



Likkutei Sichos

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Dipping in Slowly

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A PECULIAR CUSTOM

Concerning the precautionary practice of not eating matzah *sheruyah*¹ during Pesach, it is known what the Alter Rebbe writes in his responsum:² “A person who conducts himself stringently deserves blessing..., for there is a compelling reason to behave cautiously to avoid transgressing a biblical prohibition.” [He also clarifies there the details of this practice, distinguishing between cooked broken pieces of matzah (or broken pieces of matzah placed in soup) {cases which raise a concern of a biblical prohibition} and “ground-up matzah formed into matzah balls.” The matzah balls “should {only} be treated as an admixture of *chametz*.”] And he concludes: “Nevertheless, on the last day of Yom Tov, one who acts leniently to enhance the joy of the festival loses nothing.”

In practice, though, we have witnessed the conduct of our Rebbeim during their meals on *Acharon shel Pesach*,³ when our Rebbeim partook of matzah *sheruyah* not merely as a lenient practice but as a **deliberate** choice.⁴

If every Jewish custom “is Torah,”⁵ then surely this can be said of a **publicized** practice⁶ of our Rebbeim.⁷

One may think that their practice was aimed at acting scrupulously about enhancing the joy of the festival (and not to eat matzah *sheruyah* on ***Acharon shel Pesach***). However, this cannot be the explanation. For one thing, on other

¹ {Lit., “soaked matzah” (in Yiddish, referred to as *gebrokts*). This is matzah that has come in contact with water. Many communities, including Chabad, abstain from eating matzah *sheruyah* on Pesach. There is a concern that in the matzah, a residue of flour remained unkneced and not properly baked. In turn, this residual flour may later rise upon contact with water and become *chametz*.}

² Alter Rebbe’s *Responsa*, sec. 6 (printed at the end of Alter Rebbe’s *Shulchan Aruch*, vol. 6); see *Shaarei Teshuvah*, “*Orach Chaim*,” sec. 460, par. 6.

³ While, throughout the first seven days of Pesach, we customarily exercise extreme caution regarding matzah *sheruyah*. Hence, the matzos on the table are covered to prevent water from falling on them, etc. See *Haggadah shel Pesach im Likkutei Taamim UMinhagim*, p. 37; *Sefer HaSichos* 5700, p. 37; *Sefer HaSichos* 5702, p. 105.

⁴ *Sefer HaSichos* 5702, p. 105, regarding the conduct of the Rebbe Rashab. The Previous Rebbe similarly followed this practice.

⁵ *Menachos* 20b, *Tosafos*, s.v. “*nifsal*”; *Maharil*, cited by *Rema*, *Yoreh Deah*, sec. 376, par. 4; *Minhagim Yeshainim Medura*, p. 153; see *Yerushalmi*, “*Pesachim*,” ch. 4, par. 1.

⁶ In contrast to a unremarkable or temporary practice {of the Rebbeim}, and certainly a discreet practice.

⁷ Notably, the phrasing employed by *Tosafos* and *Maharil*, *ibid.*: “The custom of **our fathers** is Torah.”

festivals, the Rebbeim were not seen performing similar customs. If their conduct on *Acharon shel Pesach* had been prompted by their considerations of enhancing the joy of the festival, similar customs would [seemingly] have been practiced during Sukkos and Shavuos. Moreover, the Alter Rebbe writes, “One who acts **leniently** to enhance the joy of the festival **loses nothing**.” This means (not only is eating matzah *sheruyah* a **leniency** in the precautionary practice required **on Pesach** but rather) that {by eating matzah *sheruyah* on the last day of Yom Tov} a person merely “loses nothing.” On the other hand, neither is anything gained — in terms of being **scrupulous** “to enhance the **joy of the festival**.”

2.

A POSSIBLE EXPLANATION

One might think that the purpose of the practice of the Rebbeim was to differentiate between *Acharon shel Pesach* and the preceding seven days and to draw attention to this difference.

However, it is difficult to argue that for the sake of drawing attention alone, we should **be scrupulous** about eating matzah *sheruyah*, especially considering that our Rebbeim appeared to be particular about soaking the matzah in every dish.⁸ (Had their purpose been simply to draw attention, they would not have needed to soak matzah in *every* dish).

⁸ See *Sefer HaSichos 5702*, p. 105.

3.

ANOTHER SUGGESTION

We might conjecture that the Alter Rebbe's ruling, "A person who acts leniently for the sake of the joy of Yom Tov loses nothing," itself is the reason why the Rebbeim were meticulous to soak the matzah on *Acharon shel Pesach* — to emphasize the novel ruling and teaching of the Alter Rebbe.

Seemingly, this behavior parallels a teaching found in Gemara:⁹ "Rabbi Acha son of Rava would seek a branch with two and one." (He would select a myrtle branch with only "two leaves emerging from a single stem and a single leaf below that went up and rested upon the two leaves.")¹⁰ This selection followed the opinion of Rabbi Kahana. And although Rabbi Kahana says, "**even** two and one" and "three from a single stem, is unquestioningly kosher,"¹¹ nonetheless, "since Rabbi Kahana uttered these words," his disciple was **scrupulous** in adhering to them.

However, from the practice of the Rebbeim to dip their matzah in every dish, clearly, the reason behind this practice was not (only), "Since these words emerged from the mouth of the Alter Rebbe" but because this practice shares a connection with and is related to the essence of *Acharon shel Pesach*, and consequently, to all of its components (including food that is consumed on this day).

As discussed in the past¹² regarding the nuanced wording, "A custom of Israel is **Torah**," a custom has the strength of Torah [similar to the dictums: "The custom of our fathers is in our hands,"¹³ "Do not deviate from the custom of your fathers"]¹⁴ as elaborated in the well-known responsum of the *Rashba*.¹⁵

⁹ *Sukkah* 32b.

¹⁰ *Sukkah* 32b, Rashi, s.v., "*trei*."

¹¹ See *Sukkah* 32b, Rashi, s.v., "*mehader*."

¹² *Likkutei Sichos*, vol. 22, p. 58, and the sources listed there.

¹³ {*Beitzah* 4b.}

¹⁴ *Yerushalmi, Pesachim*, ch. 4, par. 1

¹⁵ Responsa of *Rashba*, vol. 1, sec. 9.

Moreover, a custom is (also) an **instruction** (Torah)¹⁶ concerning its unique substance and character. Regarding our discussion, the custom {of being meticulous in eating *matzah sheruyah*} is instructive about the unique substance and character of *Acharon shel Pesach*.

4.

PESACH AND SHAVUOS

In spiritual terms, the following is the crux of the explanation:

As known,¹⁷ the difference between Pesach and Shavuos regarding *chametz* is that on Pesach, *chametz* is **forbidden outright**. In contrast, on Shavuos, *chametz* is not only permitted but is **obligatory**. The two loaves of bread offered on Shavuos must be specifically¹⁸ “(baked) ***chametz***.” Moreover, only the offering of these *chametz* loaves **permits**¹⁹ the grain to be used for **matzah** (used in the *minchah*²⁰ sacrifices).

The rationale is that “*chametz*” symbolizes arrogance and haughtiness, the source of all negative traits. Thus, on Pesach, when we have just “left Egypt,” we must “flee” from “*chametz*” to the extent that *chametz* “shall not be seen”²¹ and “shall not be possessed.”²² In contrast, during Shavuos, which follows the *avodah*²³ of *Sefiras Ha’omer*²⁴ — when all seven emotional attributes of our animalistic souls are refined, along with all of their respective sub-components (*chessed*²⁵ within *chessed*, etc.) — not only do the traits symbolized by *chametz* acquiesce to our *avodah*, but on the contrary, on Shavuos, we are on a level that *chametz* **can** (and thus — **must**) be utilized in our practice of Torah and mitzvos

¹⁶ {“Torah” is etymologically related to the Hebrew word “*horaah*,” meaning “instruction.”}

¹⁷ See *Torah Or*, “*Vayakhel*,” 89c, 90b, and in the Addendum there, 114c, 115d, 116b; *Or HaTorah*, “*Vayikra*,” vol. 2, p. 456 ff.

¹⁸ *Vayikra* 23:17; *Menachos* 52b.

¹⁹ *Menachos* 68b; *Tosfos*, *Menachos* 48b, s.v. “*kivsei*”; see *Tzafnas Panayach*, “*Hilchos Nedarim*,” sec. 8, par. 4.

²⁰ {*Minchah* — commonly translated as “a meal offering,” its primary ingredient was grain baked into matzah.}

²¹ *Shemos* 13:7.

²² *Shemos* 12:19.

²³ {Divine service.}

²⁴ {The counting of the *omer*, the 49 days (7 weeks) between the second day of Pesach and Shavuos.}

²⁵ {The attribute of kindness.}

(similar to the idea expressed in the verse,²⁶ “His heart was lifted in the ways of Hashem”). This is because the ultimate virtue is “transforming²⁷ **darkness** into light.” Darkness itself should be converted. Therefore, on Shavuos, our *avodah* must involve “baked *chametz*” (specifically).

5.

SIGNIFICANCE OF THE SEVENTH DAY

On this basis, it is understood that a semblance of this {imperative on Shavuos} applies to *Acharon shel Pesach*: By the time we reach *Acharon shel Pesach*, we have completed the count (and refined) all the **seven** {sub-component} *sefiros*²⁸ (attributes) within *chessed*. *Chessed* is the primary and foremost *sefirah* and emotional attribute, which “goes with all the days.”²⁹ So by the time we eat the festive meals of *Acharon shel Pesach*, both the evening and the daytime meals, we have already refined a particular attribute. With the refinement of this particular attribute, we have also refined all the seven emotional attributes in general (how they are incorporated within *chessed* [*chessed* within *chessed*, *gevurah*³⁰ within *chessed*, etc.]). True, on *Acharon shel Pesach*, we have not yet reached the level (of Shavuos) when ***chametz*** itself can be transformed into holiness and made into a **mitzvah** (since the individual attributes [each one including seven] have not yet had a specific refinement).

Nonetheless, the same degree of precaution exercised in our *avodah* during the earlier days of Pesach is unnecessary. Meaning, our *avodah* of matzah (the bread of affliction — {nourishing within ourselves the character of} *bittul*³¹

²⁶ *Divrei HaYamim II* 17:6; see *Reishis Chachmah*, “*Shaar HaAnavah*,” ch. 6, 234a; *Likkutei Torah*, “*Bamidbar*,” 15c; see *Pirush HaMilos (Mahadurah Basra)*, ch. 147.

²⁷ {In the original Hebrew, “*is’hapchah*.”}

²⁸ {“*Sefiros*” — Divine emanations. There are ten *sefiros*, which are various manifestations of Divinity, generally categorized by intellectual and emotional faculties.}

²⁹ *Zohar*, vol. 3, 103a-b, 191b.

³⁰ {The attribute of severity.}

³¹ {*Bittul* connotes submission to Hashem, self-nullification, humility, and the negation of ego.}

and *iskafya*)³² on *Acharon shel Pesach* need not be shielded from the **concern** of *chametz* present even in matzah *sheruyah*.

On *Acharon shel Pesach*, for the service of Hashem, we can utilize something that is not **absolutely** subordinated and subdued. For this reason (since we can accomplish this, we **must** do so), we are scrupulous in partaking of matzah *sheruyah* (to the extent that [eating] matzah *sheruyah* literally fulfills the **mitzvah** of “the joy of Yom Tov”).

6.

AN OPTIONAL MITZVAH

Since all rabbinic enactments stem from the Torah,³³ and “all ordinances instituted by the Sages were instituted to resemble Torah law,”³⁴ we can posit that the substance and manner of the practice of eating matzah on *Acharon shel Pesach* stem from (and is **akin** to) the idea and manner of eating biblically mandated matzah on the seventh day of Pesach.

The explanation: From the verse,³⁵ “For six days you shall eat matzos and on the seventh day shall be *atzeres* unto Hashem, your L-rd,” we infer that “just as {eating matzah on} the seventh day is optional, so, too, during the six days eating matzah is optional.”³⁶ This means³⁷ that although halachically, eating matzah during all seven days (aside from the first night of Pesach) is equally optional, the fact that this law is derived from the seventh day of Pesach implies that the rule {and its spiritual underpinnings} regarding optional matzah consumption applies primarily to the seventh day of Pesach. And from the seventh day of Pesach, it extends to and affects the other six days of Pesach.

³² {“Lit., “bending”; the *avodah* of a person subduing his negative impulses and overcoming his urges and impulses.}

³³ See *Tanya*, “*Iggeres HaKodesh*,” ch. 29 (150a): “The seven mitzvos of the Sages... derive and issue from the mitzvos of the Torah and are included in them.”

³⁴ *Pesachim* 30b.

³⁵ *Devarim* 16:8.

³⁶ *Pesachim* 120a; Alter Rebbe’s *Shulchan Aruch*, sec. 475, par. 32.

³⁷ See *Shaar HaEmunah*, ch. 20-21.

*Chassidus*³⁸ clarifies that the “optionality” of eating matzah on the seventh day of Pesach expresses this day’s **superiority**. The optionality of eating matzah on this day demonstrates that eating matzah then reaches a more sublime level than the level attained by eating matzah on the first night when eating matzah is obligatory. (The idea here is similar³⁹ to the idea of the evening prayer possessing a superior quality to the other prayers since it is optional).⁴⁰

Just as this relates to the effect and what is drawn down from Above, it can be understood similarly about a person’s *avodah*: The **obligation** (or **mitzvah**) to eat matzah demonstrates that a person, in his own capacity, has not yet attained the level of the *avodah* of matzah (bread of affliction) — *bittul* and *iskafya*. Therefore, it becomes incumbent upon him both as an obligation and a mitzvah to be scrupulous. In contrast, when something is “optional” and left to one’s discretion, this demonstrates this person’s dependability. This means he does not need the protection and imposition of an obligation to be scrupulous and perform the *avodah* of *bittul*. The *avodah* represented by eating matzah has already become something a person can (and will) achieve himself.

This is connected to the **seventh day** of Pesach: In the same vein as what was discussed above regarding *Acharon shel Pesach*, since on the last day, we are already counting the **seventh sefirah** (the culmination of refining the first of the seven attributes), we have reached a state and level where we can and must be scrupulous to have matzah *sheruyah*.

Similarly, on the seventh day of Pesach — the seventh day from when “the King of kings, the Holy One, revealed Himself to the Jewish people and redeemed them,”⁴¹ and consequently, the dough **did not have the chance** to rise — precisely then (on the seventh day), this revelation (of the concept of “did

³⁸ *Shaar HaEmunah*, ch. 20-21; *Derech Mitzvosecha*, 24b; Tzemach Tzedek’s *Biurei HaZohar*, p. 95 ff; *Sefer HaMaamarim* 5668, s.v., “ve’al pi..., sheishes yamim”; *Likkutei Levi Yitzchak* (on Zohar), vol. 2, p. 87.

³⁹ Tzemach Tzedek’s *Biurei HaZohar*, p. 95; *Sefer HaMaamarim* 5668, s.v., “ve’al pi..., sheishes yamim”; *Likkutei Levi Yitzchak* (on Zohar), vol. 2, p. 87.

⁴⁰ Elucidated in *Likkutei Torah*, “Sukkos,” 80c, “*Shir HaShirim*,” 24b; Mittlerer Rebbe’s *Biurei HaZohar*, 13d; Tzemach Tzedek’s *Biurei HaZohar*, p. 85.

⁴¹ From the text of *Haggadah*, “matzah zo” and “vayotzieinu.”

not have the chance...”) is “*atzeres*”⁴² — absorbed inside every Jew, and thus, eating matzah is only optional.

7.

UNIQUENESS OF THE EIGHTH DAY

However, understandably, there is a difference between the seventh day of Pesach and *Acharon shel Pesach*: The seventh day of Pesach marks the seventh day of the Jewish people’s exodus from **Egypt**, which occurred as a consequence of Hashem revealing Himself. At that time, the revelation came from **Above**.⁴³ This corresponds to the literal narrative of the exodus, in which the Jews’ liberation from Egypt culminated with the sea splitting. Up until then, the Jewish people were still fearful of the Egyptians.

By the seventh day, the Jewish people had internalized and absorbed the revelation from **Above**. Automatically, they were inspired to break out in song.

Therefore, they had internalized the underlying spiritual work entailed by eating matzah. At that point, as discussed earlier, eating matzah became optional.

However, the thrust of *Acharon shel Pesach*, the seventh day of counting the *omer*, coincides with a person’s *avodah* **from below**, the refinement of his seven emotional attributes.

This echoes the simple account of the first time these days were counted: Following their exodus from Egypt, the Jewish people, on their own initiative, began counting the days leading up to receiving the Torah, the time concerning which the verse says,⁴⁴ “You will **worship** Hashem on this mountain.”⁴⁵

⁴² {“*Atzeres*” is translated here as “absorption.”}

⁴³ *Likkutei Torah*, “*Tzav*,” 14d.

⁴⁴ {*Shemos* 3:12.}

⁴⁵ “*Haggadah*,” cited by *Ran* in his commentary at the end of *Pesachim*.

Upon reaching the seventh day of counting and one's *avodah* from below, the *avodah* of eating matzah (nullifying one's ego) is no longer merely optional. Instead, we may already eat and be scrupulous about eating matzah ***sheruyah***. Although earlier, there was a concern that it may contain *chametz*, now we make a point of eating matzah *sheruyah* because we can elevate even this aspect into our *avodah*, as discussed above.

8.

MASHIACH'S YOM TOV

This clarifies only one dimension of *Acharon shel Pesach* — that it is a time that completes the counting and refinement of the (first) seven (emotional attributes) *sefiros* (of *chessed*) while **counting the omer**. However, understandably, the custom of being scrupulous to soak matzah is associated with ***Acharon shel Pesach***, a day that (true to its name) concludes and completes the Yom Tov, the time of our freedom — Pesach. (A similar idea applies to the seventh day of Pesach, as will be explained below).

We must preface with an understanding of the teaching of the Tzemach Tzedek (that the Previous Rebbe quotes in his talks):⁴⁶

The final day of Pesach is referred to as “*Acharon shel Pesach*,” implying that the “last day of Pesach,” the final day of Pesach, culminates what began on the first night of Pesach. The **first** night of Pesach is our Yom Tov {commemorating the time} when Hashem redeemed us from Egypt, the first redemption carried out by Moshe, who was the first redeemer — this was the beginning. ***Acharon shel Pesach is our Yom Tov marking the final redemption*** when Hashem will redeem us from the last exile through our righteous Mashiach. He — our righteous Mashiach — is the last redeemer. The first day of Pesach is Moshe Rabbeinu's day of joy, and *Acharon shel Pesach* is Mashiach's day of joy.

This idea (that *Acharon shel Pesach* is connected with the Future Redemption) is also alluded to (as with all ideas in the inner dimension of

⁴⁶ *Sefer HaSichos 5700*, p. 72.

Torah) in the revealed dimension of Torah. The *haftorah* of *Acharon shel Pesach* begins,⁴⁷ “This very day at Nov.... And there shall come forth a rod....”

The *haftorah* discusses at length the Future Redemption through our righteous Moshiach. It records specific promises that will be fulfilled at that time. As is expounded upon in several *midrashim* of our Sages, which are also cited by Rambam,⁴⁸ clarifying the way things will be in the days of Moshiach, when “the wolf shall dwell with the lamb...,”⁴⁹ “the earth shall be filled with the knowledge of Hashem,”⁵⁰ and discuss the ingathering of the exiles, described in the verses of the *haftorah*:⁵¹ “It shall be on that day... to acquire the remnant of His people... and from the islands of the sea.”

As known,⁵² the Baal Shem Tov was accustomed to eating three meals on *Acharon shel Pesach*. He called the third meal (which took place toward evening) “Moshiach’s feast” for the reason given above — since on *Acharon shel Pesach*, a revelation of Moshiach’s light shines.

9.

LIVING ON A HIGHER PLANE

There is a general difference between the two ways of redemption — the first redemption from Egypt and the final redemption in the Future Era:

Regarding the exodus from Egypt, it says,⁵³ “the people fled”; since “the evil in the souls of Israel was still strong,”⁵⁴ they therefore had to flee from the evil (“the impurity of Egypt”).⁵⁵ The Jewish people remained in that state until the Splitting of the Sea on the seventh day of Pesach (as is also understood from

⁴⁷ {Yeshayahu 10:32, 11:1.}

⁴⁸ *Mishneh Torah*, “*Hilchos Melachim*,” ch. 12.

⁴⁹ {Yeshayahu 11:6.}

⁵⁰ {Yeshayahu 11:9.}

⁵¹ {Yeshayahu 11:11.}

⁵² See *HaYom Yom*, p. 47 {22 Nissan — *Acharon shel Pesach*}.

⁵³ *Shemos* 14:5.

⁵⁴ *Tanya*, “*Likkutei Amarim*,” ch. 31.

⁵⁵ *Ibid*.

the literal course of events, for up to that point, the fear of Egypt was still upon them, as mentioned above).

Therefore, Hashem says, “You shall not eat *chametz* with it; for seven days you shall eat matzos because of it, the bread of affliction, for you departed from the land Egypt in haste” — great care must be taken regarding *chametz*. In haste, they fled, and this is the *avodah* of matzah, the bread of affliction — *bittul* and *iskafya*.

Regarding the final redemption that will take place in the Future Era, the verse says,⁵⁶ “For you shall not go out in haste,” for then, “I will remove the impure spirit from the land.”⁵⁷ There will be no evil or impurity from which we will need to flee.

Since *Acharon shel Pesach* is a Yom Tov associated with the Final Redemption. At that time, when the light of Moshiach shines, we do not need to be so scrupulous concerning matzah *sheruyah* because we are on a higher plane.

10.

TRANSFORMING CHAMETZ

Moreover, during the Final Redemption, the promise that “I will remove the impure spirit from the land” will be fulfilled — evil will no longer exist — and the ideal *is’hapchah*⁵⁸ will be achieved.

As the *haftorah* of *Acharon shel Pesach* says, “The suckling shall play..., and the weaned child shall put his hand on the viper’s nest.” Even the viper (snake) — the evil inclination⁵⁹ — will transform into goodness; and a radiance and revelation of this idea is drawn down on *Acharon shel Pesach*.

⁵⁶ *Yeshayahu* 52:12.

⁵⁷ *Zechariah* 13:2.

⁵⁸ {Lit., “transformation”; the *avodah* of transforming evil into good.}

⁵⁹ *Sukkah* 52a.

Thus, the Rebbeim were **scrupulous** to dip the matzah, soaking it in every dish, since on *Acharon shel Pesach*, the element of and concern for matzah *sheruyah* is **transformed** into goodness and holiness. It can be utilized in a person's *avodah*, even with joy, beginning with the joy of Yom Tov.

This principle is also emphasized by a halachah in the revealed dimension of the Torah: The law is:⁶⁰ “If, on the night following *Acharon shel Pesach*, a person's meal extends until, after the appearance of the stars, he is permitted to partake of *chametz* in this meal, even if he still did not recite the Evening Prayer and did not recite *havdala*.” Meaning, he eats *chametz* during the meal of ***Acharon shel Pesach***, even though later on he will recite, in the After Blessing, “on this day of the **Festival of Matzos**.”

11.

THE AVODAH OF THE FUTURE ERA

The Torah {conveyed at Sinai} included generalities and specifics. Similarly, in our context: The discussion above concerning the first night of Pesach as the Yom Tov commemorating the first redemption — leaving Egypt, and the conclusion of Pesach (*Acharon shel Pesach*) — connected with the Future Redemption conveys the general difference between the first two Yom Tov days of Pesach, and the last two days of Yom Tov. Meaning, even the seventh day of Pesach, which concludes Pesach, is associated with the Future Redemption.

[In the land of Israel, the seventh day concludes Pesach, and Moshiach's feast is held on this day—the seventh day of Pesach.]

This also becomes apparent from the fact that only at the Splitting of the Sea, which was on the seventh day of Pesach, Egypt and the *kelipah*⁶¹ of Egypt

⁶⁰ Alter Rebbe's *Shulchan Aruch*, sec. 491, par. 3, from *Magen Avraham* and *Chak Yaakov*.

⁶¹ {*Kelipah* — *Kelipah* translates literally as “a shell” or “a peel.” The term refers to anything that conceals, and thus opposes G-dliness, just as a shell or a peel conceals the fruit within. *Kelipah* is often used to refer to evil or impurity.}

were nullified in a manner that “not one of them remained.”⁶² This form of *bittul* resembles the *bittul* of evil and the removal of impurity in the world as a whole, which will happen in the Future Era: “I will remove the impure spirit from the land.”

This also applied to the refinement of holy sparks in Egypt — the consummate refinement of **all the** holy sparks in Egypt. Therefore, at the Splitting of the Sea, it says,⁶³ “You shall never see them again”⁶⁴ — and “the spoils of the sea were greater than the spoils of Egypt.”⁶⁵ This rarified state is analogous to the complete refinement of **all** holy sparks in the entire world in the Future Era.

Thus, the Divine revelation at the Splitting of the Sea took place so openly that it says,⁶⁶ “They pointed to Him with their finger and declared, ‘This is my G-d,’” and “a maidservant witnessed at the sea that which the prophets did not.” This is similar to the way it will be in the Future Era:⁶⁷ “And the glory of Hashem shall be revealed, and all flesh shall see it together,”⁶⁸ and⁶⁹ “I will pour out My spirit upon all flesh” (even on servants and maidservants),⁷⁰ “and they shall prophesy....”

Similarly, with the Splitting of the Sea, the world also experienced a degree of transformation:⁷¹ “And there was cloud and **darkness**, and it **illuminated** the night” — the darkness itself shone, resembling the way things will be in the Future Era, when “night will shine like the day.”⁷²

⁶² *Shemos* 14:28.

⁶³ {*Shemos* 14:13.}

⁶⁴ See *Arizal's Likkutei Torah* (and his *Sefer HaLikkutim*), beg. of “*Ki Seitzei*”; *Shaar HaMitzvos*, end of “*Re'eh*.”

⁶⁵ *Mechilta*, “*Bo*,” sec. 12, par. 36; Rashi on *Beshalach* 15:22.

⁶⁶ *Shemos* 15:2, *Mechilta* and Rashi there; *Midrash Tehillim* (Buber), sec. 68, par. 14; *Zohar*, vol. 2, 64b; *Zohar*, vol. 3, 22b.

⁶⁷ See *Hemshech* 5672, vol. 2, p. 935 ff.

⁶⁸ *Yeshayahu* 40:5.

⁶⁹ *Yoel* 3:1.

⁷⁰ *Yoel* 3:2.

⁷¹ *Shemos* 14:20.

⁷² *Tehillim* 139:12; see *Shaarei Orah* 43b; *Hemshech* 5672, vol. 2, p. 934 ff.

We can posit that this (connection of the seventh day of Pesach with the Future Redemption) is also related to the **optional** nature of eating matzah. After all, what is elicited {from Above} and revealed on the seventh day of Pesach “is called optional and the world of **freedom**.”⁷³

The form of *avodah* with the “optional” {i.e., with the permissible} also resembles the *avodah* in **that** period of the Future Era when “the years draw near when you will say, ‘I have no pleasure in them,’”⁷⁴ “that have neither merit nor demerit.”⁷⁵ In that era, no longer will emphasis be placed on something being compulsory or a commandment. In general, “at that time, there will be neither famine nor war, jealousy nor competition.... And the sole occupation of the entire world will be to know Hashem.... As the verse says, ‘For the earth will be filled with the knowledge of Hashem as water covering the seabed.’”⁷⁶

— From a talk delivered on *Acharon shel Pesach*, 5727 (1967) and 5737 (1977)

⁷³ *Derech Mitzvosecha*, 24b; see at length *Shaar Ha’Emunah*, ch. 21.

⁷⁴ *Koheles* 12:1.

⁷⁵ *Shabbos* 151b.

⁷⁶ *Mishneh Torah*, “*Hilchos Melachim*,” ch. 12, par. 5.