



BREAD OF FAITH

MATZAH
FROM THE
REBBE

לזכות
החיילות בצבאות ה'
אסתר מרים תחיל'
לרגל יום הולדתה ט' ניסן
ואחותה חיל' מושקא תחיל'

נדפס ע"י
הוריהם הרה"ת ר' מנחם מענדל וזוגתו
מרת דבורה לאה שיחיו
טרייטעל



B"ח

A TREASURED TRADITION OF PESACH WITH THE REBBE WAS RECEIVING MATZAH FROM HIS HOLY HAND. CHASSIDIM FROM AROUND THE WORLD WOULD BEGIN FULFILLING THE MITZVAH OF EATING MATZAH AT THE SEDER WITH A MORSEL THAT HAD COME FROM THE REBBE HIMSELF, CAREFULLY DIVIDING AND SHARING IT WITH FAMILY MEMBERS. EVERYONE WANTED A PIECE OF THE REBBE'S MICHLA D'MEHEIMNUSA—BREAD OF FAITH.¹

BY: RABBI MENDY GREENBERG
(TWINSBURG, OH)

The Early Years

Sefer Haminhagim states that on Erev Pesach, “The Rebbe’s custom is to distribute shmura matzah after Mincha, wearing his silk Shabbos *kapota* and a *gartel*.” A footnote mentions that “the Rebbe Rayatz did so as well, in his final years in this world.”²

The Frieddiker Rebbe distributed matzah only to a select few, but the Rebbe—beginning in the first year of the *nesius*—began to distribute matzah to everyone. On Erev Pesach 5711, the Rebbe stood at the door to his room and gave every individual one full matzah and one broken piece, saying, “*meichla d’meheimnusa, meichla d’asvasa*,” which means, “bread of faith” and “bread of healing”—as taught in Kabbalah about the matzah of the first two nights of Pesach (perhaps the full matzah was for the first night—*meichla d’meheimnusa*—and the broken piece was for the second night—*meichla d’asvasa*, but this point is not clearly stated in the *yomanim* of the day). To many, the Rebbe gave personal *brachos* as well.

This became an established custom. In the afternoon hours of Erev Pesach, every chossid was able to receive matzah from the Rebbe with a bracha of “*a kosher un freilichen Pesach*.” Until the Rebbe had a heart attack in 5738, the Rebbe would spend many hours each Erev

Pesach giving matzah to every individual. After Maariv, the Rebbe would distribute matzah to those who had not yet received, and to certain select individuals, such as the members of *Mazkirus*.

First to receive would be those traveling out of New York City, while locals would receive afterward. Most people would receive one broken piece of matzah, but on occasion the Rebbe would give a full matzah or a larger piece for specific individuals. Sometimes, when matzah was being brought to a distant location, the Rebbe would ask whether it would arrive in time for the first Seder. If not, the Rebbe would sometimes exchange it for a smaller piece.

The process changed in 5738. The Rebbe would no longer distribute directly. Instead, the Rebbe would give packages of matzah to the *Chavrei HaKolel*, and they would distribute it to the public. The Rebbe explained that since all *hashpa’os* come through Torah, this *hashpa’a* should likewise be carried out by those who learn Torah full-time. Their distribution took place downstairs in 770; and thousands would come to receive their treasured piece. The *Kolel yungeleit* were instructed to give each individual approximately a fifth of a matzah.

That first year, a few exceptions were designated by the Rebbe himself on a special list: the members of *Mazkirus*,



THE REBBE WATCHES AS THE MATZOS LEAVE FOR ERETZ YISROEL. CIRCA 5744.

Rabbi Zalman Shimon Dvorkin, who sold the Rebbe's *chametz*, Reb Binyomin Gorodetzky for being the *arev kablan* (guarantor of the sale), Reb Shea Korf as the owner of the matzah bakery, and the doctors treating the Rebbe for the heart attack. They received their matzah personally from the Rebbe. Similar *chalukos* were held in subsequent years.

The next year, the Rebbe's distribution to the *Kolel yungeleit* was opened to Shluchim hosting public sedorim in the New York area as well. They were able to come, receive a package of matzah, and rush off to their destination.

The Rebbe's Matzah

When the Frierdiker Rebbe arrived in America, his matzos were baked in the Sadener Rov's bakery on the Lower East Side of Manhattan, with Reb Elya Simpson managing the operation. This remained the case until Reb Shea Korf arrived in America in 5713 and purchased his own matzah bakery on the Lower East Side. From that year, the Rebbe's matzos were prepared in his bakery, which soon moved to its current location in Crown Heights. In 5739, the bakery was sold to Reb Yitzchok Tenenbaum and Reb Berel Dubravsky.

One year in the late 5710s, on the night of Erev Pesach, the Rebbe asked Reb Meir Harlig who would be taking responsibility for the matzah baking, and he responded that—as usual—Rabbi Simpson was in charge. The Rebbe commented that Rabbi Simpson was occupied with his responsibilities as a *rav*. Reb Meir didn't know what to say, but standing behind him was Reb Mordechai Mentlick; he stepped forward and said that he would take on-site responsibility.

During that conversation, the Rebbe said that the main issue that needed attention was the oven—to ensure that the matzos were not delayed for even a second. From then on, Rabbi Mentlick would always stand near the oven, ensuring that the matzos were never held up. If only some matzos were placed on the pole, he didn't allow them to wait for more, but would instruct that they be placed in the oven immediately.⁴ From then on, the Rebbe's matzos were baked under his supervision. After Rabbi Mentlick's passing in 5748, Rabbi Yisroel and Shneur Zalman Labkovsky took his place.

From the earliest years, the tradition was that the Rebbe's matzos officially came from the "*chaburah*" of



AUTHOR
MR. CHAIM
GRADE.

MATZAH TO CHAIM GRADE

Every year on Erev Pesach, Reb Yisroel Duchman would receive matzah from the Rebbe to deliver to the secular Yiddish writer and poet, Chaim Grade. Without fail, Rabbi Duchman would make the trip to Grade's home in the Bronx, even though it was far and the timing was tight. He often barely made it home in time for Yom Tov. On the second night of Pesach, Rabbi Duchman would return with Grade's message to the Rebbe. Sometimes, he would also bring a gift—a poem or something similar.

In 5742, the year Chaim Grade passed away, Reb Yisroel Duchman didn't go to the *chaluka*, but the next night, he approached the Rebbe and shared a *chassidishe maaseh*. The Rebbe asked him why he was sharing it, and Rabbi Duchman explained, "Every year, I had the privilege of delivering the Rebbe's matzah to Chaim Grade and bringing back the message on Yom Tov. Is it my fault that he passed away?"

The Rebbe responded, "I indeed wondered yesterday why you didn't come to pick up the matzah like you always do," upon which the Rebbe took out matzah and gave it to him.

Many years later, a friend of Grade named Curt Leviant wrote a memorial article about his friend, and included the following:

"During the last decade of his life, I had the good fortune to translate three of his novels and a Holocaust memoir and, by so doing, developed a close friendship with him. I remember visiting him once before Pesach in the Bronx, and he showed me a box of shmura matzah.

"The Lubavitcher Rebbe sent his personal shlich to bring me these matzos," Grade said proudly, adding that this was an annual tradition."³



RABBIS YISROEL AND SHNEUR ZALMAN LABKOVSKY STAND CLOSE BY AS THE REBBE DRAWS WATER FOR MAYIM SHELANU.

bochurim in Tomchei Temimim. The *bochurim* would be involved in the baking process, led by one *bochur* who would serve as official *memunah*, the person responsible for running the operation. In the early years, the *memunah* would have the privilege of delivering the first box of matzah to the Rebbe's room, and receive a full matzah from the Rebbe.

"I was the *memunah* in 5750," relates Rabbi Zushe Greenberg, "along with my friend Rabbi Zalman Garelik.

"In those years, the *bochurim's chaburah* baked matzah on two days, Beis Nissan and Erev Pesach.

"The *memunah's* main responsibility was on Beis Nissan—that was when we baked the matzos for the *bochurim* and the matzos the Rebbe sent overseas—but on Erev Pesach, I was largely out-ranked. The Erev Pesach Matzos were the Rebbe's personal matzos, so they were handled on a whole different level. Rabbis Yisroel and Shneur Zalman Labkovsky were present and directly involved, and Rabbi Tenenbaum—the bakery owner—was always on hand. All the *machers* who had a hand in the Rebbe's *inyanim* made sure to be there. Baking the Rebbe's personal matzos was the highlight of the

FROM WHEAT TO MECHIRAS CHOMETZ

Each year, Rabbi Zalmon Shimon Dvorkin would accompany Rabbi Mordechai Mentlick on a special trip to the field, to cut the wheat for the Rebbe's *shmura* matzah.

After Reb Zalmon Shimon passed away in 5745, Rabbi Mentlick faced difficulties finding a replacement; the *rabbanim* he approached were occupied with other responsibilities and unable to participate. Not knowing what to do, he approached Reb Yisrael Yitzchak Piekarsky, the Rosh Yeshivah of Tomchei Temimim at 770. Rabbi Piekarsky wasn't officially a Lubavitcher *chossid*; he had a *shul* and responsibilities of his own, and he was already eighty years old. Still, when he heard that there was a need for the Rebbe's matzos, he immediately agreed to go.

When Pesach approached, and a *rav* was needed to prepare the Rebbe's *mechiras chametz* (usually done by Reb Zalman Shimon), the Rebbe said that because Rabbi Piekarsky "*hot ungehoiben*," he started the role of what the Rebbe needed for Pesach, he should be the one to oversee *mechiras chametz* as well.

year for the matzah bakery, so no one would ever miss it.

“In my years, the *memunah* also no longer brought the matzos into the Rebbe’s room; the matzos were brought into *Gan Eden Hatachton*—but I did have the opportunity to have a very close place during both instances of Mayim Shelanu that year, and to stand very close when the Rebbe did *hafrashas challah* for the matzah to Eretz Yisroel, and during the distribution on Erev Pesach.

“When the matzah was being sent to Eretz Yisroel, the Rebbe gave a *michtav kloli* to everyone involved, like Reb Yekusiel (Kuty) Rapp and Rabbi Aharonov, who was the shliach that year. Seeing us standing in the corner, he asked if we were going as well, but Rabbi Groner said ‘no,’ and the Rebbe continued the distribution.

“At Mayim Shelanu, there was an interesting occurrence.

“In those years, one of the most important people in the *Vaad Hamesader* was Rabbi Yehudah Michoel Zirkind. A very strong person, he always made sure that the space near the Rebbe was clear, and that everything moved in an orderly fashion. Everyone in 770 respected his role.

“That year, he was not present during Mayim Shelanu on Rosh Chodesh Nissan, and his absence was clearly felt. After the Rebbe came out, there was a lot of pushing; the situation was very chaotic, nobody was able to see, and it didn’t seem appropriate at all.

“The next time, on Yud Gimmel Nissan, people began crowding around the walkway again when I

suddenly heard someone say, ‘Yehudah Michoel is here!’ Immediately, everyone dispersed. The *bochurim* stood much further away, and everything was much more orderly and respectful.”

A PIECE OF THE REBBE’S MATZAH

Rabbi Shlomo Reinitz served as an attendant during the Rebbe’s Pesach Sedarim in the Frieddiker Rebbe’s apartment. He shared the following story:

“On the first night of Pesach, before the Seder began, the guests invited to the Rebbe’s Seder in the Frieddiker Rebbe’s apartment were invited to go down to the Rebbe’s room, where stacks of the Rebbe’s matzah were placed on the table, and each person was able to select three matzos for their *kaarah*.

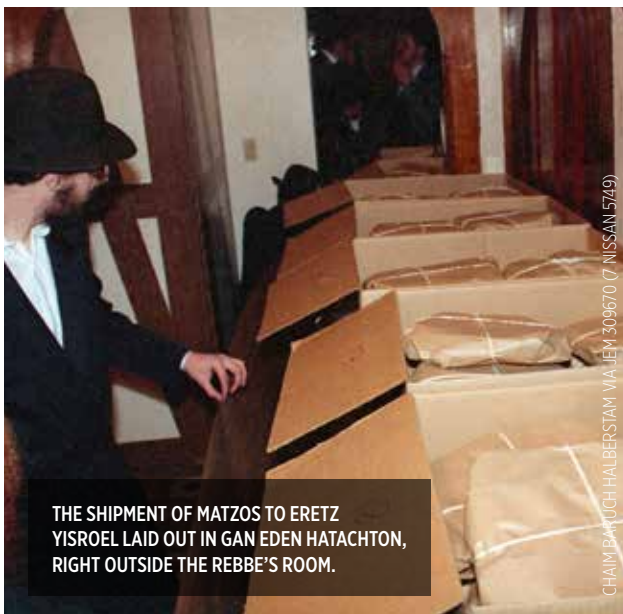
“Being the attendant, I wondered: Am I included? I had already received a piece of matzah in the afternoon along with everyone else—should I go down and take three more? I was unsure, so I decided to play it safe and not take any.

“During *Shulchan Oreich*, I brought a dish to the table. The Rebbe, as always, said ‘Thank you.’ Then he looked at me and asked, ‘Why didn’t you come down to take matzah?’

“I explained that I had already received a piece earlier that day. The Rebbe didn’t respond; instead, he broke off a piece of matzah from his own *kaarah* and handed it to me.

“This was very rare. Nobody received matzah directly from the Rebbe’s Seder plate. In fact, the Rebbe was careful to ensure no one took from his matzah. He would leave the leftover wine in his cup after the meal and others would drink some of it, but his matzah? He would always take the leftover pieces in a bag and bring them back to his room.

“As far as I know, this was one of the only instances that someone tasted from the Rebbe’s matzah.”



THE SHIPMENT OF MATZOS TO ERETZ YISROEL LAID OUT IN GAN EDEN HATACHTON, RIGHT OUTSIDE THE REBBE’S ROOM.

CHAIM BARUCH HALBERSTAM WAJEM 309670 © NISSAN 5749



THE REBBE DRAWS WATER FOR MAYIM SHELANU ON THE FRONT STEPS OF 770.

The Rebbe's Involvement

In previous generations, the Rabbeim were involved in every step of the matzah baking. The Rebbe Rashab, for example, would visit the bakery and personally supervise the process while reciting Hallel. To our knowledge, however, the Rebbe never visited the bakery himself. The Rebbe's personal involvement was pouring the *mayim shelanu*, and most importantly, being *mafrish challah*.

On the evening before the matzah baking—usually Rosh Chodesh and Yud Gimmel Nissan—the Rebbe would come out of 770 to pour the *mayim shelanu* that would be used for the matzos.

In the early years, this was a rather informal event. The Rebbe would simply come out of his room, walk into the courtyard, take water from a faucet, and pour it into glass buckets. No to-do was made of the occasion, and nobody in particular would be present. Reb Meir Harlig related that he once tried to watch from the window of the small *zal* during *sefer hayeshiva*, but the Rebbe noticed and reached over to shut the window.⁵

At the time, the Rebbe took the water from an ordinary tap. Its only unique feature was that it was not used during the rest

MATZOS TO RUSSIA

For many years, Rabbi Shmuel Lew was involved in sending *tashmishei kedusha* to the Soviet Union. Among other items, he would often send *shmura matzah*, which travelers would present at customs as special food for their diets. All year round, he would try to smuggle in small quantities of matzah.

In 5745, just twelve days before Pesach, Rabbi Groner called with a question: could he send matzah from the Rebbe into Russia before Pesach?

Rabbi Lew immediately agreed, and began calling his contacts to see who was traveling to Russia. To his consternation, he discovered that the Russians hadn't been approving visas for some time, and there were almost no Jewish travelers going. Then, the matzah arrived. Instead of the small package that he had envisioned, he was shocked to receive a full eight pounds!

After strenuous efforts, Rabbi Lew discovered a lawyer from Leeds who agreed to take two pounds. Days passed, and there didn't seem to be any way to send the remaining six, until Rabbi Lew discovered that two students from Yeshiva University



RABBI SHMUEL LEW (CENTER) DANCES WITH A GROUP OF JEWS ON ONE OF HIS VISITS TO SOVIET RUSSIA.



of the year. Later, when the Tashlich pond was dug in the courtyard, it was used for *mayim shelanu* as well. In the last few years, a pipe from the Tashlich pond was rerouted to the front walkway of 770, so the Rebbe wouldn't need to walk all the way around 770.

In later years, *mayim shelanu* became a much bigger affair. Hundreds of *bochurim* gathered around on the sidewalk surrounding the front yard, and *Keili Atah* was sung as the Rebbe poured the water. The Rebbe would often encourage the singing on his way back inside.

Still, even in those years *mayim shelanu* was still somewhat unofficial. There were times that the Rebbe did not participate, sometimes staying at the Ohel until a late hour.

Hafrashas Challah

After the matzos were baked and packaged, the boxes were brought to 770. On Erev Pesach, they would be brought directly into the Rebbe's room under the Rebbe's supervision, usually as the Rebbe recited *korbanos*. The Beis Nissan matzos would be brought to the library, and beginning in 5746, they were brought to *Gan Eden Hatachton*.

After the matzah arrived, the Rebbe would be *mafrish challah*. This was the main aspect of the Rebbe's involvement; the "Rebbe's



ON 5 NISSAN 5751, THE REBBE SEPARATES CHALLAH FROM THE MATZOS BEFORE THEY ARE SHIPPED TO ERETZ YISROEL.

CHAIM BARUCH HALBERSTAM VIA JEM 69973

were traveling to Russia to host a secret seder with Refuseniks. This was the only chance. Rabbi Lew met with them during their early morning stopover in Heathrow airport, and begged them to take the matzah.

The boys refused. They had whatever matzah they needed, and they didn't appreciate the importance of the mission. But Rabbi Lew wouldn't let up. "The entire purpose of your trip to Russia," he told them, "is really only to bring the matzah. This mission of bringing matzah from the Rebbe to the Russian Yidden could be the most meaningful deed you will ever do in your entire life!"

Finally, they agreed. The matzos were sent to Russia, and Rabbi Lew returned home.

Upon their return after Pesach, Rabbi Lew hosted the boys and asked about their experience. They said that they had delivered five pounds of matzah to

Moscow as instructed, keeping one pound for their own seder—and that the matzah had electrified the participants.

Days later, when they were walking in the park with their yarmulkas, Jews came over to them quietly and said, "Matzah from the Rebbe arrived—from heaven!" They didn't realize that they were talking to the heavenly messengers themselves. On the plane back, they heard that Jews in Leningrad had received the matzah as well. Somehow, the matzah seemed to have grown wings and had been delivered to Yidden throughout the country.

The lawyer from Leeds had a similar experience. When Rabbi Lew began to tell him what a meaningful deed he had done, the lawyer stopped him. "You don't need to tell me," he said. "Seeing their eyes light up when they saw matzah from the Rebbe was reward enough."



CHAIM BARUCH HALBERSTAM VIA JEM 69985 (5 NISSAN 5751)

RABBI ZUSHE GREENBERG RECEIVES A PACKET OF MATZOS ON BEHALF OF HIS BROTHER RABBI YOSEF GREENBERG, FOR A PUBLIC SEDER IN ALASKA.



CHAIM BARUCH HALBERSTAM VIA JEM 309674 (7 NISSAN 5749)

THE REBBE GIVES RABBI YOSEF YITZCHOK AHARONOV A PACKET OF MICHTAVIM KLOLIM AND DOLLARS TO BE BROUGHT WITH THE MATZOS.

Matzah” meant not specifically that it was handed by the Rebbe to someone, but that it was part of the matzah upon which the Rebbe had personally done *hafrashas challah*.

A large sheet of paper was spread over all the boxes, symbolically joining them all as “one entity” for the *bracha*. The Rebbe would recite the *bracha* from a siddur, and then break off some matzah from the inside of the box. The Rebbe wouldn’t open the packaging of the matzah. Instead, he would reach inside the box, take hold of a package, and directly tear out a handful of matzah along with the packaging. It is quite a difficult task, and the videos of *hafrashas challah* in the later years show signs of significant strain on the Rebbe’s face.

After *hafrashas challah*, the doors would be opened for the distribution to begin.

Special Distributions

In 5735, the Rebbe launched *Mivtza Neshek* a short time before Pesach. That year, the Rebbe gave out matzah along with a package of matches for each man to bring home to his wife. When Reb Yisroel Duchman passed to take matzah for Chaim Grade (see sidebar), the Rebbe told him, “Tell him it’s for Yom Tov candles, not for smoking...”

In 5737, the last year the Rebbe distributed matzos to all, the Rebbe also gave a dollar bill alongside each matzah.

Matzah to the World

For the first few years of the Rebbe’s *nesius*, the matzos were given out only on Erev Pesach to whoever was able to personally attend the distribution. Then, in 5717 (less than a year after the terrible terrorist attack on Beit Sefer L’Melachah in Kfar Chabad), the Rebbe gave a package of matzah to Reb Avrohom Drizin (Mayor) to bring to Kfar Chabad along with a special letter and *bracha* to each individual.

Every year thereafter, the Rebbe would send matzos to Eretz Yisroel, with the list of recipients slowly growing. In addition to Kfar Chabad residents, various *rabbanim* and dignitaries would receive matzah as well, and over time, matzah was distributed to all Chabad communities in Eretz Yisroel. Other select locations, such as England, would receive as well.

“Growing up in Bnei Brak,” says Rabbi Zushe Greenberg, “it was a special event in our home each year before Pesach. Reb Zushe Wilimovsky—the ‘Partisan’—would arrive with a special package for my father, Reb Moshe Greenberg: one pound of matzah from the Rebbe for all the Chassidim in the city.

“Before Pesach, my father would give a full matzah to some important *rabbanim* such as Reb Moshe Landau. Then, on the first night of Pesach, my father would bring the box to shul, and after Maariv, the distribution would begin.

“You need to understand that having matzah from the Rebbe at your Seder was extremely precious—*yakar*

mikol yikar. People would walk for hours just to get a piece. This was not something anyone was willing to miss. I remember people who missed the *chaluka* walking long distances to my apartment to see if there was anything left. It was very very special. Everyone wanted a piece, and they wanted it quickly too—after all, everyone was rushing to their Sedorim. As you can imagine, it was always a *balagan*. People would be pushing and grabbing from all sides, and within a few minutes, everyone would have gotten their piece and the ‘event’ was over.

“Later, my father developed a better system. We packaged small pieces of matzah in little bags, and Yud-Aleph Nissan was designated as the distribution date. For several hours that day, my father would sit in the Chabad shul and hand out the matzah, using the opportunity to farbreng with everyone who came and making sure they were involved in the latest *mitvza* the Rebbe had launched. Then, we would have the privilege of enjoying the last remaining pieces at our own seder.”

The Shliach to Eretz Yisroel

The matzos for Eretz Yisroel were usually baked and sent off on Beis Nissan. The Rebbe would do *hafrashas challah*, and see off several large boxes—wrapped carefully in plastic—to the airport accompanied by Reb Yekusiel (Kuty) Rapp, who utilized his connection with El Al to arrange for the transport. One year, the Rebbe even emerged from 770 and accompanied the matzos until the end of the driveway.

Every year, someone traveling on an El Al flight would be appointed to take the shipment. For many years, it was the same person—Reb Mendel Gorelik of Nachlas Har Chabad, who always made sure to “happen” to be traveling on that day.

One year, there was a *cherem* issued by the *rabbanim* of Eretz Yisroel against El Al for traveling (or perhaps planning to travel) on Shabbos. The Chabad Beis Din participated in the Cherem⁶ so Reb Mendel purchased a flight with Tower Air instead, but it was unclear whether the Rebbe approved; the Rebbe was very particular about sending the matzah on El Al, a Jewish company, to give *parnassa* to fellow Jews.

A few short days before the scheduled departure, El Al announced that they wouldn’t fly on Shabbos and the *cherem* was rescinded. The Rebbe didn’t agree that Reb

MATZAH IN THE SUMMER!

Rabbi Yisroel Shemtov relates:

On Monday, 16 Tammuz 5716, the Rebbe visited the grounds of Camp Gan Yisroel which was set to open for the first time several days later. After touring the campgrounds, the Rebbe washed his hands for a farbrengen and took a package of matzah out of his pocket for *Hamotzi*.

After partaking of a piece, the Rebbe began to distribute the rest of the matzah to everyone present. There was very little to go around, but the Rebbe said that the most important thing is that everyone gets a piece. “The size doesn’t matter.”

Partway through handing out the matzah, the Rebbe suddenly paused, took a few pieces, wrapped them in a napkin, and tucked them back into his pocket. Then he continued distributing the rest.

At the end of the farbrengen, a camp staff member approached the Rebbe, clearly shaken, and reported that a car filled with Chassidim from 770 had been in a serious accident. The car had overturned three times, but everyone had miraculously survived. The Rebbe listened and asked, “*Drei mol ibergedreit zach*—It turned over three times?” The Rebbe continued and said that everything would be alright. He reached into his pocket, took out the wrapped matzah, and gave it to the organizer, instructing him to distribute it to those involved in the accident.

Later, it was discovered that the accident had happened at the exact moment the Rebbe had paused to set aside the matzah.

Mendel should pay more money to change his flight, so a different shliach was found that year.

The Growing Distribution

Throughout those years, the regular distribution remained only on Erev Pesach. If shluchim and *anash* in communities around the United States wanted to receive



RABBI YEKUSIEL RAPP (3RD FROM LEFT) WITH THE SHIPMENT OF MATZOS TO ERETZ YISROEL, COURTESY OF EL AL.



CHILDREN COME TO LEARN ABOUT PESACH AND BAKE THEIR OWN MATZAH AT KFAR CHABAD. CIRCA 5730S.

the Rebbe's matzah, a representative would need to receive it from the Rebbe on Erev Pesach, and overnight it with expedited shipping for the second seder. Sometimes people would rush the matzah to the airport, and ask a random traveler to take the matzah to a destination where it would be picked up in the minutes before Yom Tov.

In 5748, the suggestion arose to hold a general *chaluka* when the matzos would be sent to Eretz Yisroel as well, allowing other locations to appoint messengers to receive matzos on their behalf and send them in time for Yom Tov. The Rebbe agreed to the proposal. That year, shluchim from Venezuela, Italy, London, Manchester, South Africa, and Sydney were able to receive matzah from the Rebbe and bring it to their places of shlichus.

This became the annual custom. Before seeing off the matzos to Eretz Yisroel, specially appointed representatives would approach the Rebbe, and after being told their destination, the Rebbe would hand them a paper-wrapped pound of matzah with a copy of that year's *nichtav klali*, and give a bracha of a "*kosher un freilichen Pesach*."

Matzah of Hiskashrus

In the early years of Kfar Chabad's founding, the Rebbe encouraged the opening of a *mehudardike* matzah bakery. In those years—and even today—it was and is a centerpiece of *hafatzas hamaayanos*, a place where thousands and tens of thousands would come to learn about Pesach and receive shmura matzah for their Seder. The bakery was very dear to the Rebbe, and the Rebbe was involved in every detail.

Each year, the Chassidim in France would receive a large shipment of Kfar Chabad matzos via the Lishkah, the office of Lubavitch in Europe led by Reb Binyomin Gorodetzky. But one year, a group of *anash* decided to circumvent the Lishkah and purchase their matzos from a different bakery.

The Rebbe sent a long letter to Reb Nissan Nemanov expressing surprise at their choice.

Everything in the life of a chossid, the Rebbe wrote, comes through the *hashpa'os* of the Nossi Hador. How much more so, matters of Torah and Mitzvos, and how much more so, matters of *emunah*—which should come from the *Raya Meheimna*, the Shepherd of Faith—i.e., the Rebbe. And yet, the Rebbe expressed his amazement, with regard to *meichla d'meheimnusa*, bread of faith, a group of *anash* had chosen to disconnect themselves from a *mosad* of the Friediker Rebbe (i.e., the Lishkah) and had gone to purchase their matzos elsewhere!

"I'm sure there were good reasons," the Rebbe wrote. Perhaps the other matzos were tastier or cheaper or whatever. "But nevertheless, it is surprising to me: is it worth forgoing another opportunity to be connected to my father-in-law, the Rebbe?" **1**

1. All the information in the article is culled from *Miyado Hakedosha*, Vaad Hatemimim 5773, unless otherwise noted.

2. P. 38.

3. Jewish Action, Winter 2011.

4. *Ha'ish Mordechai* p. 51.

5. Derher Teves 5777 p. 43.

6. On Shabbos Parshas Noach 5742, the Rebbe personally spoke out against El Al's plan.