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FREE TRANSLATION

By the Grace of G-d
First Day of Parshas
Vayehi Bayom Hashemini¹
11th of Nissan,² Nassi of Asher,³
5742. Brooklyn, N.Y.

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

Greeting and Blessing:

With reference to the letter of Motzoei Shabbos Kodesh, Mevorchim Chodesh Nissan, and since it is already after⁴ Shabbos Hagadol,⁵ and we have entered the week in which we commence the celebration of the Festival of Matzos,⁶ the Festival of Our Freedom,⁷ it is surely the right time to reflect more deeply on the various aspects of Pesach in general, including the points that have been touched upon in the said letter, at any rate, on several of them —

Beginning with the central point, that the Exodus from Egypt, i.e. the Geulo from the Golus in Mitzraim, is connected with the Geulo from the present Golus, and as it is written: "As in the days of your going out from the land of Mitzraim I will show you wonders"⁸ — meaning that Hashem assures the Jewish people that just as it was in the days of the Exodus from Mitzraim, so will He show wonders at the last Geulo,⁹ the true and complete Geulo through Moshiach Tzidkeinu. In this connection, our Sages declare:¹⁰ "In Nissan they were redeemed, and in Nissan they will be redeemed in the future."

They also declared¹¹ that the wonders of the final redemption will even surpass the wonders of Yetzias Mitzraim.

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The question has been asked,¹² Why does it say "In the *days* of the Exodus," in the *plural*, being that the Exodus from Mitzraim took place in *one day*, as it is also written in connection with the *Mitzvah* of remembering Yetzias Mitzraim: "Remember *this day* in which you went out of Mitzraim,"¹³ in the singular?

One of the explanations is that as from the day on which the Jewish people came out of Egypt, out of the *house of bondage*,¹⁴ they were taken out forever of the category¹⁵ of slavery, transposed into a new category, that of *free men*. However, the transition from slavery to freedom is not a onetime happening, but a continuous process. It demands frequent and constant reflection so as to experience once again, in a personal way, the coming out from slavery into freedom, and to make the proper conclusions therefrom, conclusions that have to be expressed not only in thought and in words, but especially in a deep penetrating feeling which permeates the whole being, down to actions, to a corresponding conduct in all details and aspects of the everyday life.

Hence, although the Exodus from Mitzraim — of each and every Jew, together with their possessions, etc. — took place in one day, the true liberation, the spiritual liberation, including also from all constraints and limitations,¹⁶ is something that is accomplished through *daily* reflection and remembrance, as it is written,¹⁷ "In every generation, and in every day,¹⁸ a Jew should consider himself as though *he personally* came out *this day* from Mitzraim." This is in keeping with the obligation to remember and mention Yetzias Mitzraim every day,¹⁹ and in a manner in which a remembrance in Torah has to be observed, namely, "Remembered *and done*,"²⁰ as has often been emphasized, also in the said letter.

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A noteworthy point that is common to both the Geulo

from Mitzraim and the future Geulo that we expect imminently is that in both cases the subject is the Geulo of the *entire* Jewish people:²¹ Just as at the Exodus from Mitzraim not a single Jew remained in Golus there, so also the coming Geulo, when Moshiach Tzidkeinu will take us out from the present Golus, not a single Jew, man, woman and child will remain in Golus.

And from the Geulo of the *Klal* (community) to the Geulo of the *Prat*,²² the individual Jew — though as explained²³ the individual is also a *Klal*, a complete world in himself;²⁴ consisting of a soul and a body, with a variety of capacities, spiritual and physical, revealed and concealed, which express themselves in thoughts, words, and deeds — not a single particular aspect of each individual will remain in Golus, and he will be in a state of true and complete freedom in all details and aspects;

This coming complete Geulo, both of the *Klal* and of the *Prat*, being dependent upon our “actions and our service”²⁵ — the actions and Divine service of each and all Jews during the period of the Golus, especially in the last period of it just before Moshiach’s arrival. And since there is always the promise of G-d’s help²⁶ whenever a person is determined to do a good thing, and, moreover, G-d provides him with the necessary strength to carry it out — how much more so during the period when we are truly approaching the days of “I will show you wonders,” wonders also in the manner and measure of G-d’s help.

* * * *

A further point that is found both in the Geulo from Mitzraim and in the coming Geulo is in the striving and action incumbent upon every Jew in carrying out his (her) G-d-given task in the fullest measure — both as an individual, who is a complete world in himself, and as a part of the whole Jewish people, *the eternal* people that is composed of all generations of Jews to the end of time, as discussed more fully in the letter of Motzoei Shabbos Kodesh, Mevorchim Chodesh Nissan. In regard to this there are different times: there are times when

the accent is more on his activity as an individual, and there are times when the emphasis is more on his activity as part of the *Tzibbur* (community).

In general, in the case of Yetzias Mitzraim the emphasis is more on the community, namely, the Jews as a nation of *Tzivos Hashem* (the Army of G-d);²⁷ although at the beginning of the Golus in Mitzraim as well as after Yetzias Mitzraim, and Mattan Torah, we find an emphasis on the division of Jews into separate families, tribes, "banners," into Kohanim, Leviim and Yisre'elim, and in all of them a subdivision into ten categories: Heads, etc. down to your waterdrawer."²⁸

So also in regard to the coming Geulo the emphasis is on uniting and *unifying* every Jew with all other Jews and with all of Klal Yisroel, as is also underscored in the verse: "A great *kohol* (community) shall return hither,"²⁹ and as our Sages declare in Midrash:³⁰ "The people of Israel shall be redeemed only when they become *one union*."

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The instruction from the above, in practical terms, since "action is the essential thing,"³¹ is that to the extent that "our actions and our service" directly pertain to the coming Geulo Sheleimo, every Jew should be permeated with striving and actions that concentrate on bringing out and revealing how all Jews truly constitute *one people* even while "scattered and dispersed among the nations;"³² the one people that is designated as "one people on earth,"³³ meaning that their oneness finds expression not only in spiritual matters, such as when praying in congregation, or studying Torah together, and the like, but also in material and "earthly" things, like eating and drinking, business and earning a living, etc. so that; "in all your things and in all your ways"³⁴ it is seen that it is *one people*, since everything is done by all in accordance with the *one Torah*, the one and the same Torah for all Jews. Then, far from being disunited by the diversification of Jews into different categories, from "Your heads" to "your water drawer" — the diversity is utilized, on the contrary, to complete and fulfill each other,³⁵ each group completing the others and each

individual completing the other individuals, to the mutual advantage and benefit of all. This brings out the completeness of every Jew as one individual, a *complete world*, together with the completeness of the *one people*, and in the fullest measure for both — which, as indicated above, is an essential preparation and precondition for the Complete Geulo which is now imminent.

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The above point is also underscored right at the beginning of the festival, Chag HaMatzos, namely at the Pesach Seder, which is associated with eating (Matzah) and drinking (four cups of wine) and a major portion of the Haggadah has been dedicated for the benefit of the "Four Sons"³⁶ of whom the Torah speaks in this connection." The Seder calls for gathering together all the children at the Seder table to celebrate the Seder with them in the proper manner. Thus, though they were previously separated into four different and very diverse categories: "*one* who is wise," etc., each of them a distinct "*one*," distinguishable by his conduct, etc., yet after they become involved in the same Seder celebration, and they are told about the significance of Pesach, Matzah and Moror,³⁷ and the meaning of being liberated from slavery into freedom³⁸ — the erstwhile separateness vanishes, and the different individuals become all *one*, and finally they all conclude the Seder with the same exclamation, which is sounded in a loud and clear voice, with inspiration and joy, reaffirming our complete trust in the Divine promise: *L'shono habo'oh biYerushalayim!* — "Next year in Jerusalem."

This is not in contradiction, G-d forbid, to our daily reaffirmation, "*Each day* I wait for him"³⁹ (Moshiach Tzidkeinu)", because what the above exclamation means⁴⁰ is that the *next Seder* will be celebrated by us as pilgrims to Jerusalem the Holy City and the Beis Hamikdosh, "the Sanctuary which You, O L-rd, have established,"⁴¹ referring to the Third Beis Hamikdosh, which Hashem Himself⁴² will restore imminently, indeed even immediately, after this "(each) day."

Then everyone will see eye to eye that "I⁴³ am Hashem

your G-d who brought you out, *elevated* you of the land of Mitzraim; open your mouth wide and I will fill it" — the same G-d who will show you wonders at the coming and final Geulo, and will fulfill all the requests and needs of each and all Jews, and in a "wide open"⁴⁴ (lavish) manner, in all three general areas: (Nachas from) children, health, and ample sustenance, which will be most generously bestowed, because — "Hashem Tzvo'os will enlighten His face to you."⁴⁵

And as it is written in the concluding verse of this Psalm:⁴⁶ "And He feeds him the fat of wheat (symbolizing all *necessities* of life) and with honey (symbolizing all sorts of *delights*) He satisfies him to the full,"

In keeping with the Divine promise: "As in the days of your coming out of the land of Mitzraim I will show you wonders," at the true and complete Geulo very soon indeed.

With esteem and blessing for a
Kosher and joyous Pesach,
Festival of Our Freedom

/Signed: Menachem Schneerson/

- (1) (ע"פ מחז"ל (יומא כח, א. תמיד פ"ג מ"ב. ירושלמי יומא פ"ג ה"א) לומר „עד שהוא בחברון", בלשון לעורר זכות (ירושלמי שם. פרש"י יומא שם, ב)) שאותו היום נטל עשר עטרות (פרש"י עה"פ מסדר עולם (פ"ז). וראה שבת פז, סע"ב. פרש"י עה"פ נשא ז, יב). וראה ד"ה ויהי ביום השמיני תרע"ח, תש"ד.
- (2) ראה לקוטי לוי"צ אגרות ע' שכד-שכה. תיד. תיט.
- (3) שהקריב קרבנו ע"ש הבחירה שבחר הקב"ה בישראל מכל האומות כמ"ד (ראה יד, ב) ובך בחר ה' אלקיך להיות לו לעם סגולה וגו' (במדב"ר פי"ד, יו"ד. וראה ד"ה ביום עשתי עשר יום די"א ניסן תשל"א ותשל"ב).
- (4) שהוא השבת שלפני החג, ונהגו בדורות האחרונים שהחכם דורש הלכות פסח בשבת שלפניו . . והעיקר לדרוש ולהורות להם דרכי ה' וללמד להם המעשה אשר יעשו" (שו"ע אדה"ז או"ח סתכ"ט ס"ב. וש"נ).
- (5) ראה תוד"ה ואותו — שבת פז, ב. טושו"ע (ואדה"ז) או"ח ר"ס תל. לקו"א להה"מ (הוצאת קה"ת) סקכ"ד. או"ת עה"פ משכו וקחו (ל, סע"א ואילך).
- (6) ראה הגש"פ עם לקוטי טעמים וכו' (קה"ת תשל"ט) ע' תפד בהערה.
- (7) להעיר שבשנה זו הקביעות דניסן יחג הפסח היא כימי צאתך מארץ מצרים — בחמישי בשבוע (שבת שם. שו"ע אדה"ז שם).
- (8) מיכה ז, טו.
- (9) שאין אחרי' גלות (תוד"ה ה"ג ונאמר — פסחים קטז, ב).

- (10) ר"ה יא, א. שמו"ר פט"ו, יא. וראה אוה"ת בא ע' רסד ואילך. המשך מים רבים תרל"ו פקל"ד ואילך. ד"ה החודש ה'ש"ת.
- (11) ראה פע"ח שער חג המצות פ"ו בד"ה מהר"י ז"ל. אוה"ת נ"ך עה"פ (ע' תפוח-פז).
- (12) זח"ג קעו, א. ד"ה כימי צאתך תש"ח.
- (13) בא יג, ג. ובפרש"י שם ע"פ המכילתא. ומסיים במכילתא (בפרטי הזכירה): בלילות מנין שנאמר למען תזכור גו' כל ימי חיך כו'. וראה רמב"ם הל' ק"ש פ"א ה"ג. אדה"ז בסידורו (שש זכירות). ואכ"מ.
- (14) בא שם. ועוד.
- (15) ס' גבורות ה' (למהר"ל מפראג) פרק סא.
- (16) ראה תניא פמ"ז. תו"א יתרו עא, ג ואילך. ובכ"מ.
- (17) פסחים קטז, ב (במשנה).
- (18) הוספת (ביאור) כ"ק אדה"ז בתניא רפמ"ז. ובביאור יותר — שער האמונה לאדהאמ"צ לט, א ואילך. — וראה הגש"פ הנ"ל ע' תלד בשוה"ג.
- (19) ביום ובלילה (ברכות יב, ב (במשנה). רמב"ם שם. טור או"ח סי' סו וסי' רלו. שו"ע אדה"ז או"ח סס"ז ס"א. וראה לעיל בהערה ד"ה זכור).
- (20) ל' הכתוב — אסתר ט, כח.
- (21) ראה לקו"ש חי"ז ע' 438. וש"נ.
- (22) ששייכים זל"ז, כתורת הבעש"ט (תוי"י ריש דברים).
- (23) במכתב הנ"ל.
- (24) סנהדרין לו, סע"א (במשנה). וראה לקו"ת במדבר ה, סע"א ואילך.
- (25) תניא רפל"ז. וראה לקוטי לוי"צ בהערות לתניא שם.
- (26) סוכה נב, ריש ע"ב. קידושין ל, ב. וראה תניא רפי"ג. וראה (בנוגע ליצי"מ) כש"ט (הוצאת קה"ת) סי"ד. וראה אוה"ת בא כרך ז ע' ב'תרל"ג ואילך — ע"ד חצות לילה דיצי"מ.
- (27) בא יב, מא.
- (28) ר"פ נצבים. וראה לקו"ת שם (מזח"ב פב, א).
- (29) ירמי' לא, ח. — אף ד"תלוקטו לאחד אחד" (ישעי' כז, יב).
- (30) תנחומא נצבים א (בסופו).
- (31) אבות פ"א מי"ז.
- (32) אסתר ג, ח.
- (33) ש"ב ז, כג. דה"א יז, מא. וראה אגה"ק ס"ט. תו"א תולדות כז, ד. מקץ לה, א. ויקהל פז, סע"ג.
- (34) אבות פ"ב מי"ב. משלי ג, ו. וראה רמב"ם הל' דעות ספ"ג. טוש"ע או"ח סרל"א. שו"ע אדה"ז או"ח סקנ"ו ס"ב. וראה רמב"ם שם רפ"ה.
- (35) ראה לקו"ת ר"פ נצבים.
- (36) הגש"פ פיסקא „ברוך המקום", מירושלמי פסחים פ"י ה"ד. מבילתא ס"פ בא.
- (37) שהרי „כל שלא אמר („שלא פירש טעמן" —) שלשה דברים אלו בפסח לא יצא ידי חובתו, ואלו הן פסח מצה ומרור" — פסחים קמז, סע"א ואילך (במשנה) וברשב"ם שם. הגש"פ פיסקא „רבן גמליאל".
- (38) הגש"פ פיסקא „לפיכך", מפסחים שם, ב.
- (39) אני מאמין עיקר הי"ב. וראה יסוד הי"ב בפיה"מ להרמב"ם ר"פ חלק.
- (40) ראה הגש"פ הנ"ל ע' שע.
- (41) בשלח טו, יז.
- (42) זהר ח"א כח, א. נט, סע"א. קח, סע"א. ח"ג רכא, א. וראה לקו"ש חי"א ע' 185 וש"נ בהע' 39.
- (43) תהלים פא, יא. וראה רשימות הצ"צ עה"פ (יהל אור ע' רצד ואילך. ובקובץ „י"א ניסן — שנת השמונים" ע' 28 ואילך. וראה שם ע' 46).
- (44) ראה פרש"י וספורנו (ועוד). ובירושלמי תענית פ"ג ה"ו: לא תהא מיצר פיך כו' אלא הרחב כו' והקב"ה ימלא משאלותיך.
- (45) ע"פ תהלים פ, כ"ף.
- (46) פסוק יז. והכל הולך אחר החיתום (ברכות יב, א).