

מזכירות
כ"ק אדמו"ר מנחם מענדל שליט"א שניאורסאהן
ליו באוויטש

SECRETARIAT of RABBI MENACHEM M. SCHNEERSON
the Lubavitcher Rabbi

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By the Grace of G-d
2nd of Nissan, 5714
Brooklyn, N.Y.

Greeting and Blessing:

We are sending you herewith an excerpt (in a free rendition) from an address by the Lubavitcher Rabbi שליט"א delivered on Shabbos Mevorchim Nissan, 5714. You will surely give currency to this message in a suitable way.

With thanks in advance, and with best wishes for a Happy and Kosher Pesach -

Secretariat

The month of Nissan has many special religious practices, some of which are scriptural precepts, some Rabbinic precepts, and some have the sanctity of time-honored custom.

The festival of Pesach is particularly rich in the said precepts: scriptural, Rabbinic, and customary.

It used to be customary for the Rav to send to members of his community Shemurah Matzoth - a set of six Matzoth, for the requirements of the Kaarah (Seder-Plate) on the two Sedorim, or, at least, two Matzoth, for the purpose of the 'Kazayith Matzah' (i.e. the Middle Matzah of the Kaarah).

At first glance, the basis for this custom seems to be as a source of income for the Rav. But there is also a more profound consideration underlying this custom: The preparation of Matzah for the fulfilment of the sacred Mitzvah (namely, the two top Matzoth, and especially the Middle Matzah which serves for the Kazayith and Aphikomen) is regulated by a variety of laws and details, of which the average layman is either unaware, or which he himself is not able to attend to. Hence the custom of the Rav's sending Shemurah Matzah to members of his community made sure that they would have Matzah for the Sedorim which fulfils the detailed requirements of the Law.

Regrettably, the custom has, for various reasons, been discontinued in many quarters. It is not my purpose to examine here the reasons for this. What I do wish to say is that I should like to see this custom restored and widely practiced.

This custom need not be confined to the Rav. Anyone in the community held in esteem, whether Rav, Shochet, Reverend, or even Shamash, if he feels reasonably sure that the gesture would be well taken and the Matzah would be used at the Seder, would do well to send to his friends Matzoth in accordance with the said custom, i.e. round 1), hand-made 2), Shemurah 3) Matzoth. In this way hundreds, even thousands, of fellow Jews would be sure to observe the Mitzvah of eating Matzah at the Seder table which has been prepared according to the fullest requirements of the Torah. This custom can similarly be observed in the case of communal Sedorim (in Hotels, etc.)

Matzah, according to the holy Zohar 4), is 'Mechla d'asvosso' and 'Mechla di'mhemnusso' - the 'Food of Health' and the 'Food of Faith'; it is evidence of the absolute trust of our ancestors in Divine Providence, and of our similar trust, and it has the quality of strengthening this faith. Observing this holy Mitzvah in its true spirit, the Zohar states, increases the inner faith in G-d which is in the heart of every Jew. Nowadays, more than ever, it is necessary to foster this faith, which is the basis of all the Mitzvoth and of true Jewish life in general. Fulfilling this Mitzvah according to the best and fullest requirements of the Torah will surely bring increased vitality in the observance of the Torah and Mitzvoth all year round; and a healthy year spiritually must also bring with it a healthy year physically and materially.

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- 1) Cf. Responsa MaHaRi Asad, Orach Chayyim, 157.
 - 2) Cf. sources quoted in Sedei Chemed, Asifas Dinim, under Chometz uMatzah, 13. Sheorim M'tzuyonim bHalocho on Kitzur Shulchan Oruch, 110, Hagadas Hamvaer (Petrikow, 1914).
 - 3) Cf. Pri-Chodosh on Shulchon Oruch, Orach Chayyim, 453. Rav's Shulchon Oruch, ibid, 19.
 - 4) Zohar, part II, 183b, also 41a. Kimei Tzeischo, 5708, by my father-in-law of sainted memory, (Kuntres 56), end of ch.12.