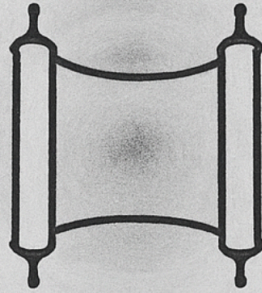


בס"ד

The Rebbe

Pesach

מַצָּה זוֹ תֵשֶׁמֶ"ט



Dedicated To:

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The Rebbe

Meluket Maamer

Pesach

מצה זו תשמ"ט

בס"ד. י"ג ניסן, אור ל"ד ניסן תשמ"ט

With the help of Heaven. 13th of Nisan, on the night of the 14th of Nisan, 5749/1989

Introduction

Rabbi Menachem Mendel Schneerson (1902–1994), known as the Lubavitcher Rebbe, was the seventh leader of Chabad-Lubavitch and one of the most influential Torah thinkers of the modern era. His teachings consistently weave together halachic precision, Chassidic depth, and a call to personal avodah (service of G-d).

In this maamer, he explores the inner meaning of matzah, contrasting different stages of redemption and revealing how the matzah we eat today contains a uniquely elevated synthesis of divine revelation and human effort.

(א)

This matzah that we eat, for what reason, for the reason that the dough of our forefathers did not have time to become leavened until the King of kings of kings, the Holy One, blessed be He, was revealed upon them and redeemed them,

and it is explained in the discourses of our Rabbis, our leaders, that this that it says that the reason for eating matzah on Pesach is because it did not have time to become leavened, although the commandment regarding eating matzah was before this,

for in the commandment regarding eating matzah it is written “in the evening you shall eat matzos” (Exodus 12:18), matzos is written missing a vav, and in the verse “and they baked the dough that they took out of Egypt, cakes of matzos, etc.” (Exodus 12:39) it is written matzos full with a vav.

For the commandment regarding eating matzah is before midnight, and since before midnight they were still in Egypt, before the King of kings of kings, the Holy One, blessed be He, was revealed upon them, therefore regarding this matzah it is written matzos missing a vav,

which is not the case in the verse “and they baked the dough that they took out of Egypt, cakes of matzos, etc.” (Exodus 12:39), it speaks about the matzah that they baked and ate after they went out of Egypt, the dough that they took out of Egypt, which was after midnight,

מצה זו שאנו אוכלים על שום מה על שום שלא
הספיק בצקם של אבותינו להחמיץ עד שנגלה
עליהם מלך מלכי המלכים הקדוש ברוך הוא וגאלם,

ומבואר בדרושי רבותינו נשיאנו, דןה שאומר
שהטעם על אכילת מצה בפסח הוא משום שלא
הספיק להחמיץ, אף שהצווי על אכילת מצה הנה
לפני זה

כי בהצווי על אכילת מצה כתיב, בערב תאכלו מצת,
מצת חסר וא"ו, ובפסוק ויאפו את הבצק אשר
הוציאו ממצרים עגת מצות גו' כתיב מצות מלא
וא"ו.

דהצווי על אכילת מצה הוא קודם חצות, ומכיון
שקודם חצות היו עדיין במצרים, לפני שנגלה עליהם
מלך מלכי המלכים הקדוש ברוך הוא, לכן במצה זו
כתיב מצת חסר וא"ו

מה שאין כן בפסוק ויאפו את הבצק אשר הוציאו
ממצרים עגת מצות גו' מדבר בהמצה שאפו (ואכלו)
לאחרי שיצאו ממצרים (את הבצק אשר הוציאו
ממצרים) שנה הנה לאחרי חצות

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after the King of kings of kings, the Holy One, blessed be He, was revealed upon them and redeemed them, therefore regarding this matzah it is written matzos full with a vav.

לאחר שנגלה עליהם מלך מלכי המלכים הקדוש ברוך הוא וגאלם, לכן במצה זו כתיב מצות מלא וא"ו.

And this is also what in the matzah that is before midnight it is written "and you shall guard the matzos" (Exodus 12:17), that it requires guarding that it should not come to leavening,

ונהו גם מה שבהמצה שקודם חצות כתיב' ושמרתם את המצות, שצריכה שמור שלא תבוא לידי חמוץ

and in the matzah that is after midnight it is written "and they baked the dough, etc., matzos for it was not leavened" (Exodus 12:39), that from itself it did not come to leavening, because the matzah that is after midnight is in the aspect of matzos full with a vav,

ובהמצה שאחרי חצות כתיב ויאפו את הבצק גו' מצות פי לא חמץ, שמעצמה לא באה לידי חמוץ, כי המצה שאחרי חצות היא בבחינת מצות מלא וא"ו

the revelation that the King of kings of kings, the Holy One, blessed be He, was revealed upon them, and therefore it does not require guarding from leavening.

הגילוי דנגלה עליהם מלך מלכי המלכים הקדוש ברוך הוא, ולכן אין צריכה שמור מחמוץ

And behold, this distinction that is between before midnight and after midnight was only in the first Pesach, before the giving of the Torah,

ונהה חילוק זה שבין קודם חצות ולאחרי חצות הנה רק בפסח הראשון, לפני מתן תורה

which is not the case after the giving of the Torah, although the matzah that we eat on the night of Pesach is before midnight, it is in the aspect of matzos full with a vav, that there is in it also the revelation that the King of kings of kings, the Holy One, blessed be He, was revealed upon them.

מה שאין כן לאחר מתן תורה, אף שהמצה שאוכלים בליל הפסח היא לפני חצות", היא בבחינת מצות מלא וא"ו, שיש בה (גמי) הגילוי דנגלה עליהם מלך מלכי המלכים הקדוש ברוך הוא

And this is what we say in the Haggadah: this matzah that we eat, for what reason, for the reason that it did not have time, etc., to become leavened, that from itself it did not come to leavening, until the King of kings of kings, the Holy One, blessed be He, was revealed upon them and redeemed them.

ונהו שאומרים בהגדה מצה זו שאנו אוכלים על שום מה על שום שלא הספיק כפי להחמיץ (שמעצמה לא באה לידי חמוץ) עד שנגלה עליהם מלך מלכי המלכים הקדוש ברוך הוא וגאלם"

(ב)

And it can be said that the matzah that we eat after the giving of the Torah is higher even than the aspect of matzos full with a vav of the first Pesach which was before the giving of the Torah.

ויש לומר שהמצה שאנו אוכלים לאחר מתן תורה, היא למעלה יותר גם מבחינת מצות מלא וא"ו דפסח הראשון שלפני מתן תורה.

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For since the revelation of the King of kings of kings, the Holy One, blessed be He, in the matzah that we eat after the giving of the Torah is by means of the prior service in the fulfillment of Torah and mitzvos throughout the entire year, before Pesach, it is a higher revelation, and in the manner of the advantage of the revelation of the festival of Shavuos, the time of the giving of our Torah, which comes after the service of the counting of the Omer, over the revelation of the Exodus from Egypt, that the revelation of the Exodus from Egypt, although it was a very lofty revelation, in His honor and in His essence, nevertheless, since the revelation was from above, it was only temporary, and through the service of the counting of the Omer, the service of the lower one, which is after the revelation of the Exodus from Egypt, they draw down additionally upon the forty-nine gates, after the completion of the forty-nine gates, also the fiftieth gate, as it is also this gate is drawn down through our service, as it is written "you shall count fifty days, etc." (Leviticus 23:16), and in the fiftieth gate itself, in addition to the lower aspect within it which is related to the forty-nine gates, like the level of Arich, also the higher aspect within it, which is above any relation to the forty-nine gates, like the level of Atik, which is higher even than the revelation of the Exodus from Egypt.

And it can be added that the advantage of the matzah that we eat after the giving of the Torah over the matzah that was after midnight then is, in addition to that the revelation in the matzah that we eat comes through the prior service in the fulfillment of Torah and mitzvos before Pesach,

but also because the eating of the matzah itself is a mitzvah, for the matzah that was after midnight then was primarily because the dough of our forefathers did not have time to become leavened, from the aspect of the revelation from above,

כי מכיון ששהגלוי דמלך מלכי המלכים הקדוש ברוך הוא בהמצה שאנו אוכלים לאחרי מתן תורה הוא על ידי קדימת העבודה בקיום התורה ומצות במשך כל (השנה) קודם הפסח,

הוא גלוי נעלה יותר. ועל דרך מעלת הגלוי דחג השבועות זמן מתן תורתנו שלאחרי העבודה דספירת העמר על הגלוי דיציאת מצרים,

שהגלוי דיציאת מצרים, עם היותו גלוי נעלה ביותר (בכבודו ובעצמו), מכל מקום, מכיון שהגלוי היה מצד מלמעלה, היה רק לפי שעה

ועל ידי העבודה דספירת העמר, עבודת התחתון (שלאחרי הגלוי דיציאת מצרים), ממשיכים נוסף על המ"ט שערים

לאחרי השלימות דמ"ט שערים, גם שער הנון (שגם שער זה נמשך על ידי עבודתנו כמו שכתוב תקפ"ו חמשים יום גו')

ובשער הנון גופא, נוסף על בחינה התחתונה שבו שהיא שייכת להמ"ט שערים (דוגמת אריה) גם בחינה עליונה שבו

שלמעלה משייכות להמ"ט שערים (דוגמת עתיק), שהוא נעלה יותר גם מהגלוי דיציאת מצרים.

וגיש להוסיף דמעלת המצה שאנו אוכלים לאחרי מתן תורה על המצה שלאחרי חצות שהיה אז, היא (נוסף על שהגלוי בהמצה שאנו אוכלים בא על ידי קדימת (העבודה בקיום התורה ומצות קודם הפסח, אלא

גם מפני שאכילת המצה עצמה היא מצוה. דהמצה שלאחרי חצות אז היתה (בעיקר) מפני שלא הספיקו (בצקם של אבותינו להחמיץ (מצד הגלוי דלמעלה

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and there was not in this service and fulfillment of a mitzvah, and the matzah that we eat after the giving of the Torah is connected with the service of man, the fulfillment of the mitzvah of eating matzah.

ולא הנה בנה עבודה (וקיום מצוה). והמצה שאנו אוכלים לאחרי מתן תורה היא קשורה עם עבודת האדם, קיום מצוות אכילת מצה.

(ג)

And it is necessary to understand that which we say, this matzah that we eat, for what reason, for the reason that the dough of our forefathers did not have time to become leavened,

וצריך להבין מה שאומרים מצה זו שאנו אוכלים על שום מה על שום שלא הספיק בצקם של אבותינו להתמיץ,

behold, the matzah that we eat, after the giving of the Torah, there is in it the advantage of service and the advantage of fulfillment of a mitzvah, and in this itself, a mitzvah that is after the giving of the Torah,

הרי המצה שאנו אוכלים (לאחרי מתן תורה) יש בה מעלת העבודה והמעלה דקיום מצוה [ובנה גופא – מצוה שלאחרי מתן תורה],

and how do we say that the matzah that we eat is because it did not have time to become leavened, that this that it is a mitzvah and not leavened comes automatically, because it did not have time to become leavened,

והיאך אומרים דהמצה שאנו אוכלים הוא על שום שלא הספיק להתמיץ (דנה שהיא מצוה ולא תמיץ). (הוא בא ממילא, מפני שלא הספיק להתמיץ).

And it can be said the explanation in this, that the mitzvah of telling the story of the Exodus from Egypt is to tell the matter of the Exodus from Egypt as it was then,

ויש לומר הביאור בנה, כי מצוות ספור יציאת מצרים היא לספר הענין דיציאת מצרים כמו שהנה אז.

and further, and primarily, since if the Holy One, blessed be He, had not taken our forefathers out of Egypt, behold, we would have been enslaved to Pharaoh in Egypt (Pesach Haggadah),

ועוד (ועיקר) ביון שאלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים כו' משעבדים היינו לפרעה במצרים,

therefore also now, and especially on the night of Pesach, although we are already after the Exodus from Egypt and after the giving of the Torah, there is also the standing and situation that was then,

לכן גם עכשיו (ובפרט בליל הפסח) אף שנמצאים כבר לאחרי יציאת מצרים ולאחרי מתן תורה, יש גם המעמד ומצב שהנה אז.

and therefore we say, in the telling of the Exodus from Egypt that is in the Haggadah, this matzah that we eat, etc., for the reason that the dough of our forefathers did not have time to become leavened until the King of kings of kings, the Holy One, blessed be He, was revealed upon them and redeemed them,

ולכן אומרים (בהספור דיציאת מצרים שבהגדה) מצה זו שאנו אוכלים כו' על שום שלא הספיק בצקם של אבותינו להתמיץ עד שנגלה עליהם מלך מלכי המלכים הקדוש ברוך הוא ונגאלם,

that in the matzah that we eat before midnight there is in it, in addition to the advantage of the mitzvah that is before midnight, the advantage of the service of the lower one in fulfilling the

דבהמצה שאנו אוכלים קודם חצות יש בה נוסף על מעלת המצוה דקודם חצות – המעלה דעבודת התחתון בקיום ציווי הקדוש ברוך הוא (כמו שהנה), (לפני מתן תורה),

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command of the Holy One, blessed be He, as it was before the giving of the Torah,

also the advantage of the matzah that is after midnight, the advantage that it did not have time to become leavened, that it is impossible for there to be in it leavening, from the aspect of the revelation from above,

and in addition to this, in the matzah that we eat there is also the elevation that is from the giving of the Torah, the fulfillment of a mitzvah that is after the giving of the Torah,

and more than this, that there is in it also a semblance of the advantage of the eating of matzah on the seventh of Pesach, which is optional, that it is above obligation, which is a semblance of the eating that will be in the future to come.

גַּם מַעֲלַת הַמַּצָּחָה שְׁאַחֲרֵי חֲצוֹת – הַמַּעֲלָה דְלֹא הִסְפִּיק לְהַחְמִיץ (שְׂאֵי אֶפְשֶׁר לְהִיּוֹת בָּהּ חֵימוּץ) מֵצַד הַגִּילוי דְלַמַּעֲלָה.

וְנוֹסֵף לָזֶה, בְּהַמַּצָּחָה שְׁאַנּוּ אוֹכְלִים יֵשׁ גַּם הָעֵילוּי שְׂמֻצָּד מִתֵּן תּוֹרָה, קִיּוֹם מַצָּחָה שְׁלֹאֲחֲרֵי מִתֵּן תּוֹרָה.

וְיִתְרָה מְזוּז, שְׂיֵשׁ בָּהּ גַּם מֵעֵין הַמַּעֲלָה דְאֹכִילַת מַצָּחָה בְּשִׁבְעֵי שָׁל פֶּסַח שֶׁהִיא רְשׁוּת (שְׁלַמַּעֲלָה מְחֻבָּה), שֶׁהִיא מֵעֵין הָאֹכִילָה דְלַעֲתִיד לְבֹא.

(ד)

And may it be the will, and especially that they conclude, as is customary, with the giving of charity, in the manner that the conclusion of all the days of Pesach is on the seventh of Pesach, and more than this, that the conclusion of all the days of Pesach, in the Diaspora, is on the last day of Pesach, in which shines the revelation of the illumination of Moshiach,

therefore also the Haftorah of the last day of Pesach is about the coming of Moshiach, and it can be connected also with the eighth day of Pesach,

for in the Haftorah it is written “and it shall be on that day, the Lord will add again His hand to acquire the remnant of His people that shall remain, etc.” (Isaiah 11:11), from places of exile, Assyria, Egypt, etc., and the islands of the sea,

and He will bring them to a state of the eighth, the state of the true and complete redemption,

and the destiny will be fulfilled in simple manner and in all the details, and also inwardly, “the earth shall be filled with the knowledge of Havayah as the waters cover the sea” (Isaiah 11:9).

[NOTE Summary:

The Rebbe begins by analyzing a well-known passage from the Haggadah: “This matzah that we eat... because the dough of our forefathers did not have time to become leavened until the King of kings revealed Himself and

וְיִהְיֶה רְצוֹן, וּבִפְרֹט שְׂמֻסִּימִים (כַּפְּנֵהוּג) בְּנִתְיַנֵּת צְדָקָה, עַל דְּרֹךְ שְׁהִסְיוֹם דְּכָל יְמֵי הַפֶּסַח הוּא בְּשִׁבְעֵי שָׁל פֶּסַח,

וְיִתְרָה מְזוּז שֶׁהִסְיוֹם דְּכָל יְמֵי הַפֶּסַח (בַּחוּץ לְאֶרֶץ) הוּא בְּאַחֲרוֹן שָׁל פֶּסַח שְׁבוּ מֵאֵיר גִּילוי הָאֶרֶת הַמְּשִׁיחַ,

שְׁלֹכֵן גַּם הַהִפְטָרָה דְאַחֲרוֹן שָׁל פֶּסַח הִיא בְּבִיאַת הַמְּשִׁיחַ, וְיֵשׁ לְקִשְׁרָה זֶה גַּם עִם שְׂמִינֵי שָׁל פֶּסַח,

כִּי בְּהִפְטָרָה כְּתִיב בַּיּוֹם הַהוּא יוֹסִיף אֲדֹנָי-יְשׁוּעָה לְדוֹ לְקַנּוֹת אֶת שְׂאֵר עַמּוֹ אֲשֶׁר יִשְׁאַר וּגּוֹ מְקוֹמוֹת שָׁל (גְּלוֹת) (אַשׁוּר, מִצְרַיִם וְכוּ') וְהַשְׂמִינֵי אֵינִי הֵנָּה

וּבִיאָם לְמַצָּב שָׁל שְׂמִינֵי – הַמַּצָּב דְּהַגְּאוּלָּה הָאֲמִיתִית, וְהַשְׁלִימָה,

וְיִקְוּיִים הִייעוּד בְּפִשְׁטוּת וּבְכָל הַפְּרָטִים וְגַם בְּפִנְיֵימִיּוֹת מְלֶאכֶה הָאֶרֶץ דְּעָה אֶת הַנְּוִי כַּמִּים לֵים מְכֻסִּים

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redeemed them.” On the surface, this explanation seems historically descriptive. However, the Rebbe demonstrates that there are actually multiple levels of matzah, corresponding to different spiritual states.

Before midnight of the original Pesach, the matzah was “deficient” (missing a vav), representing a state where divine revelation had not yet fully entered. It required guarding to prevent chametz, symbolizing that human effort was necessary to preserve purity. After midnight, once G-d revealed Himself, the matzah became “full” (with a vav), representing a level of divine revelation so intense that chametz could not exist at all. No guarding was needed, because the light itself prevented any corruption.

Yet, this was only in the first Pesach, before Matan Torah (the giving of the Torah). After Matan Torah, a new dimension emerges. The matzah we eat now contains not only divine revelation, but also the refinement that comes through human avodah throughout the year. Because it is preceded by Torah and mitzvos, this revelation is deeper and more internalized.

The Rebbe compares this to the difference between the revelation of Yetziat Mitzrayim (the Exodus) and Shavuot. The Exodus was an overwhelming revelation from above, but temporary. Through Sefirat HaOmer (the counting of the Omer), which is avodah from below, one reaches the fiftieth gate, including even its highest aspect, which surpasses the original revelation of the Exodus. This teaches that revelation achieved through effort surpasses revelation granted as a gift.

Additionally, after Matan Torah, eating matzah is itself a mitzvah. In the original Exodus, the matzah after midnight was not eaten as a commanded act but as a result of circumstance. Now, however, the act itself is divine service. This adds an entirely new dimension: the fusion of revelation with obligation.

The Rebbe then addresses a difficulty: if our matzah is so elevated, why do we still say it is because the dough did not have time to rise? The answer is that the mitzvah of recounting the Exodus requires us to relive it as it was. Not only historically, but existentially. “If G-d had not taken us out, we would still be enslaved.” This means that on the night of Pesach, both states coexist: the state of before redemption and the state after redemption.

Therefore, the matzah we eat includes all levels simultaneously:

The avodah of before midnight, human effort in fulfilling G-d’s command.

The revelation of after midnight, where chametz cannot exist.

The added elevation of mitzvah after Matan Torah.

And even a hint of the future, reflected in the optional eating of matzah on the seventh day of Pesach, which alludes to a level beyond obligation, similar to the experience of the future redemption.

The maamar concludes with a tefillah (prayer) that through tzedakah and the completion of Pesach, especially Acharon Shel Pesach when the light of Moshiach shines, we should merit the full and actual redemption. This

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includes the ingathering of exiles and the ultimate fulfillment of the prophecy: “The earth will be filled with the knowledge of G-d as the waters cover the sea.”

Practical Takeaway:

Your avodah matters. Not just the outcome, but the process. There are moments in life where clarity comes as a gift, like the sudden revelation of after midnight. But the deeper, more lasting transformation comes from the steady work you put in beforehand. The Rebbe is teaching that the highest state is not escaping effort, but elevating effort until it becomes a vessel for revelation.

Practically, this means: do not wait for inspiration. Do the mitzvah, learn the Torah, refine your actions. Because when the revelation comes, it will not just pass through you, it will become you.

Chassidic Story:

During one Pesach, a chassid came to the Rebbe Rashab and described a powerful spiritual experience he had during the Seder. He spoke about intense feelings of closeness, clarity, and inspiration, almost as if he was reliving the Exodus itself. The Rebbe Rashab listened carefully and then asked him a simple question: “And what did it change in you the next day?” The chassid hesitated.

The Rebbe explained that true avodah is not measured by the intensity of a moment, but by what remains afterward. The revelation of Pesach must lead into the work of Sefirat HaOmer, into refinement, into steady growth. Years later, that chassid would say that this single comment transformed his entire approach to serving Hashem. He stopped chasing experiences and began building consistency.

That is the matzah after Matan Torah: not just a moment of divine light, but a life shaped by it.

Therapeutic Psychological Integration (TPX)

What This Is Really About

This maamar is not just about matzah. It is about two fundamentally different psychological modes: breakthrough versus integration. The Exodus represents breakthrough. Something shifts suddenly, dramatically. You feel clarity, freedom, possibility. But breakthroughs are unstable if they are not integrated.

Integration is what happens after. It is slower, quieter, often less exciting. But it is what makes change real.

Gift vs Earned Growth

There are times in life when you feel lifted. A powerful moment, a deep insight, a surge of motivation. That is like the matzah after midnight. It is real, but it is given.

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Then there is the work. Showing up when you do not feel like it. Repeating small actions. Building habits. That is like Sefirat HaOmer. And paradoxically, that is what brings you to a deeper place than the original inspiration.

Why We Still Go Back to the Story

You might ask: if I have grown so much, why do I still revisit old struggles or earlier stages?

Because growth is not linear. On Pesach, you revisit the original state, not because you are stuck there, but because you are integrating it from a higher place. You are holding both: who you were, and who you are becoming.

Living With Both States

A mature inner life means holding tension:

Effort and surrender

Discipline and inspiration

Structure and openness

The Rebbe is describing a state where all of these coexist. You act with discipline, but you are open to moments of grace. You work hard, but you recognize that not everything comes from you.

A Modern Story

A man was trying to rebuild his life after years of inconsistency. He would often have bursts of motivation, start strong, and then collapse. He thought the problem was that he needed more inspiration.

Eventually, a mentor told him: "You don't need a better start. You need a better middle."

So he changed his approach. Instead of chasing big moments, he committed to small, repeatable actions. Ten minutes of learning. One consistent habit. No drama.

Months later, something shifted. He noticed that he no longer needed the bursts. He had become steady.

That is the difference between the matzah of the Exodus and the matzah after Matan Torah. One is a moment. The other is a life.

And the Rebbe is saying: the life is higher. **END NOTE]**