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FREE RENDITION

By the Grace of G-d  
11th of Nissan, 5731  
Brooklyn, New York

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

Greeting and Blessing:

It is well known that our festivals are connected with certain seasons of the year<sup>1</sup>: Pesach must always occur in the *Month of Spring (Chodesh hoOviv)*; Shovuos is connected with the season of wheat harvest, and is called the “Harvest Festival” (*Chag haKotzir*); Succos is connected with the season of the ingathering of the produce in the autumn, and is called the “Festival of Ingathering” (*Chag hoOsif*).

Especially emphasized in the Torah is the connection of Pesach with Spring<sup>2</sup>, as it is written: “Observe the month of Spring and make Pesach unto G-d your G-d<sup>3</sup>.”

Pesach and the Month of Spring (Nissan) have various features in common. One of them is: Pesach is the “Head<sup>4</sup> of the Festivals,” the first and the forerunner of the other festivals.<sup>5</sup> Indeed, the continuity and completion of Pesach—when the Jews became a nation<sup>6</sup>—is to be found in Shovuos, the Festival of the Giving of Our Torah. And Succos is celebrated in remembrance of the Succos<sup>7</sup> in which G-d caused the children of Israel to dwell when He took them out of Egypt. Similarly, the Month of Spring is the first of all the months, and the time of sprouting and blooming<sup>8</sup>, leading to harvesting and ingathering.

The relation of Pesach to the Month of Spring also has a deeper significance:

Pesach, the Season of Our Liberation, brought about a complete change *from abject slavery<sup>9</sup> to complete freedom, from utter darkness<sup>11</sup> to brilliant light*. This is also the kind of change which takes place in nature in the Spring, when the earth awakens from its winter slumber and is released from the chains and restraints of the cold winter, to sprout and bloom until the stalks of grain begin to fill up. Or, taking a detail: When from a seed after he had rotted away there sprouts a new, living and growing crop<sup>12</sup>. In both cases—Pesach and Spring—the change is not a gradual transition from one level to the next, but an extraordinary change, bearing no relation to the previous stage—a change that creates a new being.

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It has been often emphasized that every detail in Torah<sup>13</sup> (meaning “instruction”) conveys instruction and teaching; certainly a matter connected with a festival, and a comprehensive festival such as Pesach, in particular.

One general instruction that may be derived from Pesach, specifically from the connection of Yetzias-Mitzraim with the Month of Spring, which is applicable to each and every Jew in his daily life<sup>14</sup>, is the following:

Human life, in general, is divided into two spheres: the personal life of the individual, and his accomplishment and contribution to the world. In both of these there is the spiritual life and the physical life.

The Jew’s task is to “liberate” everything in the said spheres “from bondage to freedom”, that is to say, to take all things out of their limitations and “elevate” them to spirituality (and more spirituality), until every detail<sup>15</sup> of the daily life is made into an instrument of service to G-d.

Even such things which apparently he cannot change— as, for example, the fact that G-d had so created him that he must depend on food and drink<sup>16</sup>, etc. for survival—he nevertheless has the power to transform the physical necessity into a new and incomparably higher thing: He eats for the purpose of being able to do good, to learn Torah and fulfil Mitzvos, thus transforming the food into energy to serve G-d. Moreover, in the very act of eating<sup>17</sup> he serves G-d, for it gives him an opportunity to make a Brocho<sup>17\*</sup> before eating, and after, and so forth.

Something akin to the above we find in regard to the Month of Spring: At first glance, there is nothing man can do about it. After all, the laws of nature<sup>18</sup> were established by G-d ever since He created heaven and earth, and subsequently ordained that “so long as the earth exists... /the seasons of/ cold and heat, and summer and winter, shall not cease.” Nevertheless, a Jew observes and watches<sup>19</sup> for the spring month in order to “make Pesach to G-d your G-d.” In other words, in the phenomenon of spring he perceives and discerns<sup>20</sup> G-d’s immutable laws in nature. And more penetratingly: That it was in the month of spring—precisely when nature reveals its greatest powers—that “G-d your G-d, brought you out of Egypt,” in a most supernatural way.

In all spheres of the daily life<sup>21</sup> a person encounters conditions or situations that are “Mitzraim”—in the sense of restraints and hindrances—which tend to inhibit and restrain the Jew from developing in the fullest measure his true Jewish nature, as a Torah-Jew. The hindrances and limitations are both internal—inborn traits and acquired habits; as well as external—the influences of the environment. A Jew must free himself from these chains and direct his efforts towards serving G-d.<sup>22</sup>

If, on reflection, a person finds that spiritually he is still on a very low level, so that he could hardly be expected to make a complete change from slavery to freedom and from darkness to a great light—there is also in such a case a clear message in the festival of Pesach. For, as has been noted, Yetzias-Mitzraim was a change from one extreme to the other: From abject bondage to the most depraved idol worshippers, the Jews were not only liberated from both physical slavery (hard labor) and spiritual slavery (idolatry<sup>23</sup>), but soon afterward—on the seventh day of Pesach—they were able to declare, “*This is my G-d*,” as if pointing a finger<sup>24</sup>; subsequently, they reached Mount Sinai, heard G-d Himself proclaim “I am G-d your G-d,” and received the whole Torah<sup>25</sup> the Written as well as the Oral Torah—an extraordinary transformation from one extreme to the other.



May G-d help every Jew, man and woman, in the midst of all our people Israel to make full use of the powers which the Creator has given each of them to overcome all difficulties and hindrances—to achieve a personal exodus from everything that is “Mitzraim”, in order to attain true freedom, by attaching oneself<sup>26</sup> to G-d through His Torah and His Mitzvos—

Including the Mitzva<sup>27</sup> of remembering<sup>28</sup> Yetzias-Mitzraim by day and by night

And from individual redemption<sup>29</sup> to the collective redemption of the Jewish people as a whole,

To merit the fulfillment of the prophecy, “As<sup>30</sup> in the days of your liberation from Egypt, I will show you wonders,” at the coming of our righteous Moshiach, speedily indeed.

With the blessing for a Kosher and Happy Pesach

*Menachem Schneerson*

ברכות ה, א. ובכ"מ. 26. ראה תניא ספמ"ז ועיין בליקוטי לוי יצחק שם. 27. רמב"ם הל' ק"ש פ"א ה"ג. 28. להעיר מדחו"ל: כל זמן שאתם מזכירים אותי מעי הומים עליכם כו' זכרו נפלאותיו אשר עשה כו' בשביל שיהיו מזכירים נפלאותיו אמר דוד א"כ אני מזכירו למנצח לדוד להזכיר אלקים להצילני (לאחר שאמר דוד למעלה) כי אלקים יושע ציון ויבנה ערי יהודה וישבנו ועיר וירושה ורוע עבדיו ינחלה ואוהבי שמו ישכנו בה (מדרש תהלים ע"י. הובא בפרש"י שם). 29. להעיר מאנה"ק ס"ד (קה, סעי"ב ואילך). 30. מיכה ז, טו.

דעהו... כל מעשיך יהיו לשם שמים. 16. להעיר ממחו"ל: על כל נשימה ונשימה שאדם נושם צריך לקלס לבורא (ב"ר ספ"ד). 17. כבטושו"ע שם: לשם שמים, בכל דרכיך דעהו. 18. ירמ"י לג, כה. בראשית ח, כב. 19. ע"ד פרש"י בראשית לו, יא. 20. ע"ד הירוש' הובא בתוד"ה אמנות (שבת לא, א): שפאמן בחי העולמים וזרעו. 21. ראה תניא פמ"ז: כל יום ויום חייב אדם לראות עצמו כו'. 22. ע"ד מש"ג שמות ג, י"ב. 23. וכדוח"ל משכו מעבודה זרה (מכילתא לשמות יב, כא). 24. רש"י שמות טו, ב. וראה תענית בסופה. 25.

ובכ"י שם ד"בניסן מביעו לה" לעשות טובות. 8. ראה רש"י שמות כג, טו. ולד שם. אה"ת להצ"צ משפטים ע' אקפ ואילך. 9. שמות א, יד. וכדוח"ל עה"פ. 10. פסחים פ"י מ"ה. נוסח ההגדה. 11. שהרי מצרים היא ערית הארץ (ויקרא יח, ג ובתו"כ ובפרש"י) שם. קה"ר עה"פ הארץ לעולם ועדות. 12. ראה לקו"ת ר"פ בהר. 13. חז"ג גג, ב. 14. ובפרט שמצוה מן התורה להזכיר יצ"מ בכל יום בנזקק ובלילה (רמב"ם הל' ק"ש פ"א ה"ג. שו"ע אה"ז ר"ס טו. ועוד). 15. ראה טושו"ע או"ח סרל"א: בכל דרכיך

1. ראה סנהדרין יא, ב. ובתוד"ה או שם. 2. ראה ג"כ שמות ג, ד. וי"ד. שם כג, טו (וברמב"ן שם טו). שם לד, יח. 3. דברים טז, א. ולרמב"ן (לשרש האי' דסה"מ להרמב"ם) ולבעל ההלכות – זוהי מ"ע (לעבר השנים, או – מושמרת את החוקה). וראה רמב"ם הל' קה"ה רפ"ד. 4. ר"ה ד, א. וראה עגרת ראש בתחלתו. 5. להעיר שצ"ל לימד מיוחד שאין מצוה בשבועות וטובות (ספרי ראה טו, יב. ספרא אמור כג, ו). 6. ראה יתרו יט, ד-ו. יבמות מו, טע"א. רמב"ם הל' אי"ט רפ"ג. 7. אמור כג, מג. וראה טאו"ח סתרכ"ה