

FREE TRANSLATION

By the Grace of G-d
 Within three days of
 Shabbos-Kodesh¹
 25th of Adar² on the eve³ of
 the third day of the week,
 twice ~~blessed with~~ good,⁴ λ
 Sedra: *Vayikro el Moshe*,⁵
 5751. Brooklyn, N.Y.

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

Greeting and Blessing:

Coming from the days of Purim -- days of miracles that HaShem wrought "in those days at this season,"⁶ and approaching the Festival of Pesach,⁷ when we celebrate the "Festival of Our Freedom,"⁸ thanking HaShem for the miracles and wonders which He wrought in connection with Yetzias Mitzraim⁹ (our liberation from Egypt) --

It is now highly opportune to give full attention to the miracles and wonders which came to pass just recently around Purim time.

These were *revealed miracles*, obvious miracles, not only for Jews but also for all nations, "seen by all the ends of the earth";¹⁰ everyone saw the great miracles that unfolded at this time. corners

The miracles of "those days" -- in the days of Mordechai and Esther -- were, as is well known,¹¹ concealed in the natural order of events: from the beginning of Achashverosh's reign, to the third year of his reign,¹² to the seventh year of his reign,¹³ to the month of Nissan in the twelfth year of his reign¹⁴ and Esther's banquets¹⁵ for Achashverosh and Haman -- all seemingly natural happenings *per se*. It is only after profound study of those events and perceiving them as one continuous and connected sequence that one is able to recognize the guiding *Hand of HaShem*. This is the reason ⁵ why there is no explicit mention of G-d's Name in the entire Book of Esther¹⁶ (one of the 24 holy books of T'NaCh) -- because the Miracle of Purim occurred in a manner of "concealment of (HaShem's) Countenance," as alluded to (according to one interpretation) in the verse, "And I will hide My face on that day,"¹⁷ namely, that it refers to the Miracle of Purim¹⁸ -- a miracle that was "clothed" and concealed in a natural garb.

By contrast, the events during the months leading to (and up to the middle of) the month of Adar unfolded a clearly extraordinary miracle for the benefit of Jews as well as for the benefit of the entire world; a conspicuous miracle before the eyes of all the nations.

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In view of the existing ~~plain~~ international conditions it seemed inevitable that not only would there be a declaration of war, etc., but that the war would engulf many nations and set off a new world-war, G-d forbid -- yet, in a most extraordinary turn of events, not only was a world-war prevented, but the war that had begun was quickly over!

While all signs pointed to the outbreak of a massive war, requiring a huge army with massive weaponry of the most advanced technology, and after everything was duly assembled and in place for a long war expected to last weeks and months -- victory came in a matter of days!

The victory was so wondrous that not only was much bloodshed (as had been feared) avoided, but the enemy was forced to relinquish without further ado its plunder and to free captives and hostages including some that had been held from before.

-- Our Torah teaches and directs us to guard against speaking in terms of evil.¹⁹ We pray that henceforth there will be only good tidings, in the kind of good that is revealed and obvious. --

Indeed, those who are "insiders" -- who know many details that do not reach the media -- appreciate more deeply the marvels of the miracles and wonders in this our time and in these our days.

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In the course of the current year (5751) -- which Jews have (by way of acronym) designated and assigned: *שנת נפלאות אראנו* ("It shall surely be a year of revealed wonders"); as also during the latter part of the preceding year (5750) -- which was likewise designated *שנת ניסים* ("It shall surely be a year of miracles"), we frequently emphasized the timeliness of our Sages' prediction (in *Yalkut Shimoni* on Isaiah, remez 499) concerning wars that would break out in the

near

specified region of the world, which will signal the ~~imminent~~ arrival of the true and complete Geulo through Moshiach Tzidkeinu.

In light of the aforementioned events and miracles, one should become even more strongly aware that this is the time of urgent preparedness for the fulfillment of the prophecy "and the kingdom shall be HaShem's,"²² when all nations will recognize that "this mansion (the world) has a Master"²³ -- a recognition that will lead "all of them to call upon the Name of HaShem, to worship Him with one consent."²⁴

Especially that, as mentioned, we are now approaching the month of Nissan (from the Hebrew word *nes*,²⁵ a miracle). Moreover, as our Sages point out, the name of the month (by its two letters *nun*, making it also readable forward and backward) indicates a "multiple of miracles"²⁶ and "miracles within miracles".²⁷ Thus it is certain that HaShem will show even greater miracles than heretofore.

And particularly when Jews also increase their own efforts to elevate their daily Jewish conduct to the level of the supra-natural,²⁸ with everyone, man and woman, rising above²⁹ their natural tendencies and habits, in the area of Torah study and doing Mitzvos with *Hiddur* (excellence) in a manner of "multiple miracles," striving ever higher and still higher.

Apropos of the above, we have an instruction right in the beginning of this week's Sedra³⁰ (from the word *seder*, order): "If any person of you bring an offering to HaShem," as interpreted and taught by the Alter Rebbe:³¹ "~~Of~~ you bring an offering to HaShem," meaning that the offering be *of you*, of yourself, by breaking out of one's habits and constraints, in order to dedicate oneself *totally* to HaShem.

18

Thus, the "supra-natural" behavior of every Jew in a manner of "revealed wonders" -- open and manifest to all around, will hasten the fulfillment of the prophecy: "*As in the days of your liberation from Mitzraim will I show you wonders,*"³² and HaShem will fulfill His promise: "*I have found David My servant, with My holy oil have I anointed him,*"³³ followed immediately forthwith by the true and complete Geulo³⁴ through Moshiach Tzidkeinu.

With esteem and blessing of Hatzlocho
and with blessing for a kosher and joyous
Pesach,³⁵

/Signed: Menachem Schneerson/