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מנחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקווי  
ברוקלין 13, נ.י.

By the Grace of G-d  
11th of Nissan, 5713  
Brooklyn 13, N.Y.

To my Brethren Everywhere  
G-d Bless You All

Sholom u'Brocho:

The days of the Festival of Our Freedom are approaching, when we shall again recall to our memory that great event at the dawn of our history, when our people was liberated from Egyptian bondage in order to receive the Torah as free men.

Memory and imagination is the ability to associate oneself with an event in the past, and in so doing to relive or experience those feelings and mental states which were experienced at the time of the event. For only physically is the human being bound and fettered by time and space; mentally there are no spacial or temporal barriers, and the greater the supremacy of the spiritual forces over the physical, the closer one can associate oneself with a past event and more fully experience its message and inspiration.

Of the efficacy of remembrance our Sages stated, in commenting on the verse, 'And these days shall be remembered and done' (Esther 9:28), that no sooner are those days remembered than their cause is done On High. In other words, the same Divine influences and benevolences that brought about those miraculous events of old, are stirred again by the process of recollection and remembrance.

This is one of the reasons why we have been enjoined to remember the liberation from Egypt in every generation, every day; it is, moreover, made incumbent upon the Jew to visualize himself as though he personally had been liberated on that day from Egypt, ransomed and freed completely. For every day the Jew must practise 'Yetzias Mitzraim' ('Mitzraim' in the sense of 'Metzorim') through escape from the material and physical distractions, obstacles and limitations imposed upon his spiritual self by the physical body and animalistic tendencies.

The counterpart of the 'Liberation from Egypt' thus is the release of the Divine Soul from its corporeal imprisonment, and it must be experienced every day, constantly, in order to enjoy true freedom - freedom from enslavement, freedom from pain - in both the material as well as the spiritual sense.

When the Jew achieves such inner freedom - an accomplishment possible only with the help of G-d, who freed our people from Mitzraim, and through a life conditioned by the Torah and Mitzvot - he is in this way freed from both spiritual anguish - the tremendous inner conflict referred to, as well as from enslavement and pain of a material nature. Then, and only then, can he enjoy true freedom, a feeling of complete harmony and peace of mind, which is the prelude to freedom and peace on a wider scale.

With the blessing of a kosher and happy Passover,  
And may we soon enjoy true freedom that will come  
To us with our Complete and True Redemption  
Through our Righteous Messiah

*M. Schneerson*