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The Two Revelations of Pesach: The Smiting of the Firstborn and The Splitting of the Sea

There were two stages of spiritual revelations that happened on the *Yom Tov* of Pesach. There was the beginning of the *Yom Tov* of Pesach, which was on the 14th and 15th of the month of Nissan (*Erev Pesach* and the first night of Pesach), and there is the end of the *Yom Tov* of Pesach, which is on the 21st of Nissan (the seventh day of Pesach, "*shvii shel Pesach*").

At the beginning of the *Yom Tov* of Pesach, Hashem smote the firstborns of Egypt and spared the firstborns of the Jewish people. The depth of the blow to the firstborn Egyptians was that it made way for the true beginning, the true "firstborns" of Hashem - the Jewish people. But at the event of the splitting of the sea, which took place on the seventh day of Pesach, there was another, different revelation. The water of the sea was turned into a *mechitzah*, a wall, which divided the Jewish people from the Egyptians, allowing the Jews to pass through the sea, and then crashing down on the Egyptians.

On *Erev Pesach*, we burn the *chometz*, which symbolizes destroying evil. This reflects the revelation that took place on the first night of Pesach, when the firstborns of Egypt were struck down, which symbolized the destruction of evil. But on the seventh day of Pesach, by the splitting of the sea, where the water turned into walls, there was now another aspect revealed: there was now a *mechitzah*, a division. This was a whole new kind of revelation than the first night of Pesach [which will soon be explained].

Shvii Shel Pesach - The Completion of the Miracles of the Exodus

On the first night of Pesach, Hashem revealed Himself in Egypt by striking down the firstborns. On the seventh day of Pesach, there was another revelation: when the people uttered "*This is my G-d, and I will glorify Him*" - this was the *shirah*, the song at the sea, of which the Sages state that even a maidservant at that time saw greater visions than the prophet Yechezkel.

There is a well-known question about why we don't say *Halel* on the first night of Pesach, and the famous answer to this is because the redemption wasn't complete yet, since we didn't yet merit the splitting of the sea. Only at the splitting of the sea was the Pesach miracle complete, because only then were the Egyptians destroyed. Therefore, on the night of Pesach, although there was the great

miracle of leaving Egypt, the miracle wasn't yet complete, for the Egyptians were not yet destroyed. Therefore, we could not yet say *Halel*. But along the lines of this discussion, we can also offer another answer – as follows.

The fact that Hashem came down to the world onto Egypt on the night of Pesach, which was a great miracle, was still not enough of a reason for us to sing *shirah*. Why? We were still “deficient” then, on some level. We were still in Egypt, in the most depraved place, and in the lowest point of defilement (we were almost at the “50th gate of defilement”, from which it is impossible to be redeemed from), and we needed to be taken out. And even though there was the great revelation on that night, of Hashem Himself coming down into Egypt to destroy the firstborns, it was a revelation that soon disappeared.

It is stated in the *sefarim hakedoshim* as well that even though there is great holiness revealed on the night of Pesach, the holiness leaves when the night is over. And there is a rule that when holiness leaves, the result is that there is a *chalal*, an empty void. The first night of Pesach therefore is ultimately a night of *chalal*, because the holiness of this night is gone after the night ends. So there was still a perception of *hester* (concealment) on the night of Pesach, in spite of the great revelations of this night.

But on the seventh day of Pesach, Hashem created a “wall” by the sea, a *mechitzah*, which showed that even when there is concealment (*hester*), Hashem is still with us – meaning that there is really no concealment (*hester*). This was a greater revelation than the revelation on the first night of Pesach.

Shvii Shel Pesach – The Point Where There Are No “Deficiencies”

At the sea, when the people wanted to *daven* to be saved from the Egyptians, Hashem told Moshe not to *daven* for the people, and instead to trust in Him. On a deeper level, this was because it was now a time where there were no “deficiencies” anymore, so there was no need now to *daven*. That was also the same reason why a maidservant at the sea was able to see greater vision than the prophet Yechezkel.

The beginning of Pesach, the 14th and 15th days of Nissan, even with all of its great holiness and revelations, did not yet take us out of “deficiency”. But at the end of Pesach, the 21st day of Nissan, at the splitting of the sea, there was a revelation of a *mechitzah*, “wall”, which, on a deeper level, implied that all concealment (*hester*) on this world is nothing but a “wall” (*mechitzah*) that divides us from seeing the true reality, and therefore, that there is no actual concealment. The seventh day of Pesach revealed that all concealment (*hester*) which we perceive is nothing but a *mechitzah*, a ‘wall’ which doesn't let us see beyond it; but there is no actual concealment.

The Depth of Eating Chometz and Matzah Together On Pesach Sheini

This spiritual revelation which took place on the seventh day of Pesach – the perception that there is no reality of *hester* (concealment) and that our entirely reality on this world is nothing but a *mechitzah* (wall, or divide) which we can't see past – is also the spiritual light of *Pesach Sheini*.

On *Pesach Sheini*, we eat *chometz* together with *matzah*, and the deeper reason for this is because it reveals the perception that all *hester* (concealment) is really nothing but a *mechitzah* (divide), and that is why there is no need to burn evil/*chometz* on *Pesach Sheini*. Unlike the Yom Tov of *Pesach* itself, where evil/*chometz* is first destroyed so that we can eat *matzah* – where we acknowledge that there is *hester* (concealment) and our need to destroy it – on *Pesach Sheini*, there is no need to burn the *chometz* in order to eat *matzah*, because it is the perception that there is no reality of *hester* at all. Therefore, we intentionally eat *chometz* and *matzah* together on *Pesach Sheini*, in order to reflect

this perception.

On a subtle level, this perception was also manifest already on the first night of Pesach, when Hashem revealed Himself in Egypt in order to strike the firstborns. On the first night of Pesach, Hashem didn't send any messenger to kill the firstborns, and it is explained that Egypt was at the lowest point of *tumah* (defilement) on that night, so there was no messenger that would be able to withstand the *tumah* of Egypt without being harmed by its influences. The only One Who could withstand the *tumah* of Egypt then was Hashem. This is also the depth of the verse, "*I am Hashem, Who dwells amongst them, within their defilement.*"^[1] ^[1]If Hashem is present even in the worst level of *tumah*, it shows that there is no reality of *hester* (concealment), for Hashem is always present and He can always take us out of it.

On *Pesach Sheini*, those who were *tamei* (defiled) impure who couldn't bring the *korbon pesach* could now bring the *korbon pesach*, meaning that even those who are *tamei* can still have a chance and join with holiness. This is a perception that came from the revelation on the first night of Pesach, where Hashem revealed Himself in the greatest *tumah*, which showed that even in the greatest *tumah* Hashem can be revealed.

It was the revelation that all evil, defilement (*tumah*) and concealment (*hester*) is nothing but a *mechitzah* - a "wall", a divide that blocks us from seeing the true reality.

The Revelation on Shvii Shel Pesach: There Is No Hester/Concealment

While this revelation already existed on a subtle level on the first night of Pesach [as explained above], it was mainly manifest on *shvii shel Pesach*, at the splitting of the sea, when the waters were turned into "walls" - the revelation that our entirely reality is nothing but a *mechitzah*, a divide which we can't see past - and that there is really no such thing as *hester* (concealment).

It was the revelation that all evil, defilement (*tumah*) and concealment (*hester*) is not actually in existence [it is all an illusion. It is not the true reality]. Rather, it is all a *mechitzah*, a "wall" that divides us from seeing the true reality, which is that Hashem can be found everywhere, even in the greatest *tumah*. And, therefore, the spiritual light that was revealed on *Shvii shel Pesach* was that there is really no *hester* in the world.

This was the perception that allowed each Jew at the sea to say, "*This is my G-d, and I will glorify Him.*"

^[1] ^[2] Bamidbar 16:16

The Depth of Eating Chometz and Matzah Together

The perception that there is no reality of *hester* (concealment) and that our entirely reality on this world is nothing but a *mechitzah* (wall, or divide) which we can't see past - is the spiritual light of *Pesach Sheini*.

On *Pesach Sheini*, we eat *chometz* together with *matzah*, and the deeper reason for this is because it reveals the perception that all *hester* (concealment) is really nothing but a *mechitzah* (divide), and that is why there is no need to burn evil/*chometz* on *Pesach Sheini*. Unlike the Yom Tov of *Pesach* itself, where evil/*chometz* is first destroyed so that we can eat *matzah* – where we acknowledge that there is *hester* (concealment) and our need to destroy it – on *Pesach Sheini*, there is no need to burn the *chometz* in order to eat *matzah*, because it is the perception that there is no reality of *hester* at all. Therefore, we intentionally eat *chometz* and *matzah* together on *Pesach Sheini*, in order to reflect this perception.

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It was the revelation that all evil, defilement (*tumah*) and concealment (*hester*) is nothing but a *mechitzah* – a "wall", a divide that blocks us from seeing the true reality.

^[1] [4] Bamidbar 16:16

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