

כל דצריך ייתי ויפסח

The Rebbe's campaign to ensure every Jew celebrates Pesach properly

Feeding Emunah

Long before the Rebbe launched the *mitvzoim*, distributing *shmurah* matzah to all Yidden before Pesach was an integral element of the mission of Lubavitcher Chassidim in *dor hashvi'i*. On Shabbos Parshas Hachodesh 5714* the Rebbe publicly announced the importance of every Yid receiving *shmurah* matzah for the *sedarim*¹:

*Years ago it was common practice for the rav to send a set of shmurah matzos to their congregants for Pesach. Either six matzos for both sedarim or at least two matzos (for the middle matzah) used for the kazayis matzah at each seder.*²

Although the purpose of this practice was to provide the rav an opportunity for an income, there was a strong advantage to this. Since there are so many halachos and hiddurim involved with preparing shmurah matzah—

beyond the capacity of most laypeople to keep track of—the rabbonim handled these preparations and thus ensured that all the Yidden in town were observing this mitzvah properly.

For some reason this practice has ceased in most communities... I request—and if I were able to I would instruct—to restore this practice that rabbonim should send shmurah matzah to their congregants.

This practice is not limited to the rav. Anyone who is in a position of influence—a rav, shochet, a reverend or a shamash—if there is even one Yid that would use shmurah matzah if you send it to him, then be sure to send it to him.

Specifically round, specifically handbaked and specifically “shmurah” matzah.

Hundreds and thousands of Yidden will be influenced to observe the mitzvah of eating matzah properly and with great

hiddur. In places where there are public sedarim (such as in hotels and the like) the organizers should ensure there is shmurah matzah there.

The Rebbe went on to talk about the tremendous *brachos* that this campaign will bring:

The Zohar teaches us that matzah is מיכלא דמהימנותא and מיכלא דאסוותא—the bread of healing and the bread of faith. Emunah is the foundation of all the mitzvos and of Jewish life in general. Ensuring that all Yidden observe this mitzvah properly will infuse more chayus into their Torah study and mitzvah observance throughout the year. It will be a healthy year in spiritual matters, which will automatically cause it to be a healthy year in all physical matters as well.

This instruction became an official Chabad *minhag* as was later included in the *Sefer Haminhagim*.

לזכות
 החיילת בצבאות ה'
 ח' מושקא תח'י
 לרגל יום הולדתה כ"ט טבת
 נדפס ע"י הוריה
 הרה"ת ר' אבא זוזגתו מרת רחל שיחיו
 נפרסטק



UNITED STATES ARMY CHAPLAIN YAAKOV GOLDSTEIN RECEIVES A SHIPMENT OF MATZOS FOR THE AMERICAN SOLDIERS IN IRAQ DURING THE GULF WAR, 27 ADAR 5751.

LEVI FREIDIN VIA JEM 277183

That year the Rebbe sent Mr. Zalman Shazar a letter in honor of Pesach and enclosed three matzos. *“It is our custom to send shmurah matzah to friends and relatives. I am therefore enclosing three shmurah matzos, since you live in Eretz Yisroel and do not have the obligation of the second day of Yom Tov [and only need matzos for one seder -Ed].”*³

When Reb Dovid Helman, the *gabbai* of the Lubavitcher shul in Tel Aviv, notified the Rebbe that he had distributed the matzah he received from the Rebbe to many others, the Rebbe responded *“If only I would have known beforehand, I would have sent you much more matzah.”*⁴

The above mentioned *sicha* was edited by the Rebbe and in following years the Rebbe included it in letters⁵ to Chassidim throughout the world, encouraging them to do everything in



PACKING MATZOS FOR MIVTZOIM DISTRIBUTION, KFAR CHABAD 2 NISSAN 5744.

LEVI FREIDIN VIA JEM 303453

Gift at Yud-Alef Nissan Farbrengen

In 5712* Reb Zalman Abelsky of Kfar Chabad arranged a farbrengen in honor of Yud-Alef Nissan. In addition to giving permission to host such a farbrengen, the Rebbe requested he distribute shmurah matzah to all the participants.

their power to bring shmurah matzah to as many Yidden as possible.

In Eretz Yisroel, Tzeirei Agudas Chabad (“Tzach”) took the lead in bringing this campaign to the furthest reaches of the country, including to soldiers and political leaders, while teachers of the Reshet Oholei Yosef Yitzchok schools distributed matzah to their students’ families every year.⁶

In 5721*, Reb Yitzchok Gansburg initiated a campaign called “Matzah For Every Student.” Thousands of school children would visit the matzah bakery in Kfar Chabad every year to experience the process of matzah baking and they would receive a matzah to take home to their families.

Often, especially in the early years, the Rebbe paid high percentages of the budget for these mass distributions of shmurah matzah. In fact, when the Israeli government once offered financial assistance for the matzah distribution the Rebbe rejected it.⁷

“This is a project unique to Chabad,” the Rebbe wrote to Reb Aharon Friedman of Kfar Chabad.⁸ *“It affords the opportunity to reach people in a pleasant manner, and to share some words of inspiration as well.”*

In many *igros* following Pesach there are references to the matzah campaigns; expressions of pleasure when it was done properly and subtle rebuke when more could have been done. Even those who were involved in selling shmurah matzah were instructed to distribute matzah to those who would not come to buy it on their own.⁹

In addition to ensuring that Yidden receive the matzos, the Rebbe wanted Chassidim to explain the importance of the shmurah matzah and its unique message of *emunah* and *refuah* to the recipients.¹⁰

Presentation is also important and in 5727*, when the Rebbe saw the boxes that were used in Montreal to pack the matzos for distribution, the Rebbe commented that everyone should learn from Montreal how Mivtza Matzah ought to be done.¹¹

Every Single Jew

Maximizing one’s potential in distributing matzah to their community and acquaintances is not enough.

“As long as there is one single Jew, man or woman, child or adult, in your surroundings—and the meaning of “your surroundings” is the entire world (!)—

*who does not have shmurah matzah, or has shmurah matzah but is unaware of its importance and message, there is no doubt that you must do something about it.”*¹³

If there is a Jew in the world that is unaware that he or she is in need of shmurah matzah for Pesach, then it is our job to make them aware of this need and provide them with their Pesach needs.¹⁴ It is not enough to give them matzah, we must also inspire them to the point that they will go and search out another Jew and ensure that they have shmurah matzah as well.¹⁵

Distributing shmurah matzah has a transformative effect¹⁶ on the distributors and causes that the unique power of matzah to strengthen *emunah* and health should be realized in both the givers and receivers, that they should all have a kosher and *freilichen* Pesach, which will impact the entire year.¹⁷

Mivtza Pesach

Over the years, the Rebbe’s *shturem* about distributing matzah evolved into an all encompassing campaign to provide Yidden with all of their Pesach needs: To ensure every Yid sells their *chametz*, participates in a *seder*, has access to kosher for Pesach food for all



Misplaced Humility

*“I was pleased to read that you participated in the shmurah matzah distribution. I was surprised, however, that almost no one was aware that the distribution happened as a result of your influence. This is misplaced humility. Certainly if everyone would know that this was your idea they would be more receptive to your efforts in influencing them to learn Chassidus and living according to its guidance and customs.”*¹²

eight days, and has the opportunity to learn the *halachos* of Pesach through printed material and classes. This was all included under the umbrella category of Mivtza Pesach.

In the *nichtav klali* of Yud-Alef Nissan 5717*, the Rebbe explains that although the Haggadah gears the experience of *zman cheiruseinu* to all four types of Yidden participating in the *seder*—including the rebellious *rasha*—the fact is that all of them are aware of the *seder* and care to participate. Unfortunately today there is a fifth category: the Jew who is unaware that there is a Yom Tov of Pesach or does not care to participate at all. It is our duty to reach out to “*der finfter zun*—the fifth son” to ensure that this category of Yidden observes Pesach as well. This became a central theme of Mivtza Pesach throughout the years. (See full letter published herein.)

Starting from Purim the Rebbe would dedicate time at the farbrengens to remind and inspire Chassidim to get involved with Mivtza Pesach in every way possible.

On Thursday evening, 28 Adar 5737*, after returning from the Ohel, the Rebbe held a surprise farbrengen

(which started with a *maamar*) with the main purpose of inspiring everyone to increase their efforts in Mivtza Pesach. “*This farbrengen is being held on a weeknight so that the message can be transmitted live around the world instantaneously and have the desired effect.*”¹⁹

It is interesting to note that in the month of Nissan 5740* the Rebbe launched a massive campaign to

involve children in the preparations for Pesach. This evolved into the Matzah Ball contest which served as the forerunner to the establishment of Tzivos Hashem six months later.²⁰ It all stemmed from Mivtza Pesach.

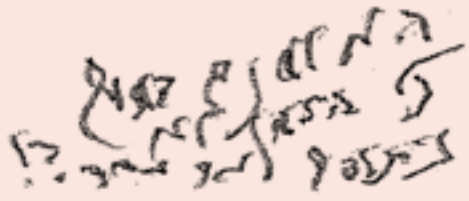
Several years later in 5747*, the Rebbe started a campaign that every child should have their own illustrated Haggadah to use at the *seder* to encourage them to participate and

Maos Chittim

It is an age-old custom to give money to the poor to help provide for their Pesach needs. Every year, the Rebbe would send various amounts of money to needy families in Crown Heights and other communities.

This was not limited to Pesach. Before Tishrei and Nissan each year, the Rebbe would look through the list of names prepared by the *mazkir*, Rabbi Shalom Mendel Simpson, and add various families. The Rebbe would indicate the amount and checks would be sent out.

One year, when no changes had been made to the list in a while, the Rebbe wrote:



“האומנם במשך כל הזמן לא ניתוסף אף אחד?!”¹⁸

Is it possible that not one name was added this whole time?¹⁸

At the farbrengens from Purim through Pesach, the Rebbe would constantly speak of the importance of giving *maos chittim*:

“*This is the most appropriate preparation for the seder... All Yidden are responsible for each other, physically and spiritually. One cannot be truly free and behave in a manner of freedom during Pesach, especially at the seder, unless he or she does everything in their power that every other Jew should also be free from all worry.*”

On Shabbos Parshas Ki Sisa 5740* the Rebbe spoke with disappointment at the fact that nothing had been done about *maos chittim* in the days since Purim.

“*Why are you waiting for instructions? On Har Sinai Hashem told Moshe Rabbeinu that thirty days before the Yom Tov one needs to be involved in hilchos hachag, and Moshe Rabbeinu passed it onto us. So why are you asking questions?*”

“*How do I know that nothing was done yet in the realm of maos chittim? Behashgacha pratis, every year on Shushan Purim I receive a list of the first to donate to maos chittim, and this year I did not receive a list...*”



STUDENTS FROM THROUGHOUT ERETZ YISROEL VISIT THE KFAR CHABAD MATZAH BAKERY AND RECEIVE THEIR OWN GIFT OF SHMURA MATZAH, 5722.

Mechiras Chametz

In a letter to Rabbi Azriel Chaikin, then a shliach in Denmark, the Rebbe wrote:

“The idea of distributing a letter about Pesach is appropriate, and although you do not mention it, surely you will enclose a brief *mechiras chametz* contract...”²³

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CHILDREN JOIN THE EFFORT IN THE MERKOS CONFERENCE ROOM TO PREPARE MATZAH PACKETS FOR THE AMERICAN SOLDIERS IN IRAQ DURING THE GULF WAR, 5751.

get more involved in the *seder*. At the time, Tzach in Eretz Yisroel printed a special Haggadah for children. The Rebbe encouraged this greatly, guiding them in various technical details involved in the publication.²¹

During the years 5732* and 5733* hundreds of Yidden emigrated to Eretz Yisroel from the Soviet Union. Before Pesach 5733* Rabbi Hodakov instructed the Chassidim in Eretz Yisroel to ensure that these Yidden had access to new utensils for Pesach and that the Rebbe would cover the costs.²²

Rabbi Mordechai Silberberg, shliach to London, Ontario, relates: It was a few days before Pesach, in the late 5720s* or early 5730s*, and Dr. Yitzchak Block, who was a professor at the local university, was preparing to travel to New York for Yom Tov with his family. Suddenly Rabbi Hodakov

called him and asked, “Are you coming to New York?”

“Yes, *im yirtze Hashem*.”

“What will the students eat on Pesach?”

Dr. Block took the cue and said that he will arrange meals for the students in London.

He went to one of the old Jewish fraternities and made a deal with them: “I will give you guys a brand new oven; all I need you to do is put in these pre-cooked trays of kosher for Pesach food each night for students to eat.” They agreed to this arrangement.

Redemption in Prison

For those unable to prepare a kosher and *freilichen* Pesach on their own, we have a duty to help them experience a proper Pesach as well.

Yidden incarcerated in prison or bedridden in hospitals and old age homes must not be forgotten.

“Since they are unable to arrange their Pesach needs for themselves, one must be sure that when he sits down to the *seder* and says the *חא לחמא עניא* inviting all the poor to partake of his *seder*, he can rest assured that he took care of the prisoners and bedridden as well. To do so requires early work to secure all the necessary permits...

“And if they wonder how they can relate to the celebration of *זמן חירותנו* when they find themselves in such a unique imprisonment, we should remind them that Yidden have been celebrating freedom so many years while they are still imprisoned in *galus*.

“Furthermore, through celebrating the freedom of Pesach properly, this will draw down much blessing that the healing procedures and medicines should work swiftly—for those who are bedridden in hospitals—and that advocacy on behalf of the prisoners should bear fruit much quicker, and they will be released earlier.”²⁴

Public Sedarim

On 27 Adar II 5746* both chief rabbis of Eretz Yisroel, Ashkenazic Chief Rabbi Avrohom Hakohen Schapiro and Sefardic Chief Rabbi Mordechai Eliyahu, had a *yechidus* with the Rebbe for close to three hours.

Among the many topics that were discussed the Rebbe suggested that the Israeli rabbinate undertake a project to arrange public *sedarim* in every city and town in Eretz Yisroel.

“I would like to make a practical suggestion in connection with Pesach. It would be appropriate to make an effort that all four types of sons participate in the *seder*, even those who throughout the year are far from *Yiddishkeit*, Torah and mitzvos.

“The solution for this is that the *rabbonim* in every city, village and neighborhood should arrange public

sedarim in every place and invite all the residents, especially the children, to join.

“As far as I know the situation here in New York, for example, there are tens of thousands of Jewish children who will not attend a seder. What’s more, they do not even know that there is such a thing as a seder! From the information I receive about Eretz Yisroel, last year there were many children that for some reason did not attend a seder.

“[Just arranging public sedarim for those who need it] does not completely solve the problem,” the Rebbe continued. “Many will be embarrassed to admit they do not have where to go for the seder or to come to a public seder thus making it known that they didn’t have a seder at home.

“The solution perhaps is that the local rav should make his seder together with his children and students in a public space and invite all the locals to participate in his seder—all who need a seder and even those who are simply coming out of curiosity. My hope is that the publicity and festiveness of these public sedarim will inspire even very secular villages and kibbutzim that do not have rabbis to arrange such sedarim next year as well.

“Emphasize that there is no expectations of the participants; no payment and no obligation to stay through the end. Everyone can come and leave as they wish.

“I am willing to foot the bill of these sedarim...” The Rebbe smiled and said, “There is a saying that a Yid is a businessman. I am also looking to turn a profit from this whole seder business after Pesach. If these public sedarim will bring new faces through the door who will get to know the rav and as a result they will grow in their Torah and mitzvos after Pesach—this will be the greatest gain.”²⁵

For many years Chassidim had been arranging public *sedarim* for different demographics of Yidden, especially recent émigrés from the



20 ADAR II 5749, SAM SHLAGBAUM VIA JEM 144819

Advertise

Reb Shaul Spigler, a lawyer and influential member of the Chabad community in Melbourne, Australia spearheaded an initiative to make public *sedarim* in the Far East.

On 20 Adar 5749*, the Spigler family was present at the Machane Yisrael Development Fund *yechidus*, and when it was their turn to speak with the Rebbe, Reb Shaul shared that he was arranging for two *bochurim* to run a public *seder* in Tokyo, Japan.

“The main thing is to advertise early on that there will be a public *seder* [in Tokyo];” the Rebbe said. “There are visitors who will come on Erev Pesach or a day before that and it is important they should know that there is a place where they can have a kosher *seudah* and a kosher Pesach.”

Model Seders

In a letter to Rabbi Dovid Chanzin, the director of the network of Chabad schools in Eretz Yisroel, *Reshet Oholei Yosef Yitzchok*, the Rebbe writes:

“In this country (America) it is customary these past few years [to do model *seders*] and through this they have succeeded in showing the students how to run a *seder*, set up a *ka'ara*, etc. Thus these *halachos* were ingrained in their memories. Although with regard to the students in the *Reshet* there are certainly different *minhagim*, which one should obviously be careful not to impede upon... nevertheless it is worthwhile to figure out [a way to do this] without compromising the various *minhagaim*.”

Soviet Union and Israeli expats all over the world.

Rabbi Hersh Rabiski was a shliach in Ladispoli, Italy together with Rabbi Sholom Ber Friedman, servicing the thousands Jewish Soviet immigrants transitioning to Eretz Yisroel and America through there. One year, as they prepared *sedarim* for close to 5,000 Yidden, Rabbi Rabiski suggested charging 1 lira per participant to help cover the enormous costs of the *sedarim*. The Rebbe rejected the idea

and wanted the *sedarim* to be open to all, free of charge.²⁶

The Rebbe also instructed that the public *sedarim* should be available on both nights of Yom Tov as well.²⁷

Mivtza Pesach Never Ends

Mivtza Pesach does not end on Erev Pesach or after Pesach. As the well known saying goes, we do not recite the traditional פסח סידור פסח at the conclusion of the *seder*, because Pesach never ends.

Even after Pesach, as we enter the month of Iyar, it is important to continue with Mivtza Pesach, to reach out to Yidden who are in a spiritually low place, in *galus Mitzrayim*, and to elevate and inspire them to leave their “*Mitzrayim*” by bringing them closer to Torah and Yiddishkeit.²⁸ **T**

- 1 Likkutei Sichos vol. 1, p. 243.
- 2 See also Sichos Kodesh 5732 vol. 2, p. 27 where the Rebbe gives similar suggestions for the amount distributed, including also the possibility of giving enough matzah for the entire Yom Tov.
- 3 Igros Kodesh vol. 8, p. 337.
- 4 Ibid. vol. 9, p. 35.
- 5 Igros Kodesh vol. 11, page 6.
- 6 Ibid. page 86. vol. 12, p. 343.
- 7 Yemei Temimim vol. 6 page 133.
- 8 Ibid. vol. 18 page 346.
- 9 Ibid. page 375.
- 10 Ibid. vol 20 page 185.
- 11 Rabbi Avrohom Gerlitzky (Diary 5727).
- 12 Igros Kodesh vol. 13 page 219.
- 13 Sichos Kodesh 5734 vol. 2, p. 4.
- 14 Ibid. 5737 vol. 1, p. 535.
- 15 Ibid. 5734 vol. 2, p. 11.
- 16 Igros Kodesh vol. 19, p. 319.
- 17 Sichos Kodesh 5727 vol. 2, p. 9.
- 18 Teshura Simpson-Avtzon 5765.
- 19 Ibid. 5737 vol. 1 page 533.
- 20 See *Children at the Forefront*, Derher Sivan 5774.
- 21 Tzeirei Agudas Chabad, p. 286-288.
- 22 Yemei Temimim vol. 6, p. 124.
- 23 Igros Kodesh vol. 20 page 186.
- 24 Sichos Kodesh 5737 vol. 1 page 606.
- 25 Toras Menachem Hisvaaduyos 5746 vol. 2 page 851.
- 26 Shlichus Kehilchasa page 395.
- 27 Sefer Hasichos 5751 vol. 2, p. 411.
- 28 Hisvaaduyos 5745 vol. 3, p. 1880.



MATZAH DISTRIBUTION IN PHILADELPHIA

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Michtav Klali

“Unfortunately, there is, in our time of confusion and obscurity, another kind of a Jewish child: the child who is conspicuous by his absence from the Seder service; the one who has no interest whatsoever in Torah and Mitzvoth, laws and customs...”

The following is an English translation of the landmark letter from the Rebbe introducing the concept of the fifth son, in addition to the four mentioned in the Haggadah. The original Yiddish letter is published in Igros Kodesh vol. 15, p. 33.

By the Grace of G-d
11th of Nissan, 5717
[April 12, 1957]
Brooklyn, N.Y.

Greeting and Blessing:

The Festival of Pesach is inaugurated by the central theme: “When thy son will ask thee,” and the Haggadah is based on the commandment of the Torah: “Then shalt thou tell thy son.”

There are various ways of asking questions and formulating the answers, depending upon whether the son belongs to the category of the “Wise,” the “Wicked,” the “Simple,” or “The One Who Knows Not How to Ask.”

While the “Four Sons” differ from one another in their reaction to the Seder service, they have one thing in common: they are all present at the Seder service. Even the so-called “Wicked” son is there, taking an active, though rebellious, interest in what is going on in Jewish life around him. This, at least, justifies the hope that someday also the “Wicked” one will become wise, and all Jewish children attending the Seder will become conscientious, Torah-and-Mitzvoth-observing Jews.

Unfortunately, there is, in our time of confusion and obscurity, another kind of a Jewish child: the child who is conspicuous by his absence from the Seder service; the one who has no interest whatsoever in Torah and Mitzvoth, laws and customs; who is not even aware of the Seder-Shel-Pesach, of the Exodus from Egypt and the subsequent Revelation at Sinai.

This presents a grave challenge, which should command our attention long before Passover and the Seder night. For no Jewish child should be forgotten and given up. We must make every effort to save also that “lost” child, and bring the absentee to the Seder table. Determined to do so, and driven by a deep sense of compassion and responsibility, we need have no fear of failure.



In order to remedy an undesirable situation of any kind, it is necessary to attack the roots of the evil. The same is true in this case.

The regrettable truth is that the blame for the above-mentioned “lost generation” lies squarely on the shoulders of the parents.

It is the result of an erroneous psychology and misguided policy on the part of some immigrants arriving in a new and strange environment. Finding themselves a small minority and encountering certain difficulties, which are largely unavoidable in all cases of resettlement, some parents had the mistaken notion, which they injected also into their children, that

the way to overcome these difficulties is to become quickly assimilated with the new environment, by discarding the heritage of their forefathers and abandoning the Jewish way of life. Finding the ensuing process somewhat distasteful, as such a course is bound to be full of spiritual conflict, some parents were resolved that their children would be spared the conflict altogether. In order to justify their desertion and appease their injured conscience, it was necessary for them to devise some rationale, and they deluded themselves, and deluded their children, by the claim that in their new surroundings the Jewish way of life, with the observance of the Torah and Mitzvoth, did not fit. They looked for, and therefore also “found,” faults with the true Jewish way of life, while in their non-Jewish environment everything seemed to them only good and attractive.

By this attitude the said parents hoped to assure their children’s existence and survival in the new environment. But what kind of existence is it, if everything spiritual and holy is traded for the material? What kind of survival is it, if it means the sacrifice of the Soul for the amenities of the body?

Moreover, in their retreat from Yiddishkeit, they turned what they thought was an “escape to freedom” into an escape to servitude, pathetically trying to imitate the non-Jewish environment, failing to see that such imitation, by its caricature and inferiority complex, can only call forth mockery and derision, and can only offend the sensibilities of those whose respect and acceptance they are so desperately trying to win.

The same false approach to the minority problem, whereby the misguided minority seeks to ensure its existence by self-dissolution, which essentially means suicide, or, at any rate, self-crippling, has dominated not only individuals, but unfortunately has been made the creed of certain groups thrown together by a set of circumstances. This gave rise to certain dissident movements on the Jewish scene, which either openly or by subterfuge seek to undermine the Torah which Moses commanded us, as he received it from the One G-d, and transmitted it to our people; the Divine Torah which gives our people its unique and distinctive character among the nations of the world. Verily, these movements, while differing from each other, have one underlying ideology in common, that of “We will be as the nations, as the families of the countries, to serve wood and stone.” (Ezekiel 20:32)

The dire consequences of this utterly false approach were that thousands upon thousands of Jews have been removed from their fountain of life, from their fellow Jews and from their true faith. Deprived of spiritual life and content, there

grew up children who no longer belong to the “Four Sons” of the Haggadah, not even in the category of the “Wicked” one. They are almost a total loss to themselves and to their fellow Jews and true Yiddishkeit, which are inseparable.

The event of the Exodus from Egypt and the Festival of Passover are timely reminders, among other things, that not in an attempt to imitate the environment lies the hope for survival, deliverance and freedom, but rather in the unswerving loyalty to our traditions and true Jewish way of life.

Our ancestors in Egypt were a small minority, and lived in the most difficult circumstances. Yet, as our Sages relate, they preserved their identity and, with pride and dignity, tenaciously clung to their way of life, traditions and distinct uniqueness; precisely in this way was their existence assured, as also their true deliverance from slavery, physical and spiritual.

It is one of the vital tasks of our time to exert all possible effort to awaken in the young generation, as also in those who are advanced in years but still immature in deeper understanding, a fuller appreciation of the true Jewish values, of Torah-true Yiddishkeit, a full and genuine Yiddishkeit; not of that which goes under a false label of misrepresented, compromised, or watered-down “Judaism,” whatever the trademark. Together with this appreciation will come the realization that only true Yiddishkeit can guarantee the existence of the individual, of each and every Jew, at any time, in any place, and under any circumstances.

There is no room for hopelessness in Jewish life, and no Jew should ever be given up as a lost cause. Through the proper compassionate approach of Ahavas Yisroel, even those of the “lost” generation can be brought back to the love of G-d (Ahavas HaShem) and love of the Torah (Ahavas HaTorah), and not only be included in the community of the “Four Sons,” but in due course be elevated to the rank of the “Wise” son.

May G-d grant that all sons and daughters of Israel be gathered together at the same table of the Seder service, to celebrate the Festival of Passover in its true spirit and manner, in accordance with “the testimonies, statutes, and laws which G-d our G-d commanded us.”

May the gathering also of those “lost tribes of Israel,” and their assembly at the Seder table, hasten the beginning of the true and complete Redemption of our people, through our righteous Moshiach, speedily in our time.

With the blessing of a Kosher and Happy Pesach,
/signed/ Menachem Schneerson