



לזכות
החיילת בצבאות ה'
קיילא תח"ל
לרגל הולדתה ז' טבת ה'תשפ"ב

ולזכות הוריה הרה"ת ר' מנחם מענדל וזוגתו מרת איטא שיחיו
סופער

נדפס ע"י זקניה
הרה"ת ר' חיים שניאור זלמן וזוגתו מרת מלכה מליא גיטל
ומשפחתם שיחיו
גורקאוו



Shabbos For A Year



Although the distinction of the coming year as *Shemita* is primarily connected with Eretz Yisroel and with the holiness of the Land, where all the laws of *Shemita* are in force, above all the *Shemita* (“release”) of our land, fields, vineyards, etc., from any agricultural activity —

It has been explained on many occasions that a Jew, wherever he is, is expected in his everyday life, especially in his spiritual life, to transform his environment—his home as well as his surroundings—into a (spiritual) “Eretz Yisroel.” In other words, since Eretz Yisroel is a “land on which G-d’s eyes rest continuously, from the beginning of the year to the end of the year”—a similar atmosphere of G-dliness must permeate every Jewish home and all around it, to the extent of breathing the very “air of Eretz Yisroel,” wherever a Jew is.

Besides, also in the Diaspora, the law of *shemitas kesofim* (remission of debts) is in force, which emphasizes the spirit of *Shemita* also in the material aspects of life, particularly in inter-human relationships (*bein adam lachavero*)...

...The general purpose of a human being is, as written, “A man to toil is born” — toil, do useful work, and to achieve good results. Shabbos cannot contradict this purpose, G-d forbid. On the contrary, the “toil” of Shabbos is the true and purposeful kind of toil, which our Sages call the “toil of Torah” (Torah meaning “instruction,” namely, the fulfillment of the Mitzvoth, including the Mitzvo of learning Torah in a manner that leads to action), and the “toil of Tefilah (prayer).” Therefore, come Shabbos, when a Jew is free from weekday activities, it is filled with Mitzvoth

(even the ordinary activities of eating, drinking, sleeping become a Mitzvo, — the Mitzvo of Oneg Shabbos) with additional time for Torah study, for more devout prayer, with appropriate preparation that prayer calls for. And this is, as mentioned above, the true Oneg Shabbos (aside from the pleasurable anticipation of the reward and blessings that come with the observance of Shabbos).

The same is true of the Year of *Shemita*: both in regard to the Jew’s Shabbos-like conduct during this year, utilizing the “released” time from work for additional Mitzvoth, Torah and prayers; as well as in regard to the influence of the *Shemita* Year throughout all the “week” — years of the cycle. ①

(*Michtav Kloli*, 18 Elul 5739)