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By the Grace of G-d
Erev Shabbos ^{Kod} HaGadol, ^{Shabb} Tzav
11 Nissan, Nassi: Asher⁴
5747. Brooklyn, N.Y.

To the Sons and Daughters of
Our People Israel, Everywhere

G-d bless you all!

Greeting and Blessing:

Pursuant to the letter of Erev Shabbos-kodesh Mevorchim
Chodesh Nissan, in which the discussion centered on the concept
of חפזון ("haste") that is connected with Yetzias Mitzrayim
and is one of the special features that distinguish the Pesach
festival from all other festivals, as this is also emphasized
in the name of the festival - Pesach (in the meaning of "passing
over"); and particularly as to how this concept is actualized
and expressed in terms of חפזון דקדושה ("haste in the realm
of holiness") in everyday Jewish living according to Torah and
Mitzvos -

It is well to consider several additional points in con-
nection with the above.

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It has often been discussed that the Torah pervades the
world in all its aspects. This is what our Sages taught when
they said: "The Creator looked into the Torah and created the
world." ⁵ In other words, the Torah is, so to say, the Divine
"blueprint" ⁶ according to which the entire world was created
and exists. Most explicitly and clearly this is manifested in

the Jewish ^{life}~~world~~, down to the individual Jew⁷, in every detail.

In light of the above it is more readily understandable why all matters and aspects of Jewish daily life are connected with Torah and Mitzvos; and certainly more so during the holy days of Shabbos and Yom Tov, including the preparations they entail; and particularly so in all matters relating to Pesach - the first (and foremost) of all our Festivals.

The said connection expresses itself in all activities of the mind and heart^{and body}, and most importantly - in actual deed,⁸ namely, the performance of Mitzvos and customary practices, since Jewish customs also have the force of Torah,⁹ whether they are customs followed by all Jews (Klal Yisroel), or customs that are followed by many Jews, or by a "holy Jewish congregation", and so forth.

In regard to Pesach - the emphasis is on "haste" and alacrity. Thus we see, for example, how Jews, particularly Yiddishe ^{housewives}~~Balebostes~~, also children big and small, involve themselves enthusiastically in the preparations for Pesach many days in advance. Even in exceptional cases of Jews who relocate¹⁰ for Pesach to a ^{ready} "Pesachdige abode," they, too, nevertheless find an ample array of preparations for Pesach and carry them out eagerly and enthusiastically.

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A similar connection exists in relation to the two topics on which special attention has been focused recently, both orally and in writing.¹²

The three "quality indicators" discussed, namely, humility, compassion, and benevolence,¹³ are not limited to, or by, a particular place or time. In a truly humble person, humility is reflected in his conduct wherever he or she is and at all times. The same is true of the pertinent qualities of compassionate and benevolent individuals.

has been As for the second topic, namely, that of the month of Nissan, it ~~was~~ emphasized that ~~this~~ the "Month of Geula" is related to, and connected with, the Geula Shlema, the complete, final, and eternal Geula of ¹⁵ ~~אחרית הימים~~¹⁶, the "Latter Days," of which Torah declares: At the time of the End (Ketz), many shall clear themselves and cleanse themselves and purify themselves.¹⁸

^{process} has become This ~~state~~ ^{is} clearly discernable in our ~~day~~ ^{age}¹⁹ - an era which ~~the~~ ^{shows} signs (indicated in Torah) of the "Latter Days," with its extraordinary phenomena and developments in various areas and directions: in the direction of the positive - displaying uncommon "strength and speed," as well as in the direction of undesirable things that have ~~yet~~ to be refined and purified to their completeness and perfection. It is an ongoing process that has been accelerated by leaps and bounds, in a manner of ^{התפתחות}, with suddenness and wonderment.

Now comes the Month of Geula, and from the beginning of Nissan to Erev-Pesach we are reminded daily that we are approaching the end of the "Mitzrayim" ^{of the} ~~Colus~~, in the last days of clarification, to determine what is "Chametz" and what is "Matza," and it is necessary to make haste to search and clear out the Chametz "by

clean

the light of a candle," i.e. by the light of the soul which is "G-d's Candle":²² to search out even hidden "Chametz" and to throw out and nullify anything that is the opposite of goodness and holiness.

There is need for an increasing effort to strengthen within and around one's self, and in the world at large, the urgency of kedushah and soulsearching illumination. This will hasten still more the complete Geula through Moshiach Tzidkeinu - as we pray with David, the Sweetener of the Melodies of Our People Israel:²³

A prayer by David.. I am but a poor and wanting man -
though he is David the King he is humble and deeply feels his spiritual inadequacies. And what does he pray for to HaShem:
Guard Your servant²⁵ (in the realm of "turn away from evil") and
Help Your servant²⁶ (in the realm of "do good"); all this in such complete measure that he can say: Bring joy to the soul of Your servant²⁷ - through serving HaShem with joy and gladness of heart;²⁸

And being concerned also in behalf of all humanity,²⁹ ~~he~~ ^{David Jr. on 6}
(confidently) predicts³⁰: All the nations that You have created
will come and worship before You, O G-d -

Because by our actions and service we will hasten the fulfilment of HaShem's commandment through Moshe (quoted by Rabbeinu Moshe Ben Maimon, the Rambam)³¹ that makes it obligatory for Jews to promote the Seven Noahite Laws (with all their moral ramifications) among all the nations of the world.³²

May HaShem help and grant Hatzlocho that all preparations
for Pesach, including those that have been touched upon in this
letter and the foregoing one, should be carried out in a way
that will effectively and manifestly permeate all the days of
the year in all matters, ³³ "in all your ways" and ³⁴ "all your actions," ³⁵ ~~all~~
with a sense of urgency and eagerness. And the urgency and eagerness
in the realm of holiness here on earth will bring forth a cor-
responding ³⁴ urgent and speedy end of the Golus, followed im-
mediately by the Geula, ³⁵ without delay as much as ^{even} an eye wink,
as in the days of your going out of Mitzrayim ³⁶ (in a manner of)
manifest wonders, ³⁷

With the true and complete Geula through Moshiach Tzidkeinu
in our very own days, *immediately*.

With blessing for Hatzlocho in all above,
and for a Kosher and Joyous Pesach,

/Signed: Menachem Schneerson/