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FREE RENDITION

By the Grace of G-d
11th of Nissan, 5733
Brooklyn, N. Y.

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

Greeting and Blessing:

Pursuant to the previous letter,¹ and in order to further clarify the point which was brought out in it:

That the true Jewish concept of Divine Providence is - as indicated in the plain² sense of the term - that it is continuously active, every day and in every detail, and that supernatural (miraculous) Divine Providence is not limited to revealed miracles, but that also in the ordinary daily life there is miraculous intervention, except that "the one to whom a miracle occurs does not recognize his miracle,"

It will be well to add some pertinent points, and to bring out the practical message of the whole thought, in addition to the explanation of the above-mentioned basic Jewish tenet, relating it to actual conduct, since the essential thing is the deed.

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Supernatural (miraculous) direction can take two forms: (a) Revealed miracles, such as the miracles which accompanied the Liberation from Egypt, this is to say, miracles which are entirely above and beyond the natural order, and at complete variance with nature; (b) Miracles on the order of the Miracle of Purim, which was "clothed" in natural³ "garments."

The miracles of the Exodus from Egypt - beginning with those that took place in Egypt, right up to and including the liberation of an entire people, "young and old, sons and daughters," after centuries of enslavement⁴ in a land, from which even a single slave⁵ could not escape; an Exodus, moreover, with "upraised arm" (in broad daylight and with honor) and "with great substance" - these were events which everyone clearly saw as revealed miracles.

Different was the Miracle of Purim, for although also in this case there were miracles, to the extent of a complete "reversal"⁶ of circumstances, culminating in extraordinary triumph, as expressed in the words, "For the Jews there was light, joy, gladness and honor,"⁷ nevertheless, the miracle of Purim was "clothed" in natural developments: Esther becomes queen; Mordechai gains a place "at the gate of the palace" and saves the king from an assassination plot; Esther intercedes with the king to annul the decree, etc., as all these events are related

in the Megillah; although every event individually, and especially the congruence of all the events, "in those days at this season," into a predesigned pattern, was obviously miraculous, as we acknowledge⁸ this many times in prayer on Purim, referring to the "miracles, deliverance, mighty deeds, salvations, wonders."

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Divine direction within the natural order, likewise, takes two forms:⁹ (a) Direction that "outwardly" is entirely natural; (b) direction in which Divine Providence is clearly in evidence.

An example of the former, is the course of sowing and reaping: To plant, and later to harvest, is entirely natural, so much so that in order to discern Divine Providence also in this natural order, one must ponder deeply about the way in which this Providence, extending to every detail, causes the congruence of a variety of natural phenomena - such as winds, rains and sunshine,¹⁰ etc, each in the right time and the right measure - to produce the desired results.

The second, an easily discernable form of Divine Providence, is what people commonly call "success,"¹¹ "good luck" (Mazzal), "windfall", and the like. These terms do not say what the thing is, but rather what it is not, namely, not personal achievement, i.e. not the result of special intelligence or hard work. However, the Torah called Toras Emes, tells us the real truth, that such Mazzal is the gift of Divine Providence, the Divine blessing in the three general areas of human needs, namely, "children, life and sustenance,"¹² real and extraordinary Nachas (joy) from children, exceptional good health,^{12*} and extraordinary Hatzlocho (success) in Parnoso.

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This, then, is the point that was emphasized in the previous letter, to be learned from the distinction of the month of Nissan as "This month shall be unto you the first of the months." By ordaining the Jewish people to count all the months of the year from Nissan, the month whose significance is contained in the fact that "in it you came out of Egypt" through the intervention of revealed Divine miracles, the Torah teaches us that such is the essence of the Divine conduct of the universe throughout all the months of the year, whether it expresses itself in revealed miracles, or in miracles which are dressed in "natural" garments; or when Divine Providence is in evidence, or it is totally obscured by the natural order - in each and all these forms it behooves the Jew to know and remember that G-d is the Creator of the world and the sole and exclusive Master¹³ of the world, and that He directs the whole world in all its details¹⁴; certainly the "small world" (micro-cosm), i.e. man, everyone, and in all details of his and her daily life.

In light of the above, it is selfevident, that every detail of a person's life, however "small" it may be, is subject to Divine directive,¹⁵ and it must be carried out in accordance with that directive, i.e. the will of the One Whose Providence extends also to that particular detail. Nothing can override it, or change it, for the "counting" has its roots in the month of Nissan, whose essence is the revealed miracles¹⁶ of Yetzias Mitzraim.

Pursuant also to what has been cited in the previous letter, that King David, in behalf of every Jew, indicated in Thillim¹⁷ on the subject of continuous Divine Providence, and hence, "In You, O G-d, do I put my trust; I shall not be shamed forever," with emphasis on "forever"; which calls forth the response, "my tongue shall talk of Your benevolence all day long," (i.e. in all aspects of the daily life, wherein Divine Providence becomes so evident, that) "shamed and confounded are they who seek my hurt."

There follows immediately, on the subject of miraculous Providence, the Psalm beginning with: "Unto Shlomo¹⁸; O G-d, give Your judgments to the king, and Your benevolence (Tzedoko) to the king's son" - alluding to the kind of Providence that was revealed in the time of King Solomon, son of David, as he continues: He (Solomon) will judge Your people with righteousness" (an allusion to the wondrous wisdom of Solomon's judgments¹⁹; and to the extraordinary, supernatural success in all matters of his majestic reign, without his having to wage wars;²⁰ so that) "he will have dominion .. unto the ends of the earth, and all nations shall serve him."

This Psalm, as our Sages of blessed memory explain, also alludes to the era and world under the King - Moshiach,²¹ when Nature will be elevated²² to the level of ~~the~~ what is now supernatural. Then, the natural order will no longer be that of "sowing and harvesting," with all the labors involved, first tilling and planting the soil, later harvesting the yield, and then still more labors of threshing, milling, kneading and baking, until the final product is extracted, namely, the "bread that fortifies the heart of man."

In the place of all that, there will be a new order, as indicated in the verse: "There shall be abundance of corn in the earth," which, according to the interpretation of our Sages,²³ who see in this Psalm reference to Moshiach, means: "The Land of Israel will produce (ready) rolls and silks."²⁴

Indeed, so miraculous will be the new order in the world, in the time of Moshiach, that it will be miraculous even by comparison with the miracles of Yetzias Mitzraim, as some interpret the verse "As in the days of your going out of Egypt I will show him wonders" - wonders upon wonders.

* * *

Inasmuch as the way to hasten the appearance of Moshiach is by the immediate acceptance and fulfillment of G-d's commandments, as it is written, "Today (Moshiach will come), if you hearken to His voice,"²⁵

And this acceptance is also alluded to in the beginning of the said Psalm: "Give your judgments unto the king, and your benevolence (Tzedoko) to the king's son," since every Jew is likened to a king and a king's son.²⁶

May, G-d grant that every Jew, man and woman, carry out in the daily life the "judgments" and Tzedoko²⁷ as demanded by G-d, today and hence forth; and this will hasten and bring the true and complete Geulo through our righteous Moshiach, to see fulfillment of the prophecy, with which the Psalm concludes; "the G-d of Israel, Who alone does wonders²⁸...the whole earth shall be filled with His glory, Amen, and Amen.²⁹"

With esteem and blessing for a kosher and joyous Pesach,³⁰
and the speedy fulfillment of the prophecy, "As in the days
of your going out of Egypt I will show you wonders, "

/Signed/ Menachem Schneerson

(1) דר"ח ניסן, תשל"ג. (2) ראה תורת הבעש"ט בזה: ד"ה על כן יאמרו, תרצ"ו פ"ב (בס' הקונטרסים). ובמאמר שם: מזה יוצא לנו ענין עמוק בעבודה כו'. בהוספות לכתר שם טוב (ברוקלין, תשל"ג) לג, א. ואילך ושל"נ. (3) תו"א ק, א. שערי אורה ע' 118. (4) כמש"נ ועבדום וענו אותם (לך טו, יג). סנה' צא, א. וראה שמו"ר פ"א, ח. וי"ל. (5) מכילתא יתרו יח, יא. (6) להעיר אשר ונהפוך מן הקצה אל הקצה דאחשורוש בנוגע להמן - הי' זה במשך משתה אחד (השני) דאסתר. (7) אסתר ח, טו. וראה רש"י מגלה טו, ב. (וראה תרגום שם) - אשר על אורה זו תורה וכו' גזר המן ונהפוך הוא. (8) ב"ועל הנסים" (כנוסח אדה"ז בסידורו). (9) להעיר אשר שבעת ימי הבנין (דהעולם והטבע) הם חול ושבת (מל' וז"א - נגלות. משא"כ חו"ב - נסתרות). וראה ג"כ ד"ה והי' כי תבוא, תרפ"ו. (10) ראה מים רבים, תרל"ו פצ"ט ואילך. (11) ראה אוה"ת (כרך ב') ס"פ וישב. (12) ראה זח"א מג, סע"ב. ל"ת להאריז"ל פ' תולדות. ביאורו - לאדה"מ - צ - לוי"צ לזח"ג ע' רצט. (13) ראה ס' החנוך מצוה כא. ולהעיר שזהו ג"כ הרמזים דשבת ושביעית. (14) כחורת הבעש"ט הנ"ל. וראה דרך חיים ספ"ט. (15) ראה הפס"ד בטוש"ע או"ח סרל"א. (16) להעיר מברכות נז, רע"א. (17) וכידוע ראיית אדה"ז לתורת הבעש"ט בהשגח"פ - מההלים לו, ז (ע"פ דרוז"ל חולין סג, א) - רשימות הצ"צ לתהלים שם. (18) תהלים עב, א-יט. (19) כבמדרש תהלים עה"פ משפטיך למלך חן - שהי' שלמה דן כיוצא. ועיין ר"ה כא, סע"ב. (20) דה"א כב, ט. (21) מפרשי התהלים שם ובמדרז"ל. (22) ומש"כ הרמב"ם הל' מלכים רפ"ב (משא"כ להראב"ד שם) - ראה רדב"ז שם (ולא זכאחי להבין חירוצו דא"י שאני - שהרי הרמב"ם שולל ביטול מנהגו של עולם). ולפענ"ד - כיון שמרז"ל בשבת (דלהלן) א"א לפרשו כבמשל שהרי מסיים לגלג בו' אחוי לי' - עכצ"ל דס"ל להרמב"ם דשתי תקופות בימיה"מ. וכיין דבן כוזיבא טעו בו שהוא המלך המשיח (ראה הל' מלכים פ"א, ה"ג) אף שלא נראה חידוש בעולם - מכריח מזה הרמב"ם שהכתובים (ומרז"ל) מהדברים בתחלת יציאת חוטר מגזע ישי גו' - משל הם. (23) מיכה ז, טו. אוה"ת עה"פ ס"ג וס"ט. (24) שבת ל, סע"ב. (25) סנה' צח, סע"א. (26) זח"ב כו, ב. (חקו"ז בהקדמה א, ב. שבת סז, א). (27) כולל הכל וכמש"נ דרך הוי' לעשות צדקה ומשפט (וירא יח, יט. וראה אוה"ת שם). (28) להעיר שע"ז דרוז"ל (נדה לא, א) שאין בעל הנס מכיר בנסו. (29) להעיר מהא דהאומר הן הן (בלי הפסק) הוי שבועה (שבועות לו, א). וראה או"ת לה"מ ס"פ בהר. (30) כי מצותו במצות - וצ"ל ושמרתם את המצות - ובד' כוסות יין המשמח אלקים ואנשים. וראה לקוטי לוי"צ - אגרות (ע' קצז) שכשר ר"ת כמסצא שלל רב לרמז על בירור הניצוצין שהוציאו ישראל ממצרים כמ"ש ואח"כ יצאו ברכוש גדול, שמח הו"ע הד' כוסות, מוחין דאבא, דאימא כמ"ש בפע"ח.

(12*) ראה רמב"ם הל' דעות פ"ד ה"כ-כא: כל כו' אלא א"כ כו' או כו' ושינוי וסת. ב"מ (קז, ב): והסיר הוי' ממך כו'.