

מצה זו

Matzah Zo

FOREWORD

Our Sages teach,¹ “In every generation, a person is obligated to see himself as if he is leaving Egypt.” “Our hearts are drawn after our actions.”² Thus, to heighten our awareness of that experience, G-d commands us to perform certain *mitzvos* which enable us to relive the Exodus and evoke anew the feelings aroused within our ancestors’ hearts at that time.

The sages of the *Kabbalah* enrich that concept, explaining that the Pesach *mitzvos* are not merely catalysts to spark our thoughts and our feelings, but the deeds themselves are mystical. When a Jew eats *matzah*, he elicits the same spiritual energies that our ancestors did. We are not merely commemorating the *matzah* they ate. Instead, the *Haggadah* uses the present tense, stating, “This is the bread of affliction that our ancestors ate.” Our *matzah* is spiritually identical to theirs.

TWO STEPS BEYOND SELF

In his classic *maamar* entitled *Sheshes Yamim Tochal Matzos*,³ the Alter Rebbe explains that there are two dimensions to “the bread of affliction that our ancestors ate”: a) the *matzah* that they ate before midnight, while partaking of the Pesach sacrifice, and b) the *matzah* that they ate after the Exodus, when “the dough of our ancestors did not have the opportunity to rise before the King of kings, the Holy One, blessed be He, revealed Himself.”

With regard to the *matzah* eaten together with the Pesach sacrifice, it is written:⁴ “You shall guard the *matzos*,” for this *matzah* requires a vigilant watch lest it become *chametz*. In spiritual terms, the difference between *chametz* and *matzah* is that *chametz* rises, its puffiness symbolizing pride and inflated self-concern. *Matzah* lies flat, reflecting unpretentious humility. When a Jew is in Egypt, spiritually constrained by the boundaries and limitations of material existence, he must watch himself and continually struggle to avoid the pitfalls

1. *Pesachim* 116b.

2. *Sefer HaChinuch*, *mitzvah* 16.

3. *Likkutei Torah*, *Vayikra*, p. 13b ff.

4. *Shmos* 12:17.

of self-concern.

By contrast, “the dough of our ancestors” that they brought out of Egypt “did not have the opportunity to rise” because “the King of kings, the Holy One, blessed be He, revealed Himself.” After the revelation of G-dliness that accompanied the Jews’ redemption from Egypt, there was no longer a need to watch the dough lest it become *chametz*. Correspondingly in a person’s individual spiritual service, when shown Divine revelation, he rises beyond his petty, day-to-day preoccupation with his own needs and opens himself to transcendence.

FROM EGYPT TO SINAI

The *matzah* we eat at the *Seder* commemorates the *matzah* eaten with the Pesach sacrifice, i.e., the *matzah* eaten in Egypt before midnight. Nevertheless, the *Haggadah* describes this *matzah* as recalling “the dough of our ancestors [that] did not have the opportunity to rise before the King of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them,” i.e., *matzah* associated with Divine revelation that precludes the possibility of *chametz*. On the surface, at this stage of the Pesach holiday, our spiritual experience has not yet been elevated to that rung. Seemingly, we have not been shown the revelation of “the King of kings” and must still contend with the limitations of Egypt. Why then does the *Haggadah* speak of the higher level of *matzah*?

Because the difference between the *matzah* eaten before midnight and that eaten afterwards was relevant only on the first Pesach, before the Giving of the Torah. By contrast, after the Giving of the Torah, even the *matzah* that we eat before midnight on Pesach night communicates this powerful revelation of G-dliness, for the *matzah* we eat is a *mitzvah*, bonding us intimately with G-d Himself. Moreover, our partaking of it is preceded by our observance of the Torah and its *mitzvos* the entire year. Since G-d invests Himself in the Torah and its *mitzvos*, our partaking of *matzah* establishes a connection between us and “the King of kings, the Holy One, blessed be He.”

STEPPING BEYOND THE LIMITATIONS OF TIME

Indeed, the above explanation raises the opposite question: True, the *matzah* our ancestors ate after the Redemption was infused with the revelation of “the King of kings, the Holy One, blessed be He.” Nevertheless, eating it was not a *mitzvah*. The fact that partaking of our *matzah* is a *mitzvah* implies that we have

a more internalized connection with the G-dliness the *matzah* conveys, and, moreover, it conveys a loftier rung of G-dliness. Why then do we associate our *matzah* with “the dough of our ancestors [that] did not have the opportunity to rise”? Seemingly, our *matzah* is on a higher rung.

The resolution of this question depends on the concept mentioned initially – that Pesach is not merely a commemoration of history, but a present day happening that makes it possible for each of us to leave his own personal *Mitzrayim* and transcend his individual boundaries and constraints.

These constraints also include the limits of time, enabling us to experience several different spiritual phases simultaneously. Thus, the *matzah* that we eat before midnight is multi-dimensional, embodying the positive quality of the *matzah* the Jews ate in Egypt before midnight, the positive quality of the *matzah* associated with the revelation of “the King of kings, the Holy One, blessed be He,” and the lofty level contributed by the Giving of the Torah.

And in our transcendence of the boundaries of time, we have the potential to cross the horizons into the future and taste the *matzah* we will eat at the time of the Ultimate Redemption; may it come speedily in our days.

א) מצה זו שאנו אוכלים על שום מה על שום שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם ממה"מ הקב"ה וגאלם¹, ומבואר בדרושי רבותינו נשיאינו², דזה שאומר שהטעם על אכילת מצה בפסח הוא משום שלא הספיק להחמיץ, אף שהציווי על אכילת מצה הי' לפני זה, כי בהציווי על אכילת

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מצה זו שאנו אוכלים על שום מה "This *matzah* that we eat – what is its reason?

על שום שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם מלך המלכים הקדוש ברוך הוא וגאלם, Because at the time of the Exodus from Egypt, the dough of our ancestors did not have the opportunity to rise before the King of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them."¹

This passage from the *Haggadah* raises an obvious question: Why does the *Haggadah* state that we are eating *matzos* "because the dough of our ancestors did not have the opportunity to rise..."? Our ancestors in Egypt were already commanded to eat *matzah* on Pesach night together with the Paschal sacrifice and bitter herbs.

ומבאר בדרושי רבותינו נשיאינו, In resolution, the *maamarim* of the Rebbeim² explain

דזה שאומר שהטעם על אכילת מצה בפסח הוא משום שלא הספיק להחמיץ, that the reason the *Haggadah* gives "because the dough of our ancestors did not have the opportunity to rise..." as the rationale for the *mitzvah* of eating *matzah* on Pesach

אף שהציווי על אכילת מצה הי' לפני זה, even though the Jews had already been commanded to eat *matzah* before then as stated,³ "In the evening, you shall eat *matzos*,"

כי is because the two sources are referring to *matzah* that was eaten at different times and conveyed different spiritual messages.

1. The Pesach Haggadah (taken from the *Mishnah*, *Pesachim* 116b. See the notes to this passage in *Haggadah shel Pesach im Likkutei Taamim*.

2. *Likkutei Torah*, *Vayikra*, p. 13b ff. (see also *ibid.*, p. 12b); *Sefer HaMaamarim* 5704, p. 171, et al.

3. *Shmos* 12:18.

מצה כתיב⁴ בערב תאכלו מצת, מצת חסר וא"ו, ובפסוק ויאפו את הבצק אשר הוציאו ממצרים עגת מצות גו'⁵ כתיב מצות מלא וא"ו. דהציווי על אכילת מצה הוא קודם חצות⁶, ומכיון שקודם חצות היו עדיין במצרים, לפני שנגלה עליהם ממה"מ

בְּהֶצְוִי עַל אֲכִילַת
מִצָּה כְּתִיב

The commandment obligating the Jews to eat *matzah* states:

בְּעֶרֶב תֹּאכְלוּ מִצָּת,

“In the evening, you shall eat *matzos*,”

מִצָּת חָסֵר וְאִ"ו,

using a short form of the word *matzos*, without the letter *vav*.

וּבִפְסוּק וַיֹּאפּוּ אֶת הַבֶּצֶק
אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם
עֲגַת מִצּוֹת גּו'

By contrast, the verse,⁴ “They baked cakes of *matzah* from the dough that they had brought out of Egypt,” which describes the *matzah* that “did not have the opportunity to rise...”

כְּתִיב מִצּוֹת מְלֵא וְאִ"ו.

uses a long form of the word *matzos*, including a *vav*.

To highlight the difference between the two sources:

דְּהֶצְוִי עַל אֲכִילַת מִצָּה
הוּא קֹדֵם חֲצוֹת,

The commandment to eat *matzos* was to be fulfilled before midnight on the night of the first Pesach.

That *matzah* was eaten in connection with the Paschal sacrifice, as it is written,⁵ “They shall eat it with *matzos* and bitter herbs.” And the Paschal sacrifice may only be eaten until midnight.⁶

וּמִכֵּיּוֹן שֶׁקֹּדֵם חֲצוֹת
הָיָה עֲדִין בְּמִצְרַיִם,

Since before midnight, the Jews were still in Egypt –

The Hebrew term for Egypt, *Mitzraim*, alludes to *meitzarim*, “boundaries” and “limitations.”

לְפָנֵי שֶׁנִּגְלָה עֲלֵיהֶם
מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקָּדוֹשׁ בְּרוּךְ הוּא,

before “the King of kings, the Holy One, blessed be He, revealed Himself to them” –

4. *Ibid.*:39.

5. *Ibid.*:8.

6. *Rambam, Hilchos Korban Pesach* 8:15. See *Likkutei Torah, Vayikra*, p. 13b, *Sefer HaMaamarim* 5704, *loc. cit.*

הקב"ה, לכן במצה זו כתיב מצת חסר וא"ו, משא"כ בפסוק ויאפו את הבצק אשר הוציאו ממצרים עגת מצות גו' מדבר בהמצה שאפו (ואכלו) לאחרי שיצאו ממצרים (את הבצק אשר הוציאו ממצרים) שזה הי' לאחרי חצות, לאחרי שנגלה עליהם

לְכֵן בְּמִצָּה זוֹ כָּתִיב **therefore, with regard to this *matzah*, the verse uses a short form, writing the word *matzos* without a *vav*.**
 מִצַּת חָסֵר וָאוֹ,

This refers to a lower level of *matzah*. According to *Chassidus*,⁷ the letter *vav* is associated with drawing G-dliness down to lower levels and revealing it on that plane. Before midnight, the Jews had not received a revelation of G-dliness of this degree. On the contrary, they were still in Egypt, i.e., subject to the boundaries and limitations of material existence to the extent that they were still under Pharaoh's rule.

Also, when *matzah* is written without a *vav*, it relates to the term *matzusa*, meaning "strife," as in the expression "strife and controversy."⁸

The two concepts are interrelated: A Jew in Egypt struggles against the constraining influences of material existence. He has constant internal and external challenges that hold back his spiritual expression and he must strive to overcome them.

מֵה שֶׁאִין כֵּן בְּפִסּוּק וַיֹּאפּוּ **By contrast, the verse, "They baked cakes of *matzah* from the dough that they had brought out of Egypt,"**
 אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ
 מִמִּצְרַיִם עִגַּת מִצּוֹת גּו'

מִדְּבַר בְּהַמִּצָּה שֶׁאָפּוּ **refers to the *matzah* that they baked (and ate) after they left Egypt, i.e., after they rose above the constraints of material existence,**
 (וְאָכְלוּ) לְאַחֲרֵי
 שִׁיּצְאוּ מִמִּצְרַיִם

(אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם) **(as explicitly stated, "the dough that they had brought out of Egypt").**

שְׁזָה הִי' לְאַחֲרֵי חֲצוֹת, **This was after midnight, i.e.,**

7. As explained in *Tanya, Iggeres HaTeshuvah*, ch. 4, the very form of the *vav*, a straight line extending downward, reflects the idea that G-dliness is drawn down from Above.

8. Cf. *Rambam, Mishnah Torah, Hilchos Issurei Biah* 19:17. The *Zohar*, Vol. III, p. 251b, explains that the places mentioned in *Shmos* 17:7, Maseh and Merivah, should be understood as referring to strife and controversy, with Maseh being understood as synonymous with the term *matzah*.

ממה"מ הקב"ה וגאלם, לכן במצה זו כתיב מצות מלא וא"ו. וזהו גם מה שבהמצה שקודם חצות כתיב"ו ושמרתם את המצות, שצריכה שימור שלא תבוא לידי חימוץ,

לְאַחֲרֵי שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מֶלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא וּגְאָלָם, after “the King of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them.”

לְכֵן בְּמִצְהָה זוֹ כְּתִיב מִצְוֹת מְלֵא יָא"ו. Therefore, with regard to this *matzah*, the long form of the term is used, and the word *matzos* is written with a *vav*. For this *matzah* is suffused with the revelation of G-dliness that is symbolized by the letter *vav*.

וְזֶהוּ גַם מָה The contrast between these two levels of *matzah* is also borne out by the fact that

שְׁבִיבֵי הַמִּצְוָה שֶׁקֹּדֶם חֲצוֹת כְּתִיב with regard to the *matzah* eaten before midnight, it is written:⁹

וּשְׁמַרְתֶּם אֶת הַמִּצְוֹת, “You shall guard the *matzos*.” For this lower level of *matzah*

שְׁצַרְיָכָה שְׁמֹר שְׁלֵא תְּבֹא לִיְדֵי חֲמוּץ, requires protection lest it become *chametz*.

Matzah and *chametz* contain the same basic ingredients: flour and water. What is the difference between them? *Chametz* rises; its puffiness symbolizing pride and inflated self-concern. *Matzah* lies flat, reflecting unpretentious humility. For this reason, our Sages¹⁰ identify *chametz* with wickedness and describe the evil inclination as “the yeast in the dough.”¹¹ For a person who is filled with self-concern can easily slip into sin. Conversely, the selflessness of *matzah* enables a person to maintain spiritual focus.

When a person is on the lower level of *matzah*, his humility is not an inherent trait, but only comes as a result of his efforts. He is continuously struggling to rise above his preoccupation with self-concern. By contrast,

9. *Shmos* 12:17.

10. See *Rosh HaShanah* 3b.

11. *Berachos* 17a.

ובהמצה שאחרי חצות כתיב ויאפו את הבצק גו' מצות כי לא חמץ, שמעצמה לא באה לידי חימוץ, כי המצה שאחרי חצות היא בחי' מצות מלא וא"ו, הגילוי דנגלה עליהם ממה"מ הקב"ה, ולכן אין צריכה שימור מחימוץ.

וּבְהַמְצָה שְׂאֵחָרֵי חֲצוֹת כֶּתִיב with regard to the *matzah* eaten after midnight, it is written,

וַיֹּאפּוּ אֶת הַבֶּצֶק גּו' "They baked cakes of *matzah* from the dough... because it had not risen,"
מִצּוֹת כִּי לֹא חָמַץ,

שְׂמַעְצָמָה לֹא בָאָה i.e., in and of itself, it did not leaven.
לִידֵי חֲמוּץ,

It is a natural phenomenon that dough rises after a given amount of time. Hence, our Sages teach that if one leaves dough for eighteen minutes without being kneaded, it becomes *chametz* as a result of the natural leavening process. Now, when the Jews journeyed from Ramses, the dough certainly rested more than the time necessary for it to become *chametz*. True, their journey was hastened by miraculous spiritual influences.¹² Nevertheless, when adding the time it took to light fires in order to bake the dough, it certainly took well more than eighteen minutes. Why then did the *matzah* not rise?

Here, we see the integration of the spiritual and the material planes. As a response to the revelation of G-dliness from Above, the dough of this *matzah* did not rise.¹³

כִּי הַמְצָה שְׂאֵחָרֵי חֲצוֹת הִיא For the *matzah* eaten after midnight was the higher level of *matzah*, as indicated by the fact that the word *matzos* is written with a *vav*, alluding to
בְּחִינַת מִצּוֹת מְלֵא וְא"ו,

הַגִּלּוּי דְּנִגְלָה עֲלֵיהֶם the revelation of "the King of kings, the Holy One, blessed be He."
מְלֶךְ מְלְכֵי הַמְּלָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא,

וְלִכֵּן Therefore, i.e., because of this revelation,

אֵין צְרִיכָה שְׂמוּר מִחֲמוּץ. this *matzah* did not have to be guarded lest it leaven, for the situation on the material plane reflected the spiritual reality. The spiritual revelation was so powerful that the dough would not leaven.

12. *Mechilta* and *Rashi* to *Shmos* 12:37.

13. See *Likkutei Torah, Vayikra*, p. 13b.

והנה חילוק זה שבין קודם חצות ולאחרי חצות הי' רק בפסח הראשון, לפני מתן תורה. משא"כ לאחרי מתן תורה, אף שהמצה שאוכלים בליל הפסח היא לפני חצות ט, היא בחי' מצות מלא וא"ו, שיש בה (גם^ט) העילוי דנגלה עליהם ממה"מ הקב"ה.

To explain the parallel to the higher level of *matzah* in terms of our Divine service: When G-dliness is powerfully revealed, a person does not have to struggle to reach humility. It comes naturally, as an instinctive, effortless response to the spiritual truth to which he is exposed. In the presence of revealed G-dliness, it impossible to maintain a posture of pride and self-consciousness.

והנה חלוק זה שבין קדם חצות ולאחרי חצות הי' רק בפסח הראשון, לפני מתן תורה. **This difference between the *matzah* eaten before midnight and that eaten after midnight was relevant only on the first Pesach, celebrated in Egypt, before the Giving of the Torah.**

מה שאין כן לאחרי מתן תורה, **By contrast, after the Giving of the Torah,**

אף שהמצה שאוכלים בליל הפסח היא לפני חצות, **even the *matzah* that we eat on Pesach night before midnight,¹⁴**

היא בחינת מצות מלא וא"ו, **is on the level of the *matzah* that contains a *vav*, since it conveys this powerful revelation of G-dliness.¹⁵**

שיש בה (גם) העילוי דנגלה עליהם מלכי המלכים הקדוש ברוך הוא. **In it, there is (also) revealed the lofty dimension of the revelation of "the King of kings, the Holy One, blessed be He."**

The implication of the parenthetical term "also" is that our *matzah* is **multi-dimensional**. It contains the spiritual import of both the *matzah* our forefathers ate **before midnight and that eaten after midnight,¹⁶** i.e., the spiritual service that accompanies our eating *matzah* includes both man's efforts to reach humility and the spontaneous humility that comes about because of the revelation of the King of kings, the Holy One, blessed be He.¹⁷

14. See the Alter Rebbe's *Shulchan Aruch*, sec. 477:6. See also fn. 6.

15. Thus, in the commandment (*Devarim* 16:8): "You shall eat *matzah* for six days," on which basis we eat *matzah*, the word *matzos* is written with a *vav*, "indicating that the *matzah* we eat is also on this level" (*Likkutei Torah*, loc. cit.).

16. This is explicitly stated in *Likkutei Torah*, loc. cit., p. 14b.

17. Both dimensions - man's service and Divine revelation - are important as the *maamar* proceeds to explain.

וז"ש בהגדה מצה זו שאנו אוכלים על שום מה על שום שלא הספיק כו' להחמיץ (שמעצמה לא באה לידי חימוץ) עד שנגלה עליהם ממה"מ הקב"ה וגאלם יב.

זוהו שכתוב בהגדה מצה זו שפאנו אוכלים על שום מה This is the implication of the *Haggadah's* statement: "This matzah we eat – what is its reason?"

I.e., the *matzah* we are eating resembles the *matzah* our forefathers ate of which it is said:

על שום שלא הספיק Because the dough... did not have the opportunity
כו' להחמיץ to rise

(שפמעצמה לא באה לידי חימוץ) (i.e., as a result of the revelation from Above, it did
not leaven in and of itself)

עד שנגלה עליהם מלך מלכי המלכים הקדוש ברוך הוא ונגאלם. before the King of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them.¹⁸

SUMMARY

The *Haggadah* states that we eat *matzos* at the *Seder* "because the dough of our ancestors did not have the opportunity to rise before the King of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them." That statement is problematic. This phrase describes the *matzah* our ancestors ate after the Exodus. Nevertheless, our ancestors in Egypt were already commanded to eat *matzah* on Pesach night together with the Paschal sacrifice.

In resolution, *Chassidus* explains that the *matzah* that was eaten at these different times conveyed different spiritual messages. Before midnight, the Jews were in Egypt, constrained spiritually by their natural boundaries and limitations. Therefore, with regard to the *matzah* eaten at this time, the Torah writes the word *matzos* without a *vav*. That word relates to the term *matzusa*, meaning "strife." A Jew in Egypt struggles against the constraining influences of material existence. Similarly, such *matzah* must be watched lest it leaven, for when G-dliness is not revealed, humility does not come naturally. One must continuously struggle to rise over his preoccupation with self-concern.

After the Exodus, however, when "the King of kings, the Holy One, blessed be He,

18. See *Likkutei Torah*, loc. cit., p. 14a; *Sefer HaMaamarim* 5704, loc. cit.

revealed Himself to them and redeemed them," strife and struggle of this nature is not necessary. In the presence of revealed G-dliness, it is impossible to maintain a posture of pride and self-consciousness. At the time of the Exodus, this was reflected in actual fact. Despite being untended for a lengthy time, the dough the Jews carried out of Egypt did not rise. It lay flat as a response to the revelation of G-dliness from Above.

This difference between the *matzah* eaten before the Exodus and that eaten afterwards was relevant only on the first Pesach, before the Giving of the Torah. By contrast, after the Giving of the Torah, even the *matzah* that we eat before midnight on Pesach night communicates this powerful revelation of G-dliness.

This is the implication of the *Haggadah's* statement: "This *matzah* we eat – what is its reason?" The *matzah* we are eating resembles the *matzah* our forefathers ate, of which it is said: "The dough of our ancestors did not have the opportunity to rise before the King of kings, the Holy One, blessed be He, revealed Himself to them," because it communicates this powerful revelation of G-dliness.

(ב) וַיֵּשׁ לומר שהמצה שאנו אוכלים לאחר מתן תורה, היא למעלה יותר גם מבחי' מצות מלא וא"ו דפסח הראשון שלפני מתן תורה. כי מכיון שהגילוי דממה"מ הקב"ה בהמצה שאנו אוכלים לאחר מ"ת הוא ע"י קדימת העבודה בקיום התומ"צ במשך כל השנה (קודם הפסח)¹, הוא גילוי נעלה יותר.

— 2 —

וַיֵּשׁ לומר It is possible to explain

The concepts explained in the first section were fundamentally a review of the *maamarim* on this theme in *Likkutei Torah* and by the subsequent Rebbeim. In this section, the Rebbe develops several new concepts, not mentioned by the previous Rebbeim.

שְׁהַמְצָה שְׁאָנוּ אוֹכְלִים לְאַחֲרֵי מִתֵּן תּוֹרָה, that the *matzah* that we eat after the Giving of the Torah

היא לְמַעַלָּה יוֹתֵר גַּם מִבְּחִינַת מִצּוֹת מְלֵא וְא"ו is even loftier than the *matzos* associated with the revelation of "the King of kings, the Holy One, blessed be He," as connoted by the long form of the word *matzos* that includes a *vav*.

דְּפֶסַח הָרִאשׁוֹן שְׁלִפְנֵי מִתֵּן תּוֹרָה. The latter term refers to the *matzah* eaten on the first Pesach, which took place before the Giving of the Torah.

כִּי מִכֵּיּוֹן שֶׁהַגְּלוּי דְּמֶלֶךְ מְלִכֵי הַמְּלָכִים הִקְדִּישׁ בְּרוּךְ הוּא בְּהַמְצָה שְׁאָנוּ אוֹכְלִים לְאַחֲרֵי מִתֵּן תּוֹרָה To explain: The revelation of "the King of kings, the Holy One, blessed be He," invested in the *matzah* we eat after the Giving of the Torah,

הוא על יְדֵי קְדִימַת הָעֲבוּדָה בְּקִיּוּם הַתּוֹרָה וּמִצּוֹת בְּמִשְׁךְ כָּל הַשָּׁנָה (קִדְּוֵם הַפֶּסַח), is prefaced by – and comes as a result – of our Divine service of observing the Torah and its *mitzvos* over the course of the entire year (before Pesach)

As stated in *Likkutei Torah*,¹ our potential to receive the revelation of "the King of kings, the Holy One, blessed be He," which the Jews in Egypt received after midnight, by eating *matzah* before midnight "comes as a result of the observance of the Torah and its *mitzvos* that preceded it throughout the year."

1. *Likkutei Torah, Vayikra*, p. 14a.

וע"ד מעלת הגילוי דחגה"ש זמן מ"ת שלאחרי העבודה דספירת העומר על הגילוי דיצי"מ", שהגילוי דיצי"מ, עם היותו גילוי נעלה ביותר (בכבודו ובעצמו), מ"מ, מכיון שהגילוי הי' מצד מלמעלה, הי' רק לפי שעה, וע"י העבודה דספה"ע,

Therefore, it is a higher level of revelation. הוא גלוי נעלה יותר.

Generally, it is explained that man's Divine service makes him fit to internalize the revelations that he draws down. Here, the *maamar* is emphasizing another point: that man's Divine service draws down an even higher level of revelation than would otherwise be manifest.

ועל דרך מעלת הגלוי
דחג השבעות This can be illustrated by drawing a comparison to
the advantage of the revelation of the holiday of
Shavuos,

זמן מתן תורה the season of the Giving of our Torah,

שלאחרי העבודה
דספירת העומר that comes about after the Divine service of the
Counting of the Omer

על הגלוי דיציאת מצרים, over the revelations at the time of the exodus from
Egypt.²

שהגלוי דיציאת מצרים, True, the revelation at the time of the exodus from
Egypt was a very high degree of revelation

(בכבודו וב עצמו), (as the *Haggadah* states, the redemption did not come
via any angel or intermediary but emanated from G-d
"Himself,³ in His glory.")

מכל מקום, מכיון שהגלוי
הי' מצד מלמעלה, Nevertheless, since the revelation came from
Above, on G-d's initiative, without the Jews having made
themselves worthy of it through their own Divine service,

הי' רק לפי שעה, it was but temporary, unable to be internalized. By
contrast,

ועל ידי העבודה
דספירת העומר through the Divine service of Counting the
Omer,

2. See *Likkutei Torah, Vayikra*, p. 3a, *Shir HaShirim*, p. 24c.

3. בעצמו, translated as "Himself," can also be translated as "in His Essence."

עבודת התחתון (שלאחרי הגילוי דיצי"מ), ממשיכים נוסף על המ"ט שערים, לאחרי

עבודת התחתון which involves **the Divine service of man on this lowly plane**

(שלאחרי הגילוי) (that follows the revelation at the time of the exodus from Egypt),
דיציאת מצרים),

ממשיכים we draw down the highest levels of G-dliness.

נוסף על המ"ט שערים, In addition to the 49 Gates of Understanding –

Our Sages⁴ speak of 50 Gates of Understanding, relating: “50 Gates of Understanding were created in the world. They were all given to Moshe except for one, as [alluded to by] the verse,⁵ ‘You have made him only a bit less than G-d.’”

49 is the product of 7 x 7, i.e., it reflects the perfection of the seven emotive qualities, where each is complemented and reaches its full potential by containing all the other six. Just as our human emotions emanate from our intellectual faculties, so too, the sublime emotive qualities are rooted in the sublime intellectual attributes. The 49 Gates of Understanding granted to Moshe represent the source for the sublime emotive qualities as they exist within the *Sefirah of Binah*. Since our world is brought into being from these emotive qualities and their source within *Binah*,⁶ these “Gates” can be accessed by our human potential.

The 50th Gate, by contrast, is a unique G-dly quality: the *Sefirah of Binah* as it exists unto itself, above any connection to the sublime emotive qualities. Hence, it transcends the reach of the highest levels of human potential. Moreover, on a deeper level, the 50th Gate is associated with the rung of *Kesser*, “the crown,” the source for this aspect of *Binah*.

Shavuot is the 50th day after Pesach. *Chassidus* explains⁷ that these 50 days are associated with the 50 Gates of Understanding. Each day, an additional and different Gate of Understanding is drawn down.

לאחרי השלמות after the perfection achieved by drawing down
דמ"ט שערים, these 49 Gates –

4. *Rosh HaShanah* 21b.

5. *Tehillim* 8:6, translated according to the context of that Talmudic passage.

6. See *Likkutei Torah, Bamidbar* p. 10d; *Sefer HaMaamarim 5701*, p. 12; *Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 3, p. 147ff. See also the series of *maamarim* entitled *BeShaah SheHikdimu*, 5672, Vol. 2, p. 606ff.

7. *Likkutei Torah, loc. cit.*, p. 10b.

השלימות דמ"ט שערים, גם שער הנו"ן (שגם שער זה נמשך ע"י עבודתנו כמ"ש⁸ תספרו חמשים יום גו')⁹, ובשער הנו"ן גופא – נוסף על בחינה התחתונה שבו שהיא שייכת להמ"ט שערים (דוגמת אריך) גם בחינה עליונה שבו¹⁰ שלמעלה משייכות להמ"ט

גם שער הנו"ן **the 50th Gate** is also drawn down.

(שגם שער זה נמשך על ידי עבודתנו **This Gate** is also drawn down by our Divine service,

כמו שכתוב תספרו **as it is written,** ⁸ “You shall count 50 days...”⁹ חמשים יום גו'),

Since the 50th Gate of Understanding totally transcends the reach of a created being, one might think that man's service involves drawing down only the 49 Gates, and the 50th Gate is drawn down solely from Above. However, the command, “You shall count 50 days” indicates that this level is also drawn down by the Jew's Divine service.

– Moreover, with regard to the 50th Gate itself –

נוסף על בחינה **in addition to its lower level** התחתונה שבו

שהיא שייכת **which shares a connection with the 49 Gates** להמ"ט שערים

(דגמת אריך) **(paralleling the rung of Arich Anpin),**

Literally, *Arich Anpin* means “the long face.” The term refers to the external dimension of *Kesser*, which serves as a source for the *Sefiros* of *Atzilus*. Thus, it has a connection to the limitation that characterizes *Seder HaHishtalshelus*, the chainlike order of spiritual existence. The 49 Gates relate to G-d's emotive attributes which function within the structure of the Spiritual Cosmos and thus have their source in *Arich Anpin*.

גם בחינה עליונה שבו **even its higher level,**

שקמעה משייכות **which transcends any degree of connection to** להמ"ט שערים **the 49 Gates**

(דגמת עתיק).¹⁰ **(and parallels the rung of Atik Yomin).**

Atik Yomin literally means “the Ancient One.” The term refers to the inner dimen-

8. *Vayikra* 23:16.

9. *Likkutei Torah, Bamidbar*, p. 12a.

10. See the extensive explanation in *Likkutei Torah, op. cit.*, p. 12b.

שערים (דוגמת עתיק)¹¹, שהוא נעלה יותר¹² גם מהגילוי דיצי"מ.

sion of *Kesser*, which transcends the limits and structures of the *Sefiros*.

(Every intermediary has two levels: one that relates to the *mashpia*, the source of the influence, and one that relates to the *mekabel*, the recipient. *Kesser* is the intermediary between *Or Ein Sof*, G-d's Infinite Light, and the *Sefiros*, the source of limited existence. Thus, *Kesser* has a lower dimension, *Arich Anpin*, that relates to and serves as the source of the structure of the *Sefiros* and another, *Atik Yomin*, that relates to and reflects the transcendence of *Or Ein Sof*.)

Previously, it was stated that through our Divine service of counting the *omer*, we draw down all 50 Gates of Understanding. In some sources,¹¹ it is explained that only the lower level of the 50th Gate of Understanding is drawn down through man's Divine service, but (after the lower level is drawn down through man's Divine service), the higher level is drawn down solely on its own initiative. The rationale for this explanation is that since this higher level transcends the entire structure of created existence, there is no way that man's Divine service can access it.

In other sources,¹² however, it is explained that there are three different types of arousals from Above, i.e., transmissions of Divine energy:

- a) an arousal from Above that comes about on G-d's initiative before – and with the intent of calling forth – man's Divine service,
- b) an arousal from Above that is called forth by – and hence, is commensurate to – man's Divine service, and
- c) an arousal from Above that comes about on G-d's initiative, but only after man's Divine service, which transcends the two previous levels and reflects the innermost Divine energies.

In several sources,¹³ it is explained that while the third type of arousal from Above cannot be drawn down by man's human potential – for it transcends entirely all created existence – since “Israel and the Holy One, blessed be He, are entirely one,” i.e., the Jews possess a Divine potential that transcends their humanity – they can draw down even this level through their Divine service.

שהוא נעלה יותר גם
מהגילוי דיציאת מצרים. This level, the inner dimension of the 50th Gate of Understanding, transcends even the revelation that accompanied the exodus from Egypt.

11. See *Likkutei Torah*, *op. cit.*, p. 12a-b.

12. See *Likkutei Torah*, *Shir HaShirim*, p. 23d ff.

13. See the *maamar* entitled *Isha ki Tazria*, 5725, sec. 4 (*Toras Menachem*, *Sefer HaMaamarim Melukat*, Vol. 3, p. 124). {See also *Likkutei Sichos*, Vol. 12, p. 70ff. (translated in *Crown Jewels*, Vol. 2, p. 35ff.)}

ויש להוסיף דמעלת המצה שאנו אוכלים לאחרי מ"ת על המצה שלאחרי חצות שהיא אז, היא (נוסף על שהגילוי בהמצה שאנו אוכלים בא ע"י קדימת העבודה בקיום התומ"צ קודם הפסח, אלא) גם מפני שאכילת המצה עצמה היא מצוה. דהמצה שלאחרי חצות אז היתה (בעיקר?) מפני שלא הספיק בצקת של אבותינו להחמיץ

Thus, not only is this revelation able to be internalized (this is facilitated because it follows man's Divine service), the revelation itself is from a higher level.

In a similar vein, our Divine service throughout the entire year draws down a loftier measure of G-dliness than that which was revealed at the time of the Exodus.

ויש להוסיף **There is an additional factor:**

דמעלת המצה שאנו אוכלים לאחרי מתן תורה על המצה שלאחרי חצות שהיא אז, היא **The advantage of the *matzah* that we eat after the Giving of the Torah over the *matzah* that was eaten after midnight at that time – after the Exodus – is**

(נוסף על שהגילוי בהמצה שאנו אוכלים בא על ידי קדימת העבודה בקיום התורה ומצות קדם הפסח, **is** (in addition to the fact that the revelation invested in the *matzah* that we eat comes as a result of the preparatory service of the observance of the Torah and its *mitzvos* before Pesach, but

אלא) גם מפני שאכילת המצה עצמה היא מצוה. **also,)** because the eating of *matzah* is itself a *mitzvah*.

There are two positive elements to this point: a) eating the *matzah* is thus an act of Divine service, man's fulfillment of G-d's will, and b) because it is a *mitzvah*, it draws down G-d's Essence.

דהמצה שלאחרי חצות אז היתה (בעיקר) מפני שלא הספיק בצקת של אבותינו להחמיץ **At that time, i.e., the exodus from Egypt, the *matzah* eaten after midnight was (primarily)¹⁴ because the dough of our ancestors did not have the opportunity to rise**

14. The *maamar* adds the word "primarily" because on Pesach, at the time of the exodus from Egypt, it was forbidden to eat *chametz* for one day (*Pesachim* 96b). Accordingly, the fact that the Jews ate *matzah* and not *chametz* (even after midnight when the commandment to eat *matzah* with the Paschal sacrifice was no longer relevant) also involved carrying out G-d's commandment. Nevertheless, a) (after midnight), the commandment was simply not to eat *chametz*, not to eat *matzah*. Thus, eating *matzah* did not involve the fulfillment of a positive commandment; and b) also in fact, they did not eat *chametz* because "the dough... did not have the opportunity to rise," i.e., (even without G-d's command), there was no option of eating *chametz*.

(מצד הגילוי דלמעלה), ולא הי' בזה עבודה (וקיום מצוה)^{כא}. והמצה שאנו אוכלים לאחרי מ"ת היא קשורה עם עבודת האדם, קיום מצות אכילת מצה.

(מַצֵּד הַגִּלּוּי דְּלַמְעָלָה), (which came about only **because of a revelation from Above**);

וְלֹא הָיָה בְּזֶה עֲבוּדָה i.e., **it did not involve man's Divine service**

.(וקיום מצוה) (the observance of a *mitzvah*).

וְהַמַּצָּה שָׂאָנוּ אוֹכְלִים לְאַחֲרֵי מִתְּן תּוֹרָה הִיא קְשׁוּרָה עִם עֲבוּדַת הָאָדָם, However, **the *matzah* that we eat after the Giving of the Torah is also connected with man's Divine service,**

קִיּוּם מִצְוַת אֲכִילַת מַצָּה. **the fulfillment of the *mitzvah* to eat *matzah*.**

This positive quality – the observance of G-d's command – applies also with regard to the *matzah* eaten in Egypt before midnight. However, eating that *matzah* did not possess the same positive quality as the *matzah* that we eat because:

- a) the primary dimension of the positive quality resulting from the fulfillment of a *mitzvah* is manifest in the fulfillment of the *mitzvos* after the Giving of the Torah, for only then was the decree separating the higher realms from the lower realms nullified; and
- b) the *matzah* we eat is also associated with the positive quality of the *matzah* eaten after midnight, in which was vested the revelation of "the King of kings."

SUMMARY

The *matzah* that we eat after the Giving of the Torah is even loftier than the *matzos* associated with the revelation of "the King of kings" eaten by the Jews after the exodus, because the revelation of "the King of kings, the Holy One, blessed be He," invested in the *matzah* we eat is prefaced by our Divine service of observing the Torah and its *mitzvos* over the course of the entire year.

This positive quality can be understood by drawing a comparison to the advantage of the revelation of the holiday of Shavuot over the revelation at the time of the exodus from Egypt. The revelation of the exodus, lofty as it was, came from Above, on G-d's initiative, without the Jews having made themselves worthy of it through their own Divine service. The revelation of the holiday of Shavuot, by contrast, is preceded by counting the *omer*, which involves the Divine service of man on this lowly plane. This Divine service draws down the highest levels of G-dliness, the 50th Gate of Understanding.

The 49 Gates of Understanding granted to Moshe represent the source for the sublime emotive qualities as they exist within the *Sefirah* of *Binah*. Since our world is brought into being from these emotive qualities and their source within *Binah*, these "Gates" can be accessed by our human potential.

The 50th Gate, by contrast, is a unique G-dly quality: the *Sefirah* of *Binah* as it exists unto itself, above any connection to the sublime emotive qualities. Hence, it transcends the reach of the highest levels of human potential. Through counting the *omer*, each day, an additional and different Gate of Understanding is drawn down, and on Shavuot, the 50th Gate is drawn down. This Gate is also drawn down by our Divine service, as reflected by the verse, "You shall count 50 days..." In a similar vein, our Divine service throughout the entire year draws down a loftier measure of G-dliness than that which was revealed at the time of the Exodus.

There is an additional positive factor in our eating of *matzah*. Eating this *matzah* is itself a *mitzvah*. There are two positive elements to this point: a) eating the *matzah* is thus an act of Divine service, man's fulfillment of G-d's will, and b) because it is a *mitzvah*, it draws down G-d's Essence.

ג) וצריך להבין מה שאומרים מצה זו שאנו אוכלים על שום מה על שום שלא הספיק בצקת של אבותינו להחמיץ, הרי המצה שאנו אוכלים (לאחרי מ"ת) יש בה מעלת העבודה והמעלה דקיום המצוה [ובזה גופא – מצוה שלאחרי מתן תורה], והיאך אומרים דהמצה שאנו אוכלים הוא על שום שלא הספיק להחמיץ (דזה שהוא מצה ולא חמץ הוא בא ממילא,

— 3 —

וְצָרִיךְ לְהַבִּין מַה שְּׂאוּמְרִים Based on the explanations in the previous sections, it is necessary to understand why we say:

מִצָּה זוֹ שְׂאָנוּ אוֹכְלִים “This *matzah* that we eat – what is its reason?
עַל שׁוּם מָה עַל שׁוּם Because the dough of our ancestors did not have
שְׁלֵא הִסְפִּיק בְּצָקַת שֶׁל the opportunity to rise.”
אֲבוֹתֵינוּ לְהַחְמִיץ,

הָרִי הַמִּצָּה שְׂאָנוּ אוֹכְלִים The *matzah* that we eat

(לְאַחֲרֵי מִתְּן תּוֹרָה) (after the Giving of the Torah)

יֵשׁ בָּהּ מַעֲלַת הָעֲבוּדָה incorporates the positive quality of man's Divine
וְהַמְעֵלָה דְּקִיּוּם הַמִּצְוֹת service and the positive quality of the observance
of the *mitzvot*,

[and more particularly – it involves the performance of a *mitzvah* after the Giving of the Torah],
וְיִכְוֶנָה גּוֹפֵא – מִצְוָה שְׁלֵא־אֲחֲרֵי מִתְּן תּוֹרָה],

i.e., after the Divine decree separating the spiritual from the physical was nullified and thus, the performance of every *mitzvah* results in a connection to G-d's Essence.¹

וְהֵיאֵךְ אוֹמְרִים דְּהַמִּצְוָה Why then do we say that the *matzah* we eat is
שְׂאָנוּ אוֹכְלִים הוּא עַל שׁוּם “Because the dough... did not have the opportunity to rise,”
שְׁלֵא הִסְפִּיק לְהַחְמִיץ

(דִּזְהָ שֶׁהוּא מִצָּה וְלֹא (i.e., the reason it was *matzah* and not *chametz*
חֲמֵץ הוּא בָּא מִמִּילָא, was not a result of man's efforts, but rather, as a matter
of course,

מִפְּנֵי שְׁלֵא הִסְפִּיק because it did not have the opportunity to rise)?
לְהַחְמִיץ).

1. In contrast to the *matzah* eaten in Egypt when offering the Paschal sacrifice, which though it was eaten in response to a Divine command, preceded the Giving of the Torah and therefore lacked this positive quality.

מפני שלא הספיק להחמיץ). ויש לומר הביאור בזה, כי מצות סיפור יצי"מ היא לספר הענין דיציאת מצרים כמו שהי' אז. ועוד (ועיקר) כיון שאילו לא הוציא הקב"ה את אבותינו ממצרים כו' משועבדים היינו לפרעה במצרים²,

Our *matzah* has several positive qualities that the *matzos* eaten after the Exodus lacked: a) it is preceded by man's Divine service over the course of the entire previous year; b) the fact that the dough does not rise comes about through man's efforts; and c) partaking of the *matzah* is a *mitzvah*, an act of Divine service that binds man with G-d's Essence. True, the *matzah* eaten after the Exodus was suffused with the revelation of G-dliness, but it lacked the positive qualities delineated previously. Thus, it is not comparable to the *matzah* we eat. Why then do say that our *matzah* resembles that *matzah*?

וַיֵּשׁ לֹמֵר הַבְּאוּר בְּזָה, **It is possible to resolve this question with the following explanation:**

כִּי מִצְוֹת סְפוּר **The *mitzvah* of relating the story of the Exodus**
 יְצִיאַת מִצְרַיִם **from Egypt**

הִיא לְסַפֵּר הָעֲנִיָּן דִּיִּצְיַאֲת **is to retell – and relive – the Exodus from Egypt as**
 מִצְרַיִם כְּמוֹ שְׁהָיָ אָז. **it took place then.**

In the *Haggadah*,² we say “In each and every generation, a person is obligated to see himself as if he himself left Egypt.” The command is not merely to intellectually appreciate this concept, retelling past history, but also to experience Pesach as a present day happening, that each of us is leaving his own personal *Mitzrayim*, transcending his individual boundaries and constraints.

וְעוֹד (וְעַקֵּר) **Moreover, (and indeed, this is of fundamental importance,)**

כִּיּוֹן שְׂאֵלוֹ לֹא הוֹצִיא **Since, “Had the Holy One, blessed be He, not**
 הִקְדוּשׁ בְּרוּךְ הוּא אֶת **taken our ancestors out of Egypt,**
 אַבֹּתֵינוּ מִמִּצְרַיִם כו'

מִשְׁעֲבָדִים הָיִינוּ **we would still be enslaved to Pharaoh in Egypt,”³**
 לְפָרְעָה בְּמִצְרַיִם,

2. Based on the *mishnah*, *Pesachim* 116b.

3. The Pesach *Haggadah*.

לכן גם עכשיו (ובפרט בליל הפסח) אף שנמצאים כבר לאחרי יצי"מ ולאחרי מתן תורה, יש גם המעמד ומצב שהי' אז. ולכן אומרים (בהסיפור דיצי"מ שבהגדה) מצה זו שאנו אוכלים כו' על שום שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם ממה"מ הקב"ה וגאלם, דבהמצה שאנו אוכלים קודם חצות יש בה נוסף על מעלת המצה דקודם חצות – המעלה דעבודת התחתון בקיום ציווי הקב"ה (כמו שהי' לפני מ"ת), גם מעלת

לְכֵן גַּם עַכְשָׁו (וּבִפְרָט בְּלֵיל הַפֶּסַח) therefore, now as well, (particularly, on Pesach night,)

אף שְׁנִמְצָאִים כְּבָר וְלֹאֲחֵרֵי יְצִיאַת מִצְרַיִם וְלֹאֲחֵרֵי מִתֵּן תּוֹרָה, even though it is after the Exodus from Egypt, and after the Giving of the Torah,

יֵשׁ גַּם הַמַּעְמָד וּמִצַּב שֶׁהָיָה אָז. the situation that prevailed then is still a present-tense factor.

וְלֵכֵן אֹמְרִים (בְּהַסְפּוֹר דִּיִּצְיַאת מִצְרַיִם שֶׁבִּהְגָּדָה) Accordingly, (while relating the story of the Exodus in the *Haggadah*,) we say:

מַצָּה זוֹ שְׂאֵנוֹ אוֹכְלִים כּו' עַל שׁוּם שְׁלֹא הִסְפִּיק בְּצַקַּת שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מְלֹכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא וּגְאָלָם, "This *matzah* that we eat... Because the dough of our ancestors did not have the opportunity to rise before the King of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them."

דְּבַהַמַּצָּה שְׂאֵנוֹ אוֹכְלִים קֹדֶם חֲצוֹת The *matzah* that we eat before midnight

יֵשׁ בָּהּ נוֹסֵף עַל מַעְלַת הַמַּצָּה דְּקֹדֶם חֲצוֹת – embodies, in addition to the positive quality of the *matzah* the Jews ate in Egypt before midnight –

הַמַּעְלָה דְּעִבּוּדַת הַתַּחְתּוֹן בְּקִיּוּם צִוּוֵי הַקְּדוֹשׁ בְּרוּךְ הוּא i.e., the positive quality of man's Divine service on this lowly plane in the fulfillment of G-d's command,

(כְּמוֹ שֶׁהָיָה לְפָנַי מִתֵּן תּוֹרָה), (albeit, before the Giving of the Torah)⁴ –

4. Which, as explained above, is of great importance.

המצה שאחרי חצות – המעלה דלא הספיק להחמיץ (שא"א להיות בה חימוץ) מצד הגילוי דמלמעלה. ונוסף לזה, בהמצה שאנו אוכלים יש גם העילוי דמצד מתן תורה, קיום מצוה שלאחרי מתן תורה. ויתירה מזו, שיש בה גם מעין המעלה דאכילת מצה

- גם מעלת המצָה it also includes the positive quality of the *matzah*
 – שאַחרי חצוֹת eaten after midnight at which time there is –
- המעלה דלא הספיק להחמיץ the positive quality that “it did not have the opportunity to rise”
- (שאי אפשר להיות בָּה חימוץ) (i.e., that inherently, it could not leaven)
- מצד הגילוי דמלמעלה. because of the revelation from Above.⁵
- ונוסף לזה, בהמצָה In addition, the *matzah* that we eat also embodies
 שאנו אוכלים יש גם
- העילוי דמצד מתן תורה, קיום מצוה שלאחרי מתן תורה. the lofty level contributed by the Giving of the Torah, for the observance of the *mitzvos* after the Giving of the Torah brings about the fusion between G-dliness and material existence.
- ויתירה מזו, שיש בה גם מעין המעלה דאכילת מצוה בשביעי של פסח Moreover, it also embodies a reflection of the positive quality of eating *matzah* on the Seventh Day of Pesach
- שהיא רשות which is left to man’s choice.

I.e., in contrast to the *mitzvah* of dwelling in the *sukkah* which continues all seven days of the holiday, eating *matzah* is only commanded on the first night of Pesach. There is no *mitzvah* to eat *matzah* on the Seventh Day of Pesach.⁶

5. As explained in sec. 1.

6. *Pesachim* 120a; the Alter Rebbe’s *Shulchan Aruch* 475:32.

In those sources, it is explained that (with the exception of the first night on which it is an obligation to eat *matzah*), on the other six days of Pesach as well, it is left to man’s choice whether or not to eat *matzah*. Nevertheless, the fact that this concept is derived from the verse referring to the Seventh Day of Pesach indicates that the fundamental aspect (and positive quality) of eating *matzah* as a voluntary activity is manifest on the Seventh Day of Pesach (*Likkutei Sichos*, Vol. 22, p. 33).

בשביעי של פסח שהיא רשות⁷ (שלמעלה מחובה)⁷, שהיא מעין האכילה דלע"ל.

(שְׁלִמְעָלָה מְחֻבָּה), (Nevertheless, eating *matzah* at that time remains a positive spiritual act and, on a certain level, **is even loftier than *matzah* eaten as an obligatory act**),

As explained in *Chassidus*,⁷ those activities associated with *mitzvos* that are defined as *reshus*, optional acts left to man's choice, reflect a rung of G-dliness that is so lofty, man cannot be commanded to draw it down.⁸

שְׁהִיא מְעִין הָאֲכִילָה **and thus reflects** the positive quality that will characterize **eating in the Ultimate Future**, when the G-dly source of all existence will be revealed and the essential G-dliness invested in material existence will be manifest.⁹

SUMMARY

Based on the explanations in the previous sections, the statement, "This *matzah* that we eat – what is its reason? Because the dough of our ancestors did not have the opportunity to rise" is problematic. The *matzah* that we eat has several positive qualities lacking in the *matzah* eaten by our ancestors: a) it is preceded by man's Divine service over the course of the entire previous year; b) the fact that the dough does not rise comes about through man's efforts; and c) partaking of the *matzah* is a *mitzvah*. Why then do say that our *matzah* resembles that *matzah*?

In resolution: The *mitzvah* of relating the story of the Exodus from Egypt is to retell – and relive – the Exodus from Egypt as it took place then; the Exodus becomes a present-tense happening.

Thus, the *matzah* we eat embodies several positive qualities: a) the *matzah* the Jews ate in Egypt before midnight; b) the positive quality of *matzah* (that inherently could not be leavened because of the revelation from Above; c) the lofty level contributed by the Giving of the Torah; and d) the positive quality of eating *matzah* on the Seventh Day of Pesach which is left to man's choice.

7. *Siddur im Dach, Shaar Chag HaMatzos* (p. 286b); *Shaar HaEmunah*, sec. 20ff.; *Derech Mitzvosecha*, p. 24b; the *Tzemach Tzedek's Biurei Zohar*, p. 95ff.; *Sefer HaMaamarim* 5668, p. 169ff., et al.

8. In that vein, it is explained that the Evening Service, which according to Talmudic Law is *reshus*, left to man's choice, is loftier than the Morning and Afternoon Services.

9. See *Likkutei Torah, Vayikra*, p. 15c.

ד) ויהי רצון, ובפרט שמסיימים (כנהוג) בנתינת צדקה¹, ע"ד שהסיום דכל ימי הפסח הוא בשביעי של פסח, ויתירה מזו שהסיום דכל ימי הפסח (בחו"ל) הוא באחרון של פסח שבו מאיר גילוי הארת המשיח², שלכן גם ההפטרה דאחש"פ היא בביאת המשיח ויש לקשר זה גם עם שמיני של פסח, כי בההפטרה כתיב³ ביום

— 4 —

ויהי רצון, **May it be G-d's will** that all the above leads to the coming of *Mashiach*.

ובפרט שמשמימים (כנהוג) בנתינת צדקה, **The power of this request is intensified, in particular, because we will conclude with distributing money to be given to *tzedekah*' (as is customary).**

על דרך שהסיום דכל ימי הפסח הוא בשביעי של פסח, **This relates to the fact that, according to Scriptural Law, the conclusion of the entire Pesach festival is on the Seventh Day of Pesach, which, as explained previously,² is associated with the Ultimate Redemption.**

ויתירה מזו שהסיום דכל ימי הפסח (בחוץ לארץ) הוא באחרון של פסח **Moreover, (in the Diaspora,) the conclusion of the Pesach festival is on *Acharon shel Pesach***

שבו מאיר גילוי הארת המשיח, **on which the radiance of *Mashiach* is revealed.³**

שלכן גם ההפטרה דאחרון של פסח היא בביאת המשיח **Therefore, the *Haftarah* of *Acharon shel Pesach* concerns the coming of *Mashiach*.**

ויש לקשר זה גם עם שמיני של פסח, **[This can also be associated with the fact that *Acharon shel Pesach* falls on the eighth day of Pesach,**

כי בההפטרה כתיב ביום ההוא יוסיף אד' שנית ידו לקנות את שאר עמו אשר ישאר **as reflected by the verse in the *Haftarah* of the day:⁴ "On that day, G-d will extend His hand a second time to recover the remnant of His people who will remain in...**

1. Which, as our Sages state (*Bava Basra* 10a), brings the Redemption closer.

2. The end of sec. 3.

3. *HaYom Yom*, entry for 22 Nissan, *et al.*

4. *Yeshayahu* 11:11. See also *Rashi's* commentary on the verse (*ibid.*:15): "And He will strike it [and split it] into seven streams." In that source, *Rashi* makes a distinction between the "islands of the sea" and the seven other places of exile.

ההוא יוסיף אד' שנית ידו לקנות את שאר עמו אשר ישאר מז' מקומות של גלות (אשור, מצרים וכו' והשמיני איי הים) ויביאם למצב של שמיני – המצב דגאולה האמיתית והשלימה], ויקויים היעוד⁷ בפשטות ובכל הפרטים וגם בפנימיות מלאה הארץ דעה את הוי' כמים⁸ לים מכסים.

מז' מקומות של גלות and the verse proceeds to mention **seven** places where
(אשור, מצרים וכו') the Jews were **exiled** (Assyria, Egypt...,

והשמיני איי הים) and concludes with an **eighth** place, “the islands
of the sea”).⁴

– ויביאם למצב של שמיני He will bring them to a state that reflects the spiri-
tual import of the number **eight**,

המצב דגאולה האמתית, the true and complete Redemption,]
והשלמה],

which is associated with the number eight. The number seven is associated with the natural order, while the number eight reflects transcendent G-dliness.⁵ This level will be revealed in the times of *Mashiach*.

ויקיים היעוד בפשטות ובכל Then, there will be fulfilled – in the most literal
הפרטים וגם בפנימיות manner, with all its particulars, and also in a way
that will be internalized – the prophecy,⁶ that

מלאה הארץ דעה את “The earth will be filled with the knowledge of
הוי' כמים לים מכסים. G-d, as the waters⁷ cover up the ocean bed.”⁸

SUMMARY

A request that all the above hasten the coming of *Mashiach*.

5. See *Likkutei Sichos*, Vol. 17, p. 92, and the sources mentioned there.

6. *Yeshayahu* 11:9, also included in the *Haftarah* of *Acharon shel Pesach*.

7. See the *Hadran* on *Rambam's Mishneh Torah* {delivered during the *sichos* of *Shabbos Parshas Vayigash*, 5749 (published in *Toras Menachem, Hadranim al HaRambam VeShas*, p. 159ff.)}, which emphasizes that *Rambam* also quotes this verse in *Hilchos Teshuvah*, but there does not include its conclusion “as the waters cover up the ocean bed,” while at the end of *Mishneh Torah*, he also cites the conclusion of the verse, highlighting the profusion of G-dly knowledge that will characterize that Future Era.

8. As mentioned, *Rambam* concludes *Mishneh Torah* with this verse and the fourteenth of Nissan (the date on which the *maamar* was delivered) is *Rambam's* birthday.

(* יצא לאור בשעתו, "ענחה" פ תשמ"ט).

- (א) יום הילולא של הצמח צדק.
 (ב) יום הולדת את הרמב"ם (בשעה ושליש אחר חצי היום – סדה"ד ד"א תתקכז).
 (ג) הגדה של פסח (משנה פסחים קטז, ב. וראה הגש"פ עם לקוטי טעמים כו' פסקא מצה זו).
 (ד) לקו"ת צו יג, ב ואילך (וראה גם שם יב, ב). סה"מ תש"ד ע' 171. ובכ"מ.
 (ה) בא יב, יח.
 (ו) שם, לט.
 (ז) שהרי בפסח כתיב ומצות על מררים יאכלוהו (שם, ח) והפסח אינו נאכל אלא עד חצות (רמב"ם הל' ק"פ ספ"ח) – לקו"ת שם יג, ב. סה"מ תש"ד שם.
 (ח) בא יב, יז.
 (ט) כנ"ל הערה 7.
 (י) "מדכתב ששת ימים תאכל מצות בוי"ו.. מוכח דהמצה שאנו אוכלים הוא ג"כ מבחי' ומדריגה זו" (לקו"ת שם יג, ב).
 (יא) היינו שיש בה ב' הבחינות, דקודם חצות ודלאחרי חצות, כמפורש בלקו"ת יד, ב.
 (יב) ראה בכ"ז לקו"ת שם יד, א-ב. סה"מ תש"ד שם.
 (יג) ראה לקו"ת שם (יד, א) דזה שבמצה זו שאנו אוכלים קודם חצות יכולים לקבל מבחי' שנגלה עליהם ממה"מ אחר חצות הוא "ע"י קיום התורה ומצוות שקדם כל השנה".
 (יד) לקו"ת ויקרא ג, א. שה"ש כד, ג.
 (טו) אמור כג, טז.
 (טז) לקו"ת במדבר יב, ריש ע"א.
 (יז) בלקו"ת שם (יב, א-ב), שרק בחינה התחונה שבו ממשכים ע"י עבודה, משא"כ בחינה העליונה שבו היא נמשכת מעצמה (לאחרי המשכת בחינה התחונה שבו ע"י עבודה). אבל ראה לקו"ת שה"ש כג, ד ואילך בענין ג' הבחינות שבאתעדל"ע. וראה ד"ה אשה כי תזריע תשכ"ה (לעיל ע' כחד) ס"ד, שמצד הענין ד"ישראל וקוב"ה כולא חד", גם המשכת בחינה הג' שבאתעדל"ע היא ע"י עבודה.
 (יח) ראה בארוכה לקו"ת במדבר שם יב, ב.
 (יט) דנוסף לזה שגילוי זה (להיותו לאחרי קדימת העבודה) נמשך בפנימיות – גם הגילוי עצמו הוא נעלה יותר, כמפורש בלקו"ת שבערה 14.
 כ (דהגם שגם בפסח מצרים ה' איסור חמץ יום אחד (פסחים צו, ב), ובמילא, זה שאכלו מצה ולא חמץ (גם לאחרי חצות) ה' בזה גם קיום ציווי הקב"ה – הרי (א) הציווי (לאחרי חצות) הוא רק שלא לאכול חמץ ואין זה קיום מצות עשה, (ב) גם בנוגע לזה שלא אכלו חמץ, בפועל בלאה"כ מפני שלא הספיק להחמיץ (גם לולא הציווי).
 כא) ובענין זה – מעלה בהמצה שקודם חצות גם אז. אלא שאין זה כהמעלה דהמצה שאנו אוכלים, כי (א) עיקר מעלה דקיום מצה הוא בהמצות שלאחרי מתן תורה, (ב) בהמצה שאנו אוכלים יש גם המעלה דמצה שלאחר חצות.
 כב) הגש"פ.
 כג) פסחים קכ, א. שו"ע אדה"ז סתע"ה סל"ב.
 כד) בפסחים שם ובשו"ע אדה"ז שם "אף ששת ימים רשות" (מלבד לילה הראשונה שהיא חובה), אבל מכיוון שזה שששת ימים רשות נלמד משביעי – מוכח דעיקר הענין (והמעלה) דרשות הוא בשביעי (ראה בארוכה לקו"ש חכ"ב ע' 33).
 כה) סידור שער חהמ"צ (רפו ב). שער האמונה פ"כ ואילך. סהמ"צ להצ"צ כד, ב. ביאוה"ז שלו ע' צה ואילך. סה"מ תרס"ח ע' קסט ואילך. ובכ"מ.
 כו) שמקרב את הגאולה (ב"ב י, א).
 כז) היום יום כ"ב ניסן. ובכ"מ.
 כח) ישע"י יא, יא. וראה בפרש"י שם עה"פ "והכהו לשבעה נחלים" (שם, טו).
 כח) ישע"י שם, ט – הפטרה דאחש"פ.

- כט) ראה הדרן לרמב"ם (משיחות ש"פ ויגש וכו' שנה זו (תורת מנחם – הדרנים על הרמב"ם וש"ס ע' קנט ואילך)) שבהל' תשובה (ספ"ט) מביא הרמב"ם הכתוב ועד דעה את ה', ובסוף הספר – גם סיומו: כמים לים מכסים.
- ל) להעיר שהרמב"ם מסיים וחותם את ספרו בפסוק זה, ויום י"ד ניסן (שבו נאמר המאמר) הוא יום ההולדת דהרמב"ם.