is established and it shall not fall."³⁷ that ~~is~~ ^{is}

perfectness when the completeness of the first man and of the whole
 creation was achieved.

* * *

*What is שלימות? Completion is a more quantitative term. Perfection is qualitative.
 It seems - despite contemporary society's wariness of the pressure perfection entails
 - that all of Creation is, in fact, intended to ultimately achieve perfection in all
 ways.*

[For further reading on the topic, see: Likutei Sichos vol. 18 Parshas Bihaaloscha Sicha 4,
 Likutei Sichos vol. 30 Parshas Lech Licha sicha 2]

SUBMISSION VS SURRENDER

30 Tishrei 5747 - Two drafts

כך הדבר גם בנוגע למצות הקהל: קיומה של מצוה זו בגשמיות מוגבל לזמן מסויים ולמקום המקדש, אך ההוראה המעשית של מצוה זו — שכל בני עמנו, אנשים נשים וטף, ישמעו וילמדו ליראה את ה' וישמרו את התורה ומצוותי' — בכל עת זמנה. ואמנם אפשר לומר, שמצות הקהל במובנה הרחב היא ענין הכרחי לא רק פעם אחת בשבע שנים, אלא בכל שנה, ובכל חודש, ובכל יום ויום; יראת השם ואהבת השם הן מצוות תמידיות, בכל שעות היממה, וצריכות להתבטא במעשה, בקיום ציוויי השם מתוך קבלת עול, ביחד עם שמחה וטוב לבב.

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.

15 תג

Submission

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 year, but every year, every month, and every day. Fear and love of HaShem are *continuous Mitzvos* during all hours 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.

The life of

This letter explains the message of הקהל and its relevance to our lives every day of every year, through continuously learning Torah and doing *Mitzvos* with קבלת עול coupled with שמחה וטוב לבב.

Two interesting edits:

1. About the hours when a Yid is obligated to serve Hashem, the Rebbe crossed out the word 'waking', and in the second editing of the same letter replaced it with 'of the life', such that the phrase reads 'during all hours of the life of a Jew'.

Apparently, the Rebbe is saying that Ahavas Hashem and Yiras Hashem are continuous Mitzvos incumbent on a Yid not only during 'waking' hours, but for all 24 hours of every day.

[For further reading on the topic, see: Likutei Sichos vol. 35 parshas Toldos Sicha 1, Hisvaaduyos 5745 Parshios Chayei Sara - Toldos, Hisvaaduyos 5747 Parshas Vay-akhel-Pekudei]

2. קבלת עול was translated as 'personal surrender'. The Rebbe replaced surrender with submission.

Surrender conjures an image of a losing side surrendering themselves in defeat. Submission is a conscious choice, where an individual voluntarily submits to an authority. There are many other subtle differences between these two words, and the Rebbe's edit opens a window into many insights on the topic of Kabbolas Ol.

[For further reading on the topic, see: Likutei Sichos vol. 17 Chag HaPesach Sicha 1, Sefer Hasichos 5750 vol. 2 Parshios Bihaaloscha, Shelach, Korach]

לזכות כ"ק אדמו"ר מלך המשיח

ולזכות

החתן התמים דוד שיחי

והכלה שטערנא שרה שתחי

גולדברג

לרגלי נישואיהם בשעתומו"צ

יום ג', כ"ב טבת, תשע"ח



נדפס ע"י הוריהם

הרה"ת ר' מאיר יחיאל יהודה וזוג' מרת חי' מוסיא שיחיו גולדברג

הרה"ת ר' יונה וזוג' מרת רבקה שיחיו אבצן

זקניהם

הרה"ת ר' יעקב שלמה וזוג' מרת רייזל שיחיו גולדברג

הרה"ת ר' שלום לייב וזוג' מרת רבקה שיחיו אייזנבך