

Shevi'i and Achron Shel Pesach

April 2-4, 2021

Nisan 20-22 5781

Simple Emuna

Toras Chassidus enlightens us with the importance of the last days of Pesach. Much like the other two main holidays (Succos/Shavuot) the last days are also called Atzeres. Pesach itself is called by three names, Chag Hapesach, Chag Haviv, and Zman Cheiruseinu, all three names are part of an evolution in our Avoda of being able to receive the Torah, but sooner, in the chronology of post Exodus, the revelation of Krias Yam Suf.

The Rebbe and the Alter Rebbe explain that the wording of the posuk specifically alludes to the fact that an added level of spirituality is imbued on the final days of Pesach, that it says in Devarim:

עֲשֵׂת יָמִים תֹּאכַל מַצּוֹת וּבָיֹום הַשְּׁבִיעִי עֲצַרְתָּ לַיהוָה אֱלֹהֶיךָ
לא תַעֲשֶׂה מְלָאכָה After eating unleavened bread six days, you shall hold a solemn gathering for the LORD your God on the seventh day: you shall do no work.

Which means that the first 6 days have one level of spirituality associated with it, versus the last 7th day, that the Jews passed through the Yam Suf. (There is a parallel here, with Rosh Hashana being the birth of the world, and the days leading up to Krias Yam Suf- much in the same way there is a connection between Pesach and Rosh Hashana.)

The day of Krias Yam Suf isn't highlighted specifically as a calendar date in the Torah due to the adage that Hashem doesn't cherish or celebrate the death of even our enemies, (it is a moral compass rule). This is why Hallel is shorter on the second days of Pesach.

Yet the revelation of the miracle of Krias Yam Suf was so profound, the Az Yashir song is said daily as part of our daily davening-with no exception. The profundity of this event, is so vast, that it is also the song of rejoice for the future when Mashiach will come, as it concludes in our daily davening with “וְעָלוּ מוֹשְׁעִים בְּהֵרָצִיּוֹן”

לְשֹׁפֵט אֶת-הָעָרָה עָשׂוּ, וְהִיטָה לַיהוָה הַמְּלֹכָה: וְהָיָה יְהוָה לְמִלְחָה
”עַל-כֵּן הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד
Which is from Obadiah (1:21) which according to the medrish relates to the events of Mashiach.

There are at least 2 times in our liturgy that events are compared to the splitting of the sea. The first is regarding shidduchim, and the second is regarding parnasa. The reason perhaps, is because the leap of faith required in either one of these scenarios is as profound as the plunge Nachshon Ben Aminadav took before the sea split. Which arguably is the entire point of Krias Yam Suf. The event in and of itself was counter intuitive. (There were 4 camps...with differing opinions of what to do at the bank of the sea). The water itself countered its nature, (as it was made to promise at creation by Hashem), in that it stood against its nature, as opposed to settling and remaining in stasis.

Water is a life force, that is compared to Torah, which is that it fills all cracks that it is poured over, much like Torah ought to permeate all facets of our life. But there are times, when nature, needs to stand opposite of itself. Which the events of Krias Yam Suf show is possible. Even when our nature is permeated, or we are trying to fill ourselves with Torah, there are times where more has to be done. We cannot be complacent and have to have additional Emuna that is beyond our nature. A leap of faith so profound that it can cause water to counter its nature.

This perhaps is the Avoda of Pesach, and the eating of Matza for the first 6 days, leading to the final 7th, (and for diaspora the 8th) day. Matzah is a food stuff that is devoid of anything haughty, as the Alter Rebbe explains in Lekutei Torah, that Lechem Oni, is that it is bittul unto itself and its two basic ingredients of water and flour. The whole purpose of Matza is to remove the haughtiness and the “hot air” that exists within us, through this Avoda we can be imbued with the power of pure Emuna.

Good Yomtov.