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FREE RENDITION

By the Grace of G-d
11th of Nissan, 5734
Brooklyn, N. Y.

To the Sons and Daughters of
Our People Israel, Everywhere

G-d bless you all!

Greeting and Blessing:

Pesach, the Season of Our Liberation, is not only the first¹ of the Three (pilgrimage) Festivals (Pesach, Shovuos, Succos), but also the "mainstay" of all the festivals. Thus, Shovuos, the Season of Our Receiving the Torah, is directly² connected with Pesach; and Succos is also a reminder³ and extension of Pesach, commemorating the Succos (booths) in which G-d caused the children of Israel to dwell when He took them out of Egypt.

In view of the central place which Pesach occupies in Jewish life, it is clear that the teachings of this Festival are of a most basic and comprehensive nature,⁴ and, like all matters of the Torah ("instruction") which is eternal, they are valid for all times and places.

It follows that even a detail relating to this Festival can serve as an essential instruction; certainly a comprehensive aspect of it, and most especially an aspect which has to do with the very essence of the Festival, namely its being the Season of Our Liberation.

Herein also - in the subject of the Geulo (Liberation) from Egypt - there are many instructions to be found, and we will here dwell on one of them, namely, the manner of the Geulo: The extraordinarily wonderful liberation of the Jewish people from the state of bondage in which they found themselves in those days in Egypt, as it is most powerfully underscored in the Torah:

Had⁵ G-d ever attempted to come and take
unto Himself a nation from the inwards of
a nation, by miracles, signs and wonders...
as all that G-d, your G-d, did for you in
Egypt before your eyes?

* * *

The state of the Jews before the liberation was that of a nation within the inwards of a nation. This denotes two things: The Jews in Egypt, before the liberation, were a "nation" in all respects: with its own language, a separate land, Goshen, where they dwelt and lived, etc. At the same time, however, it was a nation "within the inwards" of another nation, which, as our Sages of blessed memory describe it,⁶ was like an "unborn baby inside its mother". The baby yet unborn is in a sense a complete, growing and living being, with a complete body, a head and all limbs. But in truth it is as yet by far not an independent being at all. It has no⁷ mind nor feelings of its own; wherever the mother goes, there the baby is automatically carried, and whatever the mother eats, that is also the baby's source of nourishment, etc.

So it was with the Jews in Egypt before the Geulo. They were, indeed, a "nation" in all respects, as mentioned above, even with a separate land, the land of Goshen; they were "distinguished",⁸ distinct from the Egyptians, by their tongue, dress, etc. Yet they were so enslaved and swallowed up by the Egyptians, that they seemingly⁹ even worshipped the idolatry of Egypt, the lamb. Then came the moment when G-d took unto Himself "a nation from the inwards of a nation", a process which began¹⁰ with the Jews taking a lamb which, as already mentioned, was sacred¹¹ to the Egyptians, and openly before their eyes, demonstrated that it is no more than a lamb to be eaten, eaten after being "prepared" through roasting with fire (fire ordained by G-d); to be eaten "its head¹² with its legs and its inwards."

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Here we have an instruction:

It is possible that a person will imagine, delude himself and all around him, that he is an independent person, with a mind of his own, his own feelings etc. And when it is pointed out to him that he is very much enslaved and worships the idolatry of the environment and of the nations around - he insists nevertheless, that he is free and independent.

How is such a depravity and such an appalling delusion possible? The answer is that it is the result of "selling" himself into bondage: To ape the thinking of the environment, of the nations of the world ("head"), or to gratify the lust for honor or other cravings (falling under the general caption of the craving for food - "inwards"), or to gratify even the lower instincts (symbolized by "legs"), or all of them together - until he becomes no more than "an unborn baby within its mother". However, having succumbed to self-bribery in the form of envy,¹³ self indulgence and pur-

suit of honor, or, as mentioned above, to the passions symbolized by "head, inwards, and legs," he does not even sense his appalling and miserable slavery of being a "slave to slaves", worshippers of idolatry - to the extent that he deludes himself into thinking that he is a free man.

Comes Pesach and teaches that even when a person finds himself in such a lowly state, there is hope of liberation for him, provided that he remembers what "G-d¹⁴ said to Moshe", remembers the Torah of Moshe, for this will give him the strength to "slaughter"¹⁴ (the lamb), destroy the idolatry, "roast by fire, its head with its legs and its inwards" - purifying it all by the fire of the love of G-d, in accordance with the commandment, "You shall love¹⁵ G-d, your G-d, with all your heart¹⁶, and with all your soul and with all your might¹⁷, arousing in him a burning desire to attach himself to G-d body and soul, as it is written, "My¹⁸ flesh and my heart are consumed, for G-d is the strength of my heart and my lot forever."

The process of liberation is then completed when G-d intervenes to "take unto Himself a nation from the inwards of a nation," transforming the individual from one extreme to the other, from the nadir of slavery to true freedom, as it is written: "When¹⁹ you will bring the people out of Egypt, you will serve G-d on this mountain" - Yetzias Mitzraim (the Exodus from Egypt) and true liberation is linked with the service of G-d, or to quote our Sages: "They (the Jews) are My servants²⁰ (hence) not servants to servants."

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There is the Torah commandment²¹ which makes it incumbent upon every Jew to recall and remember Yetzias Mitzraim every day of the year, both day and night. It is incumbent upon every Jew to do everything possible that this remembrance should not remain in the realm of thought, but should be actualized in the daily life. Then G-d helps him to liberate himself from "Mitzraim" (limitations) and to attain true independence and freedom. Moreover, the liberation comes in a manner of "signs and wonders" that make it evident and clear "before your eyes".

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May G-d grant His blessing that the Festival of Pesach should stimulate everyone to make a true evaluation, free from any self-deception, as to where he stands with regard to the "Season of Our Liberation", both as an individual as well as a member of the community, in his personal as well as in his communal or public life and conduct, and that the

Mitzvo of the remembrance of Yetzias Mitzraim by day and at night, every day of the year, should strengthen and deepen his liberation and freedom,

For herein, as in all matters of goodness and holiness, there is always room for advancement, in accordance with the principle that things of holiness should be on the ascendancy.²²

And from the redemption of the individual,²³ may we all soon merit to see the redemption of our whole people Israel, in the manner of the first Geulo - "By miracles, signs and wonders," etc., and even in a more sublime manner, in accordance with the promise: "As²⁴ in the days of your coming out of the land of Egypt, I will show you wonders," wonders even in comparison to the miracles attending the liberation from Egypt,

Which will come to pass with the coming of our righteous Moshiach, may it be soon indeed.

With the blessing for a
Kosher and Happy Pesach,²⁵

/Signed/ Menachem Schneerson

- (1) בזמן ובמעלה ראש לרגלים (ר"ה ד, א. פיה"מ ור"ח שם). (2) כמס"נ אנכי
- ה"א אשר הוצאתיך מארמ"צ (יפרו כ, ב. ובפרש"י (מהמכילתא) שם). (3) ויקרא (כג, מג)
- ובפרט שזהו חלק המצוה (ב"ח לסווא"ח ר"ס תרכ"ה. שו"ע אדה"ז שם).
- (4) ובפרט עפ"מ שנת"ח בס' החינוך מכ"א: יסוד גדול ועמוד חזק בתורתנו ובאמונתנו.
- (5) ואתחנן ד, לד. (6) מכילתא לבשלח יד, ל. מדרש תהלים לקו, ד. יל"ש ואתחנן שם.
- ועייג"כ ש' הפסוקים ר"מ שמות. (7) עיין סנה' צא, ב: נשמה מאימתי כו' מאימתי
- יצה"ר כו'. ובמפרשים שם. זח"א ד"פ וישב. ס' חסידים סי' תתשלז. רש"י בקאשית
- ח, כא (ובמפרשיו שם). (8) ראה מפרשי הגש"פ שם. ולהעיר משו"ת צ"צ יו"ד סצ"א
- (ובהשמטות בח"ו). (9) ראה יל"ש שם. זח"ב קע, ב. (10) כדרז"ל עה"פ משכו וקחו
- (בא יב, כא. תיב"ע. מכילתא, שמו"ר שם). וראה לקו"א להה"מ ד"ה משכו (סקכ"ד).
- ובאו"ת שם. ועייג"כ בס' עבודת הלוי (להרה"צ וכו' ר"א מסטראשעלא) ד"ה להבין
- כו' שבת הגדול ואילך. (11) בכלל, אבל לא השה שלקח. ועיין זח"ג רנא, א.
- (12) בא יב, ט. (13) אבות פ"ד, מכ"א. (14) בא יב, א. יב, ו. (15) ואתחנן ו, ה.
- (16) ודחז"ל בשני יצריך (ברכות רפ"ט. ובירוש' שם ספ"ט דאברהם עשה יצה"ר טוב
- דכתיב ומצאת את לבבו (שתי לבות) נאמן לפניך). וראה תורת הבעש"ט במרוז"ל איזהו
- גבור הכובש (כש"ט הוצאת קה"ת - בהוספות סצ"א). (17) כי פרשה א' דק"ש היא רצוא
- וכנאמר בה בכל מאדך (לקו"ת ואתחנן יג, ב. סידור שער הק"ש. בשעה שהקדימו, תרכ"ו.
- ועוד). (18) תהלים עג, כו. וראה יהל אור שם. ד"ה כנשר יעיר, תרע"ה. (19) שמות
- ג, יב. (20) קדושין כב, ג. וש"נ. (21) רמב"ם הל' ק"ש פ"א, ה"ג. שו"ע אדה"ז
- ר"ס סז. (22) כנרמז בלשון מרוז"ל זה (ברכות כח, א), אף שאין זה פירוש. (23)
- להעיר מאגה"ק ס"ד (קח, סע"ב ואילך). (24) מיכה ז, טו. אוה"ת שם. ד"ה כי בחפזון,
- תש"ח. (25) כי מצותו במצות - וצ"ל ושמרתם את המצות - ובד' כוונות יין המשמח
- אלקים ואנשים. וראה לקוטי לוי"צ - אגרות (ע' קצו) שכשר ר"ת כמוצא שלל רב לרמז
- על בירור הניצוצין שהוציאו ישראל ממצרים כמ"ש ואח"כ יצאו ברכוש גדול, שמח
- הו"ע הד' כוונות, מוחין דאבא, דאימא כמ"ש בפע"ח.