

The Rebbe Writes

11th of Nisan, 5720 [1960]

I received your letter of the 29th of Adar, and may G-d grant that you have good news to report on the matters about which you write in your letter.

As we are approaching the Season of Our Freedom, I trust that you will take time out to reflect on the significance of this great festival, recalling the enslavement in Egypt, which was not only a physical enslavement but also a spiritual one. Yet, because of the great faith of the children of Israel in G-d, they were liberated from bondage, and received the Torah, thus giving them true and complete freedom. The simple message of it is that no Jew should ever give up hope, and should always strive to free himself from the influences and limitations of the environment, as well as from internal temptations, and make steady strides along the path of Torah and *mitzvot*.

As for your personal problems, the best advice is that you should try to think as little as possible of your inner problems, until you completely dismiss them from your mind. This means not even thinking about their harmful aspects or how to overcome them, but completely disengaging your thoughts from those problems and engaging them in matters of Torah and *mitzvot*. Another good method is to try to be among people as much as possible.

... May the forthcoming Season of Our Freedom bring you true freedom from all the distracting thoughts and from all temptations and diversions, both external and internal, so that you can serve G-d with the fullness and gladness of your heart.

Wishing you a kosher, happy and inspiring *Pesach* [Passover],

via telegram

6th of Nisan, 5734 [1974]

I am delighted to associate myself with the Pre-Dedication Celebration for the new Landow Yeshiva Center - Oholei Torah School.

The timeliness of the event is underscored by the fact that it is taking place in the auspicious days when the *Nesi'im* (Princes of the Twelve Tribes) brought their individual contributions to the dedication of the altar of the newly erected *Mishkan* (Sanctuary) in the desert on the

way to the promised Holy Land. The connection is obvious, since every sacred House of Prayer and House of Study is termed *Mishkan Me'at*, a Sanctuary in Miniature.

Moreover, it is written in our sacred sources that the *Mishkan* is essentially indestructible, which, by extension, applies also to the sacred Houses of Study and Prayer. Indeed, our Sages declare that in the future (in the time of Moshiach) all Houses of Prayer and Study in the Diaspora will be transplanted into the Holy Land.

Reflecting on the eternal nature of the project that you, and we, are celebrating, it should even further "encourage the energetic" to make the utmost effort with the utmost joy and inspiration, for it is truly an everlasting investment bearing everlasting dividends.

Inasmuch as we are soon to celebrate the Season of Our Liberation, *Pesach*, may G-d grant that the new Center, which is designed to bring true liberation to Jewish children through Torah-true education, will bring true liberation from all negative aspects to each and all of the friends and supporters who are privileged to participate in the project, and the fulfillment of the prophecy of the Sages quoted above.

With esteem and blessing for a kosher and inspiring *Pesach*,

6th of Nisan, 5734

...No doubt my telegram message, as per enclosed, was received in good time. I hope and pray that the event will justify all expectations and more, and will serve as further inducement for even greater achievements, true to the oft-quoted saying of our Sages, "He who has one hundred, desires two hundred; and having achieved two hundred (is not satisfied with the same increment, but) desires four hundred."

I must apologize for not following up my reply to your previous letter to completion, which is due to pressure of duties, and, regretfully, duties connected with painful problems. However, I am glad to note from your letter that you have been proceeding along lines consonant with my suggestions, which are yet to come.

May G-d grant that the Season of Our Liberation which we are soon to celebrate will bring each and every one of us, in the midst of our people, a greater measure of liberation for even greater dedication to the tasks ahead, and to carry them out in circumstances of liberation from distractions, in a happy frame of mind and with gladness of heart.

With warm personal regards...

A *mitzva* or *mitzvot* selected from the daily study of *Maimonides' Sefer HaMitzvot*.

1 Nisan, 5758

Positive Commandment 173: To appoint a king

The commandment to appoint a king from among the Jewish people, who will bring together our entire nation and act as our leader is based on the verse (Deut. 17:15), "You will appoint a king upon yourselves." This was one of the three *mitzvot* the Jewish people were commanded to fulfill when they would come into the land of Israel, the other two being to build G-d's Chosen House and to destroy the seed of Amalek.

A MITZVA A DAY

A WORD from the Director

The Mishna states two opinions as to when we must begin studying the laws of an upcoming holiday. One opinion is 30 days before the holiday, while the other is two weeks.

Although the first opinion is the accepted one, it is appropriate to also reassess and intensify our efforts two weeks before the holiday.

Just as we must make an effort to study the Passover laws in advance of the festival, we must also make efforts to provide others with their Passover needs, giving money to maot chitim, the special charity associated with Passover.

Concerning the special charity for Passover needs, the Rebbe said:

"Although surely one gave thirty days before Passover, as the Passover holiday grows nearer one must reassess and increase his donations.

"Similarly, in regard to the size of one's donations, one must reassess one's earnings and give according to the nature of the blessings G-d has provided. Giving in this manner will not cause a person any losses. On the contrary, as G-d sees the extent of one's generosity, He will provide him with more blessings. A person who gives without reservations and limitations will receive Divine blessings that know no bounds.

"The above is connected with the Prince who brought his offerings on Rosh Chodesh Nisan, Nachshon ben Aminadav. Aminadav can refer to generosity, the meaning of the word 'nadav.' Nachshon jumped into the sea, giving himself over with self-sacrifice, serving G-d without limitations. Thus, Nachshon ben Aminadav reflected how our generosity must be expressed without limitation, giving in a miraculous manner.

"This will transform everything undesirable. Just as Nachshon's jumping into the sea, caused the sea to split and led to the final and most complete phase of the Exodus from Egypt, so too, our unbounded gifts to tzedaka will bring near the redemption and indeed transform all the negative influences into good."

May the Rebbe's words be actualized immediately so that we can all celebrate together in the Holy Land.

Shmuel Belman

Moshiach Matters

"In Nisan the Jews were first redeemed from exile. In Nisan in the future they will also be redeemed." (*Talmud, Rosh Hashana 11a*)