

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn, N.Y. 11213
HYacinth 3-9250

מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ.י.

FREE RENDITION

By the Grace of G-d
11th of Nissan, 5727
Brooklyn, N.Y.

To the Sons and Daughters of
Our People Israel, Everywhere

G-d bless you –

Greeting and Blessing:

Pesach, the Festival of Our Freedom, has an added significance this year, in the light of the following brief introduction:

It is a matter of common experience that when a person happens to be in a conducive state of mind, he will react more sensitively to an appropriate occurrence. Thus, when one is in a happy frame of mind, one will respond more excitedly to a joyous circumstance. Conversely, in a depressed mood, any adverse circumstance is likely to provoke a magnified consternation. The same is evident in connection with physical health¹. When the body is healthy it will be invigorated by any wholesome thing in the fullest measure; when its physical condition has been weakened, even something slightly harmful will considerably aggravate the state of health.

A similar rule finds expression in the Halachic principle²: “A thing acts more forcefully upon its own kind³”.

★ ★ ★

This year (5727) is a year which, from the start, has been ushered in with the Mitzva (and mood) of Hakhel (“Gather”), the special Mitzva in the post-Shemitta year, prescribed in the words: “Gather the people, men, women and children”⁴ - all segments of the Jewish people, for the purpose immediately stated in the Torah: to inspire Yiras Shomaim and foster the study and fulfillment of the Torah.

Likewise in regard to the reason and content of Pesach, namely, Yetzias Mitzraim (departure from Egypt). Unlike the subsequent exiles (Babylon, Media, Persia and Macedonia), when not all Jews came out of Babylon, etc., the Exodus from Egypt was complete; “With our youths and our elders, with our sons and daughters”⁵, all the Jews, young and old, departed from Egypt. And the purpose of it was: “When thou shalt bring forth the people from Egypt, you shall serve G-d at this mountain”⁶ - to become servants of G-d and to receive the Torah at Mount Sinai.

Consequently, though Pesach is a “Mitzvas-asseh conditioned in time” (the kind of precept from which Jewish women are generally excused) - the women⁷ must also participate in observing it. As for the children⁸

- the very ushering in of the festival, namely, the Seder of Pesach, is based on the precept of “Thou shalt tell it (fully and effectively) to thy son.” Moreover, the Seder is accompanied by a variety of detail and ceremony designed to involve the children in the celebration of the Seder; and all this even before the Mitzvoth of “Pesach, Matzah and Moror” are actually fulfilled. And included are all the children; for the Seder is not limited to the “Wise” children, but embraces all children from the “Wise Son” down to the “One Who Knows Not What To Ask” –

In order to impress upon all of them that “for the sake of this”⁹ - the fulfillment of the Mitzvoth - hath G-d freed us from Egypt.



Such a total¹⁰ liberation, as the Exodus from Egypt was, did not occur in any of the subsequent exiles, but it will be repeated at the time of the true Geulo (Redemption) from the present Golus (exile), in accordance with G-d’s promise: “As in the days of thy departure from the land of Egypt, I will show him wonders”¹¹. When this will come to pass, all the Jews, young and old, children and women, with all their possessions, will be redeemed through our Righteous Moshiach, again for the explicit purpose: “that¹² you walk in My statutes .. and be a nation unto Me, and I will be G-d unto you”.

And just as the liberation from Egypt could take place only after the Jews, imbued with real self-sacrificing¹³ determination, rejected all idolatries¹⁴ of Egypt, and yearned¹⁴ for, and eagerly looked forward to, the moment of Receiving the Torah; so must we also today make the necessary preparations for our Geulo - by resolutely rejecting the various “idolatries” of our time; and “with young and old, with our sons and daughters” - each and everyone must liberate himself, with his wife and children, from the state of being “slaves unto Pharaoh”¹⁵ - slavishly following the foreign ideologies prevailing in the world outside - in order to become “servants unto G-d”, with a total commitment to the One Above, thereby attaining true Cheirus¹⁶ (Freedom) through a life of Torah and Mitzvoth in the everyday life.



May G-d grant that the coming festival should this year, the year of Hakhel, be received with special inspiration, as indicated above; an inspiration that should express itself throughout the days of the festival and all days following, in actual deeds, in the spirit of Hakhel: “That they shall observe to DO (not substituting by a ‘good Jewish heart’, nor by a lofty ethical sermon, however good they may be) ALL the commands (not only those which please one’s judgment or fancy) of THIS TORAH” (according to the Rambam’s¹⁷ definition and Psak-Din, namely each verse and each word, and similarly the Torah-shel-be’al Peh).

And this will hasten the true and complete Geulo through our Righteous Moshiach, may it be very soon indeed.

With blessing for a Kosher and joyous Pesach,
Menachem Schneerson

אודמנו התם ואודמנו הכא. (12) יחזקאל לו-כו, כח. (13) זע מדורש געבראכט ברבתינו בעה"ת (שמות יב, ג). (14) הגדה געבראכט ברי"ן סוף פסחים. (15) זע ירוש' פסחים (פ"ה, ה"ה) אז בא יצ"מ אזי דאס געווארען נאך פארן ארויסגיין – "מכאן והילך". (16) כי אין לך בן חורין אלא מי שעופק בת"ת (אבות פ"ג, ב). (17) הל' תשובה פ"ג ה"ח.

גאולה העתידה איז אפילו עונר ופסח אויך אין דעם קהל גדול ישונו הנה – ריש חגיגה. ירמ' לא, ז) און אזוי אויך באם סדר – נאר כשהגיעו לחינוך וכו' – וויבאלד (אז פון חטא העגל פעלט די שלימות בין לעתיד לבוא און) הקהל וחה"פ זיינען נאר א מעין דוגמא (באופן שונה זמ"ז). ואכ"מ. (11) מיכה ז, טו. ובהשמטות לח"א (רסא, ב) עה"פ – דכלהו ימין עילאין

סתע"ג ס"מ, מ"ב. ועוד. וראה סידור הארז"ל סדר הגדה ד"ה והנה התינוקות, ועוד. ובשיחות כ"ק מו"ח אדמו"ר דחה"פ ה'תשי"ד דוה שהתינוק דוקא שואל מעורר למעלה הענין דכי נער ישראל ואוהבהו, כתוב המדבר ביצ"מ. (9) שמות יג, ח (ובפ"ה הראב"ע שם). (10) דערפאר איז אויך אפילו בא מצות הקהל דא מיעוטא דמיעוטא וואס זיינען פטור (אבער בא דער

(1) זע אויך שבת לב, א. תענית כט, ב. (2) ענלך אויך אין הגדה: מגלגלין זכות ליום זכאי (ולהעיר מפרש"י ע"ז – ערכין יא, ב ד"ה זכות – בניסן נגאלו בניסן עתידין להגאל). (3) זע פרש"י ע"ז ע"ג, א. (4) דברים לא, יב. (5) שמות י, ט. (6) שמות ג, יב. וכתרגום יב"ע ופרש"י שם. (7) זע שו"ע לאדמו"ר הוקן אויך סתע"ב סכ"ה. (8) זע דארט ר"ס תע"ב,