

MEANING OF MATZA

PARTICIPANT GUIDE

SOURCES

Exodus 12:11, 39

And you shall eat it this way; loins girded, sandals on your feet and staff in hand, for you shall eat it *b'chipazon* (hurriedly).

And they baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay.

שמות פרק יב פסוק יא, לט

וככה תאכלו אתו מתניכם חגרים נעליכם ברגליכם ומקלכם בידכם ואכלתם אתו בחפזון פסח הוא לה :

ויאפו את הבצק אשר הוציאו ממצרים עגת מצות כי לא חמץ כי גרשו ממצרים ולא יכלו להתמהמה וגם צדה לא עשו להם :

R. Zadok HaCohen, *Zidkat HaZaddik* 1:1

The first steps of Divine worship must be with *chipazon*, hurried, as we find with Pesach in Egypt that was eaten *b'chipazon*, unlike the Pesach of subsequent generations. In every beginning - a person must detach himself from all the drives and desires that hold him back.

He must sustain the moment of his momentous awakening to do God's will, and impulsively rush to escape from whatever holds him back.

ר' צדוק הכהן מלובלין - צדקת הצדיק אות א

ראשית כניסת האדם לעבודת ה' צריך להיות בחפזון כמו שמצינו בפסח מצרים שהיה נאכל בחפזון ולא פסח דורות. מפני שהתחלה לנתק עצמו מכל תאוות עולם הזה שהוא מקושר בהם צריך לשמור הרגע שמתעורר בו רצון ה' ולחפוז על אותו רגע למהר לצאת מהם אולי יוכל.

Excerpt from Malcolm Gladwell, *Blink*, p. 39-40

“We live in a world that assumes that the quality of a decision is directly related to the time and effort that went into making it... We believe that we are always better off gathering as much information as possible and spending as much time as possible in deliberation... We really only trust conscious decision-making.

But there are moments, particularly in times of stress, when haste does not make waste, when our snap judgments and first impressions can offer a much better means of making sense of the world. We need to respect the fact that it is possible to know without knowing why we know, and accept that — sometimes — we're better off that way.”

MaHaRaL of Prague, *Gevurot Hashem* Chapter 51

Matza is called “the bread of poverty” because it is low, not puffed up like leavened bread... The poor person does not have a lot of things, thus matza symbolizes simplicity

מהר"ל, גבורות ה' 51

יש לשאול למה נקרא מצה לתס עוני. וראיתי לקצת אשר רצו לפרש דברי הנדה הזאת דלכך נקרא עוני מפני שהיא נמוכה ואינה גבוה שהחמץ כאשר נתחמץ הוא געשה גבוה ומצה היא נמוכה כמו העני.

GUIDING QUESTIONS

1. If the people knew when they were going out of Egypt, why do think God commands them to eat their meal ready to travel? What are they meant to be experience by leaving Egypt in a rush?
2. What might be holding the people back in Egypt that a “great moment of arousal” might be necessary?
3. What type of things do we know from intuition or instinct that we cannot know through intellectual analysis?
4. What do you think is the relationship between humility and simplicity?

WRITING QUESTIONS

1. In what areas of your Jewish life would you like to have more passion and excitement?
2. What do you think is holding you back?
3. How would your Jewish life be different if you had more passion and intensity?
4. What are some steps you could take to make this happen?

SPIRITUAL CHEVRUTA

Share whatever part of the writing exercise (that you feel comfortable with) with your chevuta.