

The Rav's Shiurim on the Seder

“Be consoled, be consoled”

The first matzoh corresponds to the kohen-kindness, the second corresponds to Levi-power, and the third corresponds to Israel-mercy.¹ Therefore, we break the second matzoh of the power; [this is an elucidation] that we must break the power. And then “Be consoled; be consoled, my nation (נחמו נחמו עמי)” is attained. Reason being that Yitzchak equals [the numerical value] of 208. Each “Be consoled (נחמו)” equals [the numerical value] of 104. “Be consoled (נחמו)” twice equals 208 [the same numerical value of Yitzchak]. We break the matzoh of the power of Yitzchak.² And then we merit to “Be consoled, be consoled my nation.” Therefore, during the moment that Eisav enters, Yitzchak showed him that you forfeited everything! He showed him the afikomen.³

Meriting to the fourth “What is different etc.” of All of us dine etc.

A prayer for the fourth “What is different etc.”

“All of us are leaning;” corresponds to the world of Action; that there we should merit to, “All of us are leaning.” This corresponds to the Sefira (Divine emanation) of Kingship; the world of Action. This means that we should merit already to the days of the Moshiach that there, we will all be leaning.⁴ Since throughout the entire year, “we both sit and recline.” But in the days of the Moshiach which is the aspect of the Seder Night, we will merit to, “All of us recline upon the left side.” This means that we merit during the Seder Night to rectify the “left;” the aspect of disorder (no *seder*).⁵ And this night is the greatest order (*seder*) that

¹ The first three attributes of the seven Divine attributes are kindness, power, and mercy.

² Just like the first three attributes correspond to the Cohen, Levi, and Israel, similarly, these attributes were personified by Avraham, Yitzchak, and Yaakov. Avraham-Kindness, Yitzchak-power, and Yaakov-Mercy. Although the attribute of power is essential for the service of G-d, this attribute was warped and implemented evilly by Eisav who came from Yitzchak. Egypt's ministering angel is the same as Eisav's. We must therefore break Yitzchak's power in order to subjugate Egypt and Eisav.

³ Seemingly, Yitzchak's numerical value equaling the words of the verse “Be consoled be consoled (נחמו נחמו עמי)” reflects upon Yitzchak's attribute of giving condolence. The Romans who are descendants of Eisav destroyed the Beis Hamikdash. Yitzchak consoles us that although Eisav destroyed the Beis Hamikdash, Eisav will be subjugated. Yitzchak showed Eisav that at the end of the Seder which corresponds to the final redemption, we will merit to eat from the afikomen which is the broken matzoh i.e. we will merit to consume and subjugate him.

⁴ The aspect of Kingship is to reveal G-d's kingship in the world. This is the same aspect as Moshiach since he will reveal G-d's kingship in the world. The Rav will explain that the quality of kingship is the aspect of the rectification of the left. See more in the upcoming footnotes for a commentary on this concept.

⁵ The word “*seder* (סדר)” means order. Right represents the attribute of revealing G-d and left represents constriction i.e. to constrict the revelation of G-d. One must utilize both traits in order to properly serve G-d. For example, if one were to only implement the attribute of “right-revelation,” he is likely to take upon himself things that are beyond his capabilities. On the other hand, if one were to only implement the quality of left-constriction, he won't reveal G-d at all. Left-constriction without being connected to the right-revelation is to only care about one's self. This is the opposite of G-d who is one with the entire creation. The correct method is therefore to strive for the quality of “right-revelation” and to constrict oneself when he must. By doing so, one causes the left to be included in right. Reason being that the sole purpose of implementing the left-constriction is in order to allow the right-revelation to endure. By doing so, one merits to the quality of “order (סדר);” that the right comes before the left. Disorder, on the other hand is when one constricts himself without attempting first to implement the quality of “right-revelation.”

Moshiach will merit to the quality of making the right come before the left in the most optimal way. His entire essence is only to reveal G-d with no personal interest. He will merit to completely nullify the quality of left-

exists; everything goes in order. And all of the disorderliness switch into order (seder). And all of the descents, through repentance with love switch to ascents. And through this, we nullify the chametz (חמץ) and switch it to matzoh (מצה). We break the left leg of the [letter] ches (ח) and switch it to the right; to the left leg of the 'hei (ה)' of matzoh.⁶ And we merit then to the fiftieth gate.⁷ Therefore, we recline on the left side; to allude that we broke the "ches (ח)" and we switched all of the sins (חטא) through that which we performed a Seder Night with love in leaning. And we merited during the Seder Night to repentance from love; to a true repentance that we will no longer return to our sins forever. And we should switch all of the "left" to "right" and there should no longer be "left" ever. And the verse, "If you will go to the left, I will go to the right" should be fulfilled within us." This means that we should always turn solely to the right. Just as Chazal teach, "All of your turning should be to the right." And we should not to be like Adoniyahu, the son of David that took the kingship for himself and he did not deliver it to G-d, may He be blessed. And in the merit that we will switch during the Seder Night the left to the right, we should merit to the verse, "Let Dan be a snake upon the path and a horned viper upon the way that strikes the heels of a horse and throws its rider backwards." Since Shimshon who came from Dan needed to be Moshiach just as the verse says, "And he began to redeem Israel." Since during the Seder Night, a spark of Moshiach shines; a spark of the redemption; a spark of "All of us leaning." Just as we will merit the succah that its hide is of the Leviathan that is a revelation of the fiftieth gate. Just as the verse says, "And a man went from the House of Levi and he married the daughter of Levi." The Zohar says in [Torah Portion] Shelach Lecha, "the daughter of Levi" alludes to the daughter of the **Leviathan**; the fiftieth gate.; that Amram merited to a revelation of the fiftieth gate that is revealed during the Seder Night. Just as the verse says, "And the Children of Israel left armed [חמושים]⁸ from the Land of Egypt." And the verse says, "And the children of Rechavia multiplied above the head;" that Moshe's children merited to be above the 600,000 [souls of Israel]. Since they merited to the fiftieth gate. And had Moshe not sinned with the hitting of the rock,⁹ his children would have brought the redemption to the Nation of

constriction to the quality of right-revelation.

⁶ The shape of the letter ches (ח) is similar to the letter hei (ה). The only difference between the two is that the left leg of the letter ches (ח) is complete unlike the letter hei (ה). Chazal teach that G-d created the world with a letter hei (ה). Just like the letter *hei* (ה) is open from the bottom, so too, if a person sins, he falls into the depths Heaven forbid. However, one can repent by returning through the small opening on the left leg of the hei (ה). Therefore, the letter hei (ה) represents repentance. The letter ches (ח) does not have an opening on the side and therefore represents sin. This concept is further demonstrated by that which the word for sin in Hebrew is chet (חטא) which is similar to the letter ches (ח). The Jews in Egypt before repenting therefore had the aspect of the letter ches (ח). Through repenting, they merited to break the left leg of the ches (ח) and created the letter hei (ה). The order of the Hebrew alphabet is from right to left since it represents order. This is unlike the other languages that go from left to right and represent disorder. Perhaps, the Rav's intention of moving the left leg of the ches (ח) to the right and to be the left leg of the letter hei (ה) is that the letter ches (ח) comes after the letter hei (ה) in the Hebrew alphabet. Since the order of the Hebrew alphabet is from right to left, moving from the letter ches (ח) to the letter (ה) is moving to the right.

The ches (ח) is represented in the first letter of "chametz (חמץ)" and the hei (ה) is represented in the last letter of matzoh (מצה). Through the Nation of Israel's repentance, they escaped from "chametz" and merited to "matzoh." Chametz represents haughtiness (bread that rises due to heat) i.e. left-constriction and matzoh represents nullification to G-d i.e. nullifying the left to the right.

⁷ The fiftieth level is when a person is only aware of G-d and completely nullifies the left to the right.

⁸ The word armed (חמושים) is similar to the word fifty (חמישים). This alludes to that which the Children of Israel merited to the fiftieth gate.

⁹ An aspect of putting the left before the right (on Moshe's level).

Israel. And then, the blessing of the fourth “What is different” of “They are leaning” would have been fulfilled.