

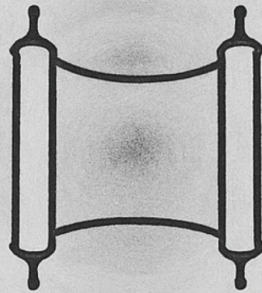
בס"ד

The Rebbe

Acharon Shel Pesach

וְהַחֲרִים הוּי' אֶת לְשׁוֹן יָם מִצְרַיִם

תשמ"ט



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Meluket Maamer

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וְהִתְרִים הוּי' אֶת לְשׁוֹן יָם מִצְרַיִם

בס"ד. אַחֲרוֹן נֶשֶׁל פֶּסַח ה'תשמ"ט
With the help of Heaven. The Last Day of Pesach 5749 (1989)

Introduction

Rabbi Menachem Mendel Schneerson (1902–1994), the Lubavitcher Rebbe, the seventh leader of Chabad-Lubavitch, transformed Chassidus into a global movement, emphasizing actionable avodah (Divine service) that brings geulah (redemption) into lived reality. In this maamar on Acharon Shel Pesach 5749 (1989), he weaves together Kriyas Yam Suf, Seudas Moshiach, and daily mitzvah observance into a unified vision: that the future redemption is not distant, but directly accessible through present action.

(א)

“And Hashem will utterly destroy the tongue of the Sea of Egypt,” (Isaiah 11:15)

וְהִתְרִים הוּי' אֶת לְשׁוֹן יָם מִצְרַיִם

“and He will wave His hand over the river with the strength of His wind, etc.” (Isaiah 11:15). And it is explained in this by the Rebbe Maharash (from the outset, go over),

וְהִנִּיף יָדוֹ עַל הַנְּהָר בְּעֵינֵי רוּחוֹ וְגו', וּמִבְּאֵר בְּנֵה (אֲדָמוֹ"ר מִהַר"ש (מְלַכְתָּחֵלָה אַרִיבְעֵר

at length in the continuation of “And He will utterly destroy,” that in addition to that in the future to come there will be “and He will utterly destroy, etc.”

בְּאֵרוּכָה בְּהַמְשִׁיךְ וְהִתְרִים, דְּנוֹסָף שְׁלֻעֲתִיד לְבֹא יִהְיֶה וְהִתְרִים גו'

“the tongue of the Sea of Egypt,” similar to the splitting of the Sea of Reeds which was in the Exodus from Egypt, there will also be “and He will wave His hand over the river, etc.”

אֶת לְשׁוֹן יָם מִצְרַיִם דּוֹגְמַת קְרִיעַת יָם סוּף שֶׁהִיָּתָה בִּיצִיאַת מִצְרַיִם, יִהְיֶה גַם וְהִנִּיף יָדוֹ עַל הַנְּהָר גו'

that the splitting of the river is higher than the splitting of the sea, as explained there at length. And the main novelty of the future to come is,

דְּבִקִיעַת הַנְּהָר הִיא לְמַעְלָה יוֹתֵר מִבְּקִיעַת הַיָּם, כְּמִבְּאֵר שֵׁם בְּאֵרוּכָה. וְעִיקַר הַחִידוּשׁ דְּלֻעֲתִיד לְבֹא הוּא

that then there will be the splitting of the river. And as it is written: “He transformed the sea into dry land,” (Psalms 66:6),

שָׂאזֹ יִהְיֶה בְּקִיעַת הַנְּהָר. וְכִמוֹ שְׁפָתוּב: הִפָּךְ יָם לַיַּבְשָׁה

“in the river they will pass by foot” (Psalms 66:6). “He transformed the sea into dry land” is past tense, referring to the splitting of the Sea of Reeds

בְּנְהָר יַעֲבְרוּ בְּרַגְלָם, הִפָּךְ יָם לַיַּבְשָׁה לְשׁוֹן עֶבֶר דְּקֹאֵי עַל קְרִיעַת יָם סוּף

which was in the redemption of the Exodus from Egypt. “In the river they will pass by foot” is future tense, referring to the splitting of the river

שֶׁהִיָּתָה בְּהַגְאוּלָּה דִּיצִיאַת מִצְרַיִם, בְּנְהָר יַעֲבְרוּ בְּרַגְלָם לְשׁוֹן עֲתִיד דְּקֹאֵי עַל בְּקִיעַת הַנְּהָר

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וְהַתְּחַרְתִּים הוּי' אֶת לְשׁוֹן יָם מִצְרַיִם

that will be in the future redemption, and “in the river they will pass by foot” this is the main novelty that will be in the future redemption.

שְׁתַּהַיְתָה בְּגֵאוּלָּה הַעֲתִידָה, וּבְנִהָר יַעֲבְרוּ בְּרַגְלָם זֶהוּ עֵיקַר הַחֲדִישׁ שִׁיְהִיָּה בְּגֵאוּלָּה הַעֲתִידָה.

(ב)

And it can be said that this that “and He will utterly destroy, etc., the Sea of Egypt” continues to this “and He will wave His hand over the river, etc.” (Isaiah 11:15),

וַיֵּשׁ לֹאמֹר, דָּזָה שְׁוֹהַתְּחַרְתִּים גּוֹ' יָם מִצְרַיִם מִמְּשִׁיךְ לָזָה וְהַנִּיף יָדוֹ עַל הַנֶּהָר גּוֹ'

is to teach that from the splitting of the Sea of Reeds and its concept which were in the redemption of the Exodus from Egypt, it is possible to come immediately,

הוּא לְהוֹרוֹת שְׁמִקְרִיעַת יָם סוּף וְעֲנִנּוּ שְׁהִיּוּ בְּהַגְאוּלָּה דִּיצִיאַת מִצְרַיִם אֶפְשֶׁר לְבֹא מִיָּד

without any interruption, to “and He will wave His hand over the river, etc.” which will be in the future to come.

בְּלִי שׁוּם הַפְּסֵק (לְוַהֲנִיף יָדוֹ עַל הַנֶּהָר גּוֹ' שִׁיְהִיָּה) לְעֲתִיד לְבֹא.

And especially on the Last Day of Pesach, in which we say the Haftorah concerning the future redemption, and we eat the Meal of Moshiach,

וּבִפְרָט בְּאַחֲרוֹן שָׁל פֶּסַח, שָׁבוּ אוֹמְרִים הַהִפְטָרָה, בְּעֲנִין אֲוֹלָה הַעֲתִידָה, וְאוֹכְלִים סְעוּדַת מְשִׁיחַ

and this comes in continuation to the Seventh Day of Pesach, the splitting of the Sea of Reeds, that through this there is made even more the connection

וְזֶה בָּא בְּהַמְשָׁךְ לְשִׁבְעֵי שָׁל פֶּסַח, קְרִיעַת יָם סוּף, שְׁעַל יְדֵי זֶה נַעֲשֶׂה עוֹד יוֹתֵר הַחִיבּוּר

of the splitting of the Sea of Reeds with the revelation of the future redemption. And since this juxtaposition is part of Torah

דְּקְרִיעַת יָם סוּף עִם הַגִּילּוּי דְּגֵאוּלָּה הַעֲתִידָה. וּמִפְּיֵן שְׁסָמִיכוֹת זֶה הִיא חֵלֶק מִתּוֹרָה

which is an inheritance for every single one of Israel, as it is written: “Torah Moshe commanded us, an inheritance of the congregation of Yaakov” (Deuteronomy 33:4),

שֶׁהִיא יְרוּשָׁה לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל כְּמוֹ שְׁכָתוּב, תּוֹרָה צְנָה לָנוּ מִשָּׁה מוֹרְשָׁה קִהְלַת יַעֲקֹב

there is the power for every single one of Israel, men, women, and children, to come from the splitting of the Sea of Reeds, immediately and literally at once,

יִשְׁנּוּ הַכַּח לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל, אֲנָשִׁים וְנָשִׁים, וְטַף, לְבֹא מִקְרִיעַת יָם סוּף, תִּיְקַף וּמִיָּד מִמֶּשֶׁ

to the future redemption, without delay even like the blink of an eye. And this that it is in the power of every single one of Israel to come immediately to the revelation of the future redemption is also emphasized in what is written (in the Haftorah of the Last Day of Pesach):

לְגֵאוּלָּה הַעֲתִידָה, לְלֹא עֵיפּוּב אֶפִּילוֹ פְּהֶרֶף עֵינַי. וְזֶה שְׁבִכְחוֹ שָׁל כָּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל

לְבֹא תִיְקַף לְהַגִּילּוּי דְּגֵאוּלָּה הַעֲתִידָה מוֹדְגָשׁ גַּם בְּמָה (שְׁכָתוּב) בְּהַהִפְטָרָה דְּאַחֲרוֹן שָׁל פֶּסַח

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וְהַקְרִים הוֹי אֶת לְשׁוֹן יָם מִצְרַיִם

“And the spirit of Hashem shall rest upon him, etc.” (Isaiah 11:2), that “upon him” refers to Moshiach (and “a shoot shall come forth from the stump of Yishai, etc.” Isaiah 11:1),

וְנָחָה עָלָיו רוּחַ הוֹי וְגוֹ', דְּעָלְיוּ קָאֵי עַל מְשִׁיחַ (וְיָצֵא
חוּטָר מִגִּזְעַ יִשְׂרָאֵל גו')

and nevertheless they established that every single one of Israel should say on Yom Tov (in the prayer said at the time of opening the Ark),

וְאָף עַל פִּי כֵן תִּקְנוּ שְׁכַל אֶחָד מִיִּשְׂרָאֵל יֹאמַר בְּיוֹם
(טוֹב בְּהַתְּפִלָּה שְׂאוֹמְרִים בְּעֵת פְּתִיחַת הָאָרוֹן

“and it shall be fulfilled in us the verse that is written: ‘And the spirit of Hashem shall rest upon him, etc.’” (Isaiah 11:2), meaning that in every single one of Israel

וְיִתְקַיֵּים בְּנוּ מִקְרָא שְׁכָתוּב וְנָחָה עָלָיו רוּחַ הוֹי וְגוֹ',
הֵינּוּ שְׁכַל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל

individually there will be the revelation, and in a manner of “and the spirit of Hashem shall rest upon him, etc.” with all the details that are written there,

בְּתוֹר פְּרָט) יִהְיֶה הַגִּילוי וּבְאִפְסוֹן דְּנִחְיָה עָלָיו רוּחַ
, הוֹי וְגוֹ' עִם כָּל הַפְּרָטִים שְׁכַכְתוּבִים אֵלָה

including also “and He will wave His hand over the river, etc.” (Isaiah 11:15).

כּוֹלֵל גַּם וְהִנִּיף יָדוֹ עַל הַנָּהָר וְגוֹ'

(ג)

And the matter depends only on our deeds and our service (see Rambam, Laws of Kings 11:4), that through the performance of a mitzvah as required, there is made redemption,

וְאִין הַדְּבָר תְּלוּי אֵלָה בְּמַעֲשֵׂינוּ וּבַעֲבוּדָתֵינוּ, דְּעַל יְדֵי
עֲשִׂית מִצְוָה כְּדָבָעֵי, נַעֲשֶׂה גְאוּלָּה

the personal redemption of the one who fulfills the mitzvah, that he is found in a state of true freedom, as is understood from what is explained in Iggeret HaKodesh

גְאוּלָּה הַפְּרָטִית שֶׁל מְקַיֵּים הַמִּצְוָה, שֶׁהוּא נִמְצָא
בְּמַצֵּב שֶׁל חֵירוּת אֱמֵתִית, כַּמּוּבָן מִהַמְּבוֹאֵר בְּאַגְרַת
הַקּוֹדֵשׁ

in the explanation of the verse “He redeemed my soul in peace” (Psalms 55:19). And it can be added, that the personal redemption,

בְּפִירוּשׁ הַכְּתוּב פְּדָה בְּשָׁלוֹם נַפְשִׁי. וַיֵּשׁ לְהוֹסִיף,
שֶׁהִיא גְאוּלָּה הַפְּרָטִית

“He redeemed my soul in peace,” which is effected through the fulfillment of a mitzvah as required, is not only at the time of the fulfillment of the mitzvah,

פְּדָה בְּשָׁלוֹם נַפְשִׁי) שְׁנַעֲשִׂית עַל יְדֵי קִיוִם מִצְוָה
כְּדָבָעֵי הִיא לֹא רַק בְּעֵת קִיוִם הַמִּצְוָה

rather, that this is drawn also afterward. And in the manner of what is explained in Tanya concerning the unification that is effected through the fulfillment of a mitzvah,

אֵלָה שְׁנָה נִמְשָׁף גַּם אַחַר כּוֹ. וְעַל דְּרָף הַמְּבוֹאֵר
בְּתַנְיָא בְּעֵנְוֵן הַיְחוד שְׁנַעֲשֶׂה עַל יְדֵי קִיוִם מִצְוָה

that this unification above is eternal forever and ever, that this, the unification above, effects also upon the person below,

שְׁיְחוד זֶה לְמַעְלָה הוּא נִצְחִי לְעוֹלָם וָעֶד, שְׁנָה (הַיְחוד
לְמַעְלָה) פּוֹעֵל גַּם עַל הָאָדָם לְמַטָּה

in this manner it is also in the matter of “He redeemed my soul in peace” which is effected through the fulfillment of a mitzvah,

עַל דְּרָף זֶה הוּא גַּם בְּהַעֲנֵנוּ דְּפְדָה בְּשָׁלוֹם נַפְשִׁי
שְׁנַעֲשֶׂה עַל יְדֵי קִיוִם מִצְוָה

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that it is an eternal matter above and also below, and in the manner of the statement of our Sages, “whoever engages in Torah makes peace in the heavenly entourage and in the earthly entourage” (Sanhedrin 99b),

שֶׁהוּא עֲנֵן נִצְחִי לְמַעַל וְגַם לְמַטָּה [וְעַל דָּרָךְ מֵאַמֵּר רַז"ל כָּל הָעוֹסֵק בַּתּוֹרָה מְשִׁים שְׁלוֹם בְּכַמְלִיא שֶׁל [מַעַל וּבְכַמְלִיא שֶׁל מַטָּה

that the personal redemption which is through the fulfillment of the mitzvah is drawn and effects throughout all the days of his life, in the daily life,

שֶׁהַגְּאוּלָּה הַפְּרָטִית שֶׁעַל יְדֵי קִיוֹם הַמִּצְוָה הִיא נִמְשָׁקֶת וּפּוֹעֵלֶת בְּמִשְׁפָּךְ כָּל יְמֵי חַיָּו, בְּחַיֵּי הַיּוֹם יוֹמִיִּים.

and from this they also come to the general redemption, “and the kingship shall be Hashem’s” (Obadiah 1:21), in all of existence entirely, both above and below.

וּמִזֶּה בָּאִים גַּם לְגְאוּלָּה הַכְּלָלִית, וְהִתְהַלְהֵ' הַמְּלוּכָה בְּכָל הַמִּצְוִיאוֹת כּוּלָּה, הֵן לְמַעַל וְהֵן לְמַטָּה.

(ד)

And behold, in addition to this that all matters of Torah and mitzvot, our deeds and our service, draw close and bring the future redemption,

וְהִנֵּה נוֹסֵף עַל זֶה שֶׁכָּל הָעֲנִינִים דְּתּוֹרָה וּמִצְוֹת (מַעֲשֵׂינּוּ וְעִבּוּדֵינּוּ) מְקַרְבִּים וּמְבִיאִים גְּאוּלָּה הַעֲתִידָה,

there is a special quality in these matters that are more openly connected to Moshiach. And among them is the eating of the Meal of Moshiach

יֵשׁ סְגוּלָה מִיּוֹחֶדֶת בְּעֲנִינִים אֵלֶּה הַשְּׂיִכִּים בְּגִילוּי יוֹתֵר לְמִשִּׁיחַ. וּמֵהֶם, אֲכִילַת סְעוּדַת מְשִׁיחַ

on the Last Day of Pesach, and the drinking of four cups in this meal. That just as the four cups on the first nights of Pesach

בְּאַחֲרוֹן שֶׁל פֶּסַח וּשְׂתֵיית ד' כּוֹסוֹת בְּסְעוּדָה זֹו. דְּכִמּוֹ שֶׁד' הַכּוֹסוֹת שֶׁבְּלֵילוֹת הָרְאִשׁוֹנִים דְּפֶסַח

correspond to the four expressions of redemption (the redemption of the Exodus from Egypt) (Exodus 6:6–7), in this manner it is also

הֵם כְּנֶגֶד ד' לְשׁוֹנוֹת שֶׁל גְּאוּלָּה (הַגְּאוּלָּה דִּיצִיאַת מִצְרַיִם), עַל דָּרָךְ זֶה הוּא גַּם

with the four cups of the Meal of Moshiach on the Last Day of Pesach, that they are connected to the future redemption. And it can be said,

בְּד' הַכּוֹסוֹת דְּסְעוּדַת מְשִׁיחַ בְּאַחֲרוֹן שֶׁל פֶּסַח שֶׁהֵם שְׂיִכִּים לְגְאוּלָּה הַעֲתִידָה. וַיֵּשׁ לוֹמֵר

the explanation in this according to the explanations in the connection of the future redemption to four cups, to the four expressions

הַבִּיאוֹר בְּזֶה עַל פִּי הַבִּיאוֹרִים בְּהַשְּׂיִכוֹת דְּגְאוּלָּה הַעֲתִידָה לְד' כּוֹסוֹת, לְד' לְשׁוֹנוֹת

of redemption of the future to come (see Jeremiah 16:14–15), and the future redemption will be from the four corners of the earth (Isaiah 11:12).

שֶׁל הַגְּאוּלָּה דְּלַעֲתִיד לְבֵא, וְהַגְּאוּלָּה הַעֲתִידָה הִרִי. תִּהְיֶה מֵאַרְבַּע כְּנַפּוֹת הָאָרֶץ.

And perhaps it can be added, that this that in the Meal of Moshiach it is the same number of cups as in the first nights of Pesach

וְאוּלַּי יֵשׁ לְהוֹסִיף, דְּזֶה שֶׁבְּסְעוּדַת מְשִׁיחַ הוּא אוֹתוֹ מִסְפַּר הַכּוֹסוֹת שֶׁבְּלֵילוֹת הָרְאִשׁוֹנִים דְּפֶסַח

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is to hint that it is in the power of every one of Israel to come immediately from the redemption of the Exodus from Egypt

הוא לרמז שכל אחד מישראל לבוא מיד מהגאולה דיציאת מצרים

the four cups of the first nights of Pesach, to the future redemption, the four cups of the Last Day of Pesach, a redemption in simple actuality

ד' הכוסות דלילות הראשונים (דפסח) לגאולה העתידה (ד' הכוסות דאחרון של פסח), גאולה בפשיטות

below ten handbreadths. And especially that our deeds and our service now are like a dwarf on the shoulders of a giant, since they come after and in continuation to the deeds and service of our Rebbeim, our leaders, the Alter Rebbe, the Mitteler Rebbe,

למטה מעשרה טפחים. ובפרט שמעשינו ועבודתנו עכשיו הם כננס על גבי ענק,

כיון שהם באים לאחרי ובהמשך למעשי ועבודת רבותינו נשיאינו, אדמו"ר הגון אדמו"ר האמצעי

the Tzemach Tzedek, the Rebbe Maharash, the Rebbe whose soul is in Eden, and my revered father-in-law the Rebbe,

אדמו"ר הצמח צדק אדמו"ר המהר"ש אדמו"ר נשמתו עזן וכבוד קדושת מורי ורבי אדמו"ר

behold certainly and certainly that it is in the power of our deeds and our service, including the eating of the Meal of Moshiach and the drinking of four cups on the Last Day of Pesach, to bring the redemption immediately, like the blink of an eye literally.

הרי בודאי ובודאי שבכח של מעשינו ועבודתנו, כולל אכילת סעודת משיח ושתית ארבע כוסות באחרון של פסח, להביא את הגאולה מיד, כהרהר עין ממש

(ה)

And may it be the will that all this will be in actual revelation, in a manner that each and every one points with his finger and says “this” (Exodus 15:2),

ויהי רצון שכל זה יהיה בגילוי ממש באופן שכל אחד — מראה באצבעו ואומר זה

in the manner of the Meal of Moshiach, that they point with the finger to the matzah and the wine, and in the inner dimension, in the manner of the matzah and the cups of the Meal of Moshiach, that they become blood and flesh like his flesh, and joy and goodness of heart, and immediately and at once literally, without delaying even like the blink of an eye.

בדוגמת סעודת משיח שמראים באצבע המצה והיין, — ובפנימיות

בדוגמת המצה והכוסות דסעודת משיח שנעשים דם, ובקשר בבשרו, ומתוך שמחה וטוב לקב

ותיבה ומיד ממש, דלא עיכבון אפילו כהרהר עין.

[NOTE Summary:

The Rebbe develops a progression: the splitting of the sea at Yetziyas Mitzrayim (Exodus) is not just a past miracle, but a gateway. From that moment, it becomes possible to transition immediately into the higher revelation of the future redemption, symbolized by the splitting of the river, which surpasses the sea. The key mechanism enabling this transition is not abstract belief, but maaseinu va'avodaseinu, our concrete mitzvos and service.

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Each mitzvah, when performed properly, generates a personal geulah, a state of inner freedom. This is not temporary. Drawing from Iggeres HaKodesh and Tanya, the Rebbe explains that the spiritual yichud (unification) created by a mitzvah is eternal above, and therefore continues to affect the person below throughout his life. A single act of mitzvah reshapes a person's ongoing reality, embedding redemption into daily existence.

From this personal redemption, one progresses to the collective redemption. The Torah itself guarantees this possibility, since it is an inheritance to every Jew, men, women, and children alike. Therefore, every individual possesses the capacity to move instantly, without interruption, from the state of redemption experienced at the sea into the ultimate geulah.

This idea is reinforced through the structure of Acharon Shel Pesach. The Haftorah speaks explicitly of Moshiach, and the institution of Seudas Moshiach makes the future redemption experiential. The four cups of this meal parallel the four expressions of redemption in Egypt, teaching that just as geulah occurred then, so too it can unfold now. The identical structure hints that one can move directly from the redemption of Egypt into the future redemption without delay.

The Rebbe adds that our present avodah is uniquely powerful because it builds upon the accumulated work of the Nesi'im, the previous Rebbeim. We are like a dwarf standing on the shoulders of giants; our actions, though small, carry the weight of generations. Therefore, our mitzvos today have amplified capacity to bring the geulah.

The culmination is a tefillah (prayer) that this redemption become fully revealed, to the extent that one can point and say "this is it," just as at the sea. The physical acts of eating matzah and drinking wine at Seudas Moshiach are not symbolic alone, but become integrated into the person's very being, transforming into "blood and flesh." Redemption is thus not only believed or anticipated, but internalized and lived, immediately and without delay.

Practical Takeaway:

Approach every mitzvah as a direct act of geulah. Do not see it as incremental or symbolic, but as something that creates real, lasting transformation in your life. When you do a mitzvah properly, recognize that you are actively moving from exile to redemption, personally and globally. Especially in times connected to geulah, such as Acharon Shel Pesach, engage fully, physically and emotionally, knowing that these actions have the power to bring immediate change.

Chassidic Story:

A well-documented episode from the later years of the Lubavitcher Rebbe illustrates this exact teaching. A man once approached the Rebbe during a dollar distribution, distressed over both personal and financial struggles.

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He described his situation as being “stuck,” unable to move forward in life. The Rebbe listened and then gave him a dollar, instructing him to give it to tzedakah (charity), and added a brief but powerful directive: “Start with one mitzvah done completely, and you will see movement.”

The man later recounted that he took this literally. He chose one mitzvah, giving tzedakah daily, and committed to doing it with full intention and consistency. Within a short time, he began noticing changes, first internally, with a sense of clarity and calm, and then externally, as opportunities began opening in his business and personal life. What struck him most was not the scale of the mitzvah, but how immediate the shift felt once he engaged in it properly.

He later returned to thank the Rebbe, expressing surprise at how something so small could generate such significant change. The Rebbe responded simply that this is the nature of mitzvos: when done as they should be, they are not small at all. They open channels that were previously blocked.

This story captures the Rebbe’s core message in this maamar: geulah is not a distant event waiting for accumulation. It is accessed through present action. One properly performed mitzvah can move a person, and through him the world, from concealment to revelation.

Therapeutic Psychological Integration (TPX)

From Stuck to Flow

A lot of people live with a quiet assumption: change is slow, progress is gradual, and breakthroughs are rare. You inch forward, you struggle, and maybe eventually something shifts. The Rebbe is dismantling that entire model. He’s saying: the system is actually designed for immediacy. The blockage is not in reality, it’s in how you’re engaging with it.

Micro Actions, Macro Shifts

In therapy language, we often talk about “small wins.” But here, it’s deeper than that. A mitzvah is not just a behavioral adjustment, it’s a structural intervention. When you act in alignment with your purpose, even in one small way, you are not just improving yourself, you are reconfiguring the system you’re in. That’s why the effect is lasting. It’s not motivation, it’s alignment.

Embodied Redemption

The idea that matzah and wine become “blood and flesh” is psychologically profound. It means change is not real until it becomes embodied. You don’t just understand redemption, you ingest it, metabolize it, and it becomes part of your identity. Real growth is not intellectual. It is lived, physical, and integrated.

Standing on Shoulders

There’s also a powerful reframing of pressure. Instead of feeling like you’re starting from scratch, you’re being

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told that you're standing on generations of effort. That means you don't need to create massive change. You need to activate what's already been built. Your small action carries disproportionate weight.

Immediate Shift Mindset

The hardest shift is believing that things can change now. Not eventually, not after years of work, but now. The Rebbe is pushing a mindset of immediacy. When you act correctly, the system responds immediately. The delay is often psychological, not real.

Modern Story

A young professional felt completely burned out. He described his life as "on hold," waiting for the right opportunity, the right energy, the right moment. In a coaching session, instead of restructuring his entire life, he was told to choose one action and do it fully, without compromise. He chose something simple: showing up on time and fully present to one daily commitment.

Within weeks, he reported something surprising. His external circumstances hadn't dramatically changed yet, but his experience of his life had. He felt movement again. Shortly after, opportunities began to open, not because he chased them, but because he was no longer stuck internally.

That shift mirrors exactly what the Rebbe is teaching. You don't wait for redemption to begin. You begin, and redemption follows. **END NOTE]**