



# The Community

Boruch Hashem

12550 Biscayne Boulevard · Suite 310 · North Miami, Florida 33181

(305) 892-1234 · Chabadniami@gmail.com

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Rabbi Avrohom Lipszyc

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## Rabbi's Article

### *Poor Bread versus Rich Bread*

Passover, in essence, encompasses three different periods of time:

- (i) In the year 2448<sup>1</sup>, before midnight, when they were in of Egypt, for which G-d commanded them (- Exodus 12:8), "And on this night, they shall eat... unleavened cakes."
- (ii) In the year 2448, after midnight, when they were out of Egypt, of which we are told (-Deut. 16:3), "Bread of affliction, for in haste you went out of the land of Egypt."
- (iii) The Passover for all generations, in which we are commanded (-ibid), "For seven days you shall eat with it matzoth, the bread of affliction, for in haste you went out of the land of Egypt."

The difference between, "Unleavened Cakes," and, "Bread of Affliction," is that "Bread of Affliction," mandates that it be *poor*, made with only water. While, "Unleavened Cakes," may be *rich*, made with juice, as long as it is fully baked within 18 minutes, so that it has not *leavened*. Hence, while through generations, for the *Seder* one must eat *Poor Bread*, nevertheless, in the year 2448, before midnight, they were allowed to eat *Rich Bread*, as well, while after midnight (as they left Egypt), they were permitted only *Poor Bread*.

This difference of eating both *Rich Bread* and *Poor Bread*, reflects itself throughout all generations:

- (i) "The Mordechai" commentary (-[Link](#)) on the Talmud says (-end of Tractate Pesachim) that in the times of the Holy Temple (when they had the meat of the Paschal Lamb), they would eat their meal and then have their *Seder*, only that in their meal, they wouldn't eat *Mitzvah Matzavah* (*Poor Bread*, upon which one makes both, a "Hamotzi Blessing," and the special blessing of, "observing the commandment of eating Matzah"), but would make a "Hamotzi Blessing" for the meal on *Rich Bread* matzah.
- (ii) Even in our times, when we eat our meal after the *Seder*, we find that, even though it is prohibited to eat *Poor Bread Matzavah* on the day before Passover --so that the *Mitzvah Matzah* be *new* and *special*-- , nevertheless, we are permitted to eat *Rich Bread Matzah* on this day. On a deeper level, this permissibility to eat *Rich Bread Matzavah*, tells us that when preparing for Passover (as before midnight, in the year 2448), the Torah gives credence to eating *Rich Bread Matzah*.

The above mentioned verse commanding us to eat throughout generations *Bread of Affliction*, begins with, "You shall not eat leaven with it." From which our sages extrapolate (-Pesachim 35a), "(Only) *with substances which will come to (a state) of leavening, a person fulfills his obligation to (eat) matzah with them.*"

[For just like in the 2448 the only reason why their bread did not leaven is because, "in haste you went out of the land of Egypt," meaning that of its own it was capable to leaven, so too, our obligation is to eat unleavened bread, which was capable of leavening.]

Hence, being that from the same verse, we extrapolate that both, (i) *Rich Bread*, and (ii) *Bread Incapable of Leavening*, are unfit for being *Mitzvah Matzah*, we must say that they both carry the same *fault*. However, there

1. Year of the Exodus from Egypt.

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## This Week...

THURSDAY, APRIL 6, 2023 ★ טו' ניסן תשפ"ג

1ST DAY PASSOVER: TORAH READING: [Passover](#) (Exodus 12:21-51) & [Maftir](#) (Num. 28:16-25)

HAFTORAH: [Joshua](#) (3:5-7; 5:2-6:1; 6:27) · Holiday Candle Lighting: N. Miami: after 8:16 PM · 2ND SEDER NIGHT

FRIDAY, APRIL 7, 2023 ★ טז' ניסן תשפ"ג

2ND DAY PASSOVER: TORAH READING: [Passover](#) (Lev. 22:26-23:24) & [Maftir](#) (Num. 28:16-25)

HAFTORAH: [Joshua](#) (3:5-7; 5:2-6:1; 6:27) · [Shabbat Candle Lighting](#): 7:22 PM · [Kabbalat Shabbat](#): 7:15 PM

SATURDAY, APRIL 8, 2023 ★ יז' ניסן תשפ"ג

[Chol HaMoed](#) (Intermediate Day): TORAH READING: [Passover](#) (Exodus 33:1-34:26) & [Maftir](#) (Num. 28:19-25)

HAFTORAH: [Ezekiel](#) (37:1-14) · [Shacharit](#): 9:30 AM · [Mincha](#): 7:00 PM · [Shabbat Ends](#): N. Miami: 8:15 PM

SUNDAY-TUESDAY, APRIL 9-11, 2023 ★ יח'-כ' ניסן תשפ"ג

[Chol HaMoed](#): Intermediate days of Passover

TUESDAY, APRIL 11, 2023 ★ כ' ניסן תשפ"ג

Holiday Candle Lighting: North Miami: 7:24 PM · [Mincha](#): 7:15 PM

WEDNESDAY, APRIL 12, 2023 ★ כא' ניסן תשפ"ג

Seventh Day of Passover · TORAH READING: [Passover](#) (Exodus 13:17-15:26) & [Maftir](#) (Numbers 28:19-25)

HAFTORAH: [Samuel II](#) (22:1-51) · [Shacharit](#): 9:30 AM · [Mincha](#): 7:00 PM

Holiday Candle Lighting: N. Miami: after 8:17 PM

THURSDAY, APRIL 13, 2023 ★ כב' ניסן תשפ"ג

[Last Day of Passover](#) · TORAH READING: [Passover](#) (Deut. 15:19-16:17) & [Maftir](#) (Num. 28:19-25)

HAFTORAH: [Isaiah](#) 10:32-12:6 · [Shacharit](#): 9:30 AM · [Yizkor](#): 11:30 AM · [Mincha](#): 7:00 PM

*Moshiach's Seudah*: [Link](#) · Holiday Ends: North Miami: 8:18

*Poor Bread versus Rich Bread* -Cont. from Page 1

Is a difference between the two, being that even in the *Pre-Midnight Passover in Egypt*, they were not allowed<sup>2</sup> to have *Bread Incapable of Leavening*, they were allowed to have *Rich Bread*.

The mystical reasoning (1. the *fault* in *Rich Bread* and *Bread Incapable of Leavening* are one and the same, and 2. in the *Pre-Midnight Passover in Egypt*, they were allowed to have *Rich Bread*, but not allowed to have *Bread Incapable of Leavening*) is understood through understanding how *Rich Bread* and *Poor Bread*, each manifest themselves in our *Service to G-d*. *Poor Bread* is made only of *Flour and Water*, and has no flavor. *Rich Bread* can have wine, oil, honey, or other fruit juices, which brings flavor to the Matzah. In our *Service to G-d* this means that *Poor Bread* represents a *Service of Obedience*, without experiencing any pleasure or enjoyment. Meaning, that even though he has no perception of any logical reasoning to doing the mitzvah, nevertheless, he does the mitzvah with pure obedience. *Rich Bread* represents a *Service of Pleasure*, caused by his understanding a reasoning for the mitzvah.

When one is serving G-d with *Obedience*, in a lack of logic or feeling, he is a position in which his *mind* and *heart* can pry him not to do it, and what keeps him performing the mitzvah is his subduing his *evil* (*Ego; Rebelliousness*). However, when serving G-d with a pleasure driven by his mind and heart understanding the importance of the mitzvah, his mind and heart negate any possibility of not doing the mitzvah, in which his mind and heart is transforming his *evil*.

With this we can understand the connection between two types of matzah listed above ((i) *Rich Bread*, and (ii) *Bread Incapable of Leavening*), on their mystical level, in which one is the outcome of the other:

Pure *Rich Bread* (with no water added; juices cannot lead to leavening according to the Talmud (-Pesachim 35b)) represents a service of full participation of one's mind and hear, reasoning and feeling, which negates any possibility of leavening. *Poor Bread*, a service built only upon obedience, in which the mind and heart are not supportive or involved, can lead to a possibility of *leavening* and *evil*. Only that, he subdues his *evil*, through a constant, "And you shall watch over the unleavened cakes."

By the *Final Redemption*, when *Moshiach* comes, and it will be (-Isaiah 52:12), "For not with haste shall you go forth," because (-Zachariah 13:2), "and the spirit of contamination I will remove from the earth," there will be the service of *Transformation*, *Rich Bread*, however, by the *Exodus from Egypt*, when they needed to (-Exodus 14:5), "the people had fled," because (-Tanya, Chapter 31), "because the evil in the souls of the Israelites was still in its strength," and there still was the, "Defilement of Egypt," therefore, there was the service of *Subduing*, *Poor Bread*. Hence, the verse tells us that the reason for, "you shall eat with it matzoth, the bread of affliction," is because, "in haste you went out of the land of Egypt."

Nevertheless, there is a virtue to each of these forms of service, *Subduing Evil* and *Transforming Evil*. While *Transformation of Evil* is a more complete service to G-d, nevertheless, from the perspective of giving your *strenuous effort* into serving G-d, *Subduing Evil* is superior. In other words, the service of *Transforming Evil* expresses the person's *oneness* with G-d, in which his identity does not allow for evil. However, in the service of *Subduing Evil*, it is the self-negation of his identity that expresses itself by his negating his will and doing the will of G-d. This is the virtue of the *Exodus from Egypt* and the *Poor Bread* over the *Final Redemption* and the *Rich Bread*. So much so, that even after the *Final Redemption* there will still be the, "Remember the Exodus from Egypt," so that there be both virtues, that of *Transformation*, and of *Subduing*.

Like wise, the *Alter Rebbe*, Rabbi Schneur Zalman of Liadi (-[Link](#)) explains (-Torah Ohr, beginning of Shemos) that in the times of the *Exodus of Egypt* there was also both services and their virtues. Hence, the G-d's double promise to Jacob, when he was descending to Egypt (-Genesis 46:4), "And (i) bring you up (Exodus of Egypt; Subduing), (ii) I will bring you up (Final Redemption; Transformation)." Hence we now have both services in both redemptions, that of Egypt and that of the *Final Redemption*. But *alas!* How can we be asked at a time of, "the evil in the souls of the Israelites was still in its strength," and, "Defilement of Egypt," to be able to the service of *Transformation*, *Rich Bread*?! The answer is that even though we presently must work with *obedience*, nevertheless, we can bring about within ourselves that our *very mind and heart* understands, agree, and demands of us that we *negate* our *egocentric will* and serve G-d with obedience! And this is the service of the *Final Redemption* that is presently within our times of only *Exodus from Egypt*.

With this, that there is the service of the *Final Redemption*, *Transformation*, already within the *Exodus of Egypt* ("And (i) bring you up (Exodus of Egypt; Subduing), (ii) I will bring you up (Final Redemption; Transformation)"), we can now understand why the *2448 Pre-midnight Matzah in Egypt* (preparation for the *Exodus of Egypt*) was 1. *Rich Bread*, and, 2. *Bread Capable of Leavening*, being that the *Final Redemption Rich Bread* within the *Exodus of Egypt*, was not that that the mind and heart understood, had pleasure, and hence transformed evil, but rather, the mind and hear only engaged in, "understanding, agreeing, and demanding that serve G-d with obedience," hence, this *Rich Bread* had to be of the, "And you shall watch the matzah," for they are capable of leavening. However, once they left Egypt (*post-midnight*), and were now *Servants of G-d*, at the state of, "Acceptance of His Kingship, blesses be He," they could no more involve *their identity* (*Rich Bread*), but rather, only have *Poor Bread* (*negation of self*), for otherwise (-Chagigah 5b), "One who gestures in the presence of the King... They took him out and killed him."

2. The Jerusalem Talmud (-Pesachim Chapter 2, Law 4) extrapolates this from the verse (-Exodus 12:17, which was said to Israel while they were in Egypt), "And you shall watch over the unleavened cakes," which means that it needed to be a bread that needed to be watched from becoming leavened. Technically, this would mean that their *Rich Bread* would have water and juice, which actually speeds up the leavening process!