

The Passover Seder

The following are some brief, selected essays from the teachings of Rabbi Nachman and his student Rav Noson that we hope will be mentioned at the *Pesach Seder* (Passover rituals including the festive meal) to enrich and add meaning to it. The essays are written in the order in which their topics appear in the *Haggadah* (Passover ritual book). There were many other great and wondrous essays that we were unable to include due to space limitations. We urge every Jew to join his fellow Jews in experiencing a taste of the Divine by participating in the *Pesach seder*.

One should endeavor to eat two whole *Shemurah* (guarded) *matzoth* for the first two nights (the nights of April 14th and 15th in 1995). In addition, one should try and drink four cups of kosher wine and eat a sizeable portion of lettuce as well (or any of the other possible choices for the *maror*-bitter herb), on the first two nights. One can purchase a Haggadah in English which provides all the necessary information needed to conduct the *seder*. In addition, one must refrain from eating or possessing any *chametz* (leaven found in bread, cakes, other grain products, vinegar and many liquors, etc.) during all eight days of *Pesach*. One way to remove all *chametz* Products is to transfer ownership of it to a non-Jew prior to the holiday. The prohibited leaven sold reverts back to one's possession upon the conclusion of the holiday. For further information, consult your local orthodox rabbi or any Chabad House to make *Pesach* arrangements.

KADESH

The Talmud teaches that the consumption of wine has one of two effects, "If a person is worthy [his consumption of wine] makes him a head [meaning that it expands his intelligence to some degree, i.e. his perception of Hashem (G-d)]. If he is unworthy, [the wine] makes him impoverished [his intelligence and perception of Hashem are diminished]. (Talmud: Yuma 7b) Thus wine has the spiritual power to increase or decrease the mind's power depending upon the conditions and motives of the drinker. The definition of true intelligence is the ability to perceive Hashem on a high level. On the night of *Pesach*, the great light of Divine Providence is unleashed into the world. We make a *brucha* (blessing) over each of the four cups of wine consumed at the holy *seder*. Drinking wine under these conditions connects us to the spiritual energies of belief - the belief that Hashem controls the world. In this way, our intelligence and awareness of Hashem is greatly enhanced, enabling us to find and connect to Him on the night of *Pesach*. When our faith is increased, we can leave our own personal bondage to the material world that has ensnared us throughout the course of the year. In doing this we become able to truly sing praises to Hashem at the *seder* as the Talmud teaches, "Song is sung only over [or as a result of] wine." (Talmud: Berachoth 35)

The reason we drink four cups of wine as opposed to some other number is that after the Exodus from Egypt, the Jews experienced four other exiles. Each exile was at the hands of an empire, Babylonia, Persia, Greece and Rome, which disseminated its own philosophies creating negative spiritual energies which would obscure the light of Hashem, just as the Egyptians had done. Although Egypt and the other four empires are long since extinct, the spiritual energies they created still remain. Whenever we do an act that is spiritually based the light that we create

shines even into the distant past, rectifying spiritual "blemishes". Therefore, since the four cups of wine are associated with the four exiles and *Pesach* contains the spiritual energies of redemption, when we drink the four cups on *Pesach* in a state of holiness, it serves not only to increase our faith in and connection to Hashem, but actually dissipates those four sources of spiritual darkness. Thus, we create the opportunity to come from bondage to materialism and truly connect to Hashem. (Lekutai Halachoth: Orach Chaim; Hilchoth Natilath Yadayim, Shacharith 2:16).

UR'CHATZ

All wash their hands as if washing for bread, but do not recite a blessing.) On *Pesach* night, we wash our hands at two different occasions during the *seder* ceremony - a highly unusual practice. Why is this necessary? The very first thing that Hashem created was water. This was the only physical item that was created as something from nothing. Everything else was subsequently created from water, i.e. something from something. Before the creation, Hashem alone existed, so everything was holiness. Since water was created out of this "holy nothingness", it serves as a bridge between Hashem's infinite light and our finite, material world. We access water's positive spiritual powers through belief that Hashem created the world from nothing. Conversely, when a person does not believe that Hashem created the world out of nothingness (G-d forbid), he draws forth the negative spiritual energies connected to water which are associated with impurity and lack of faith. This is one reason that *matzah* is made from flour and water. When we eat *matzoth* on *Pesach*, the water contained in it nourishes our minds, giving us increased faith in Hashem. One reason that we avoid eating bread on *Pesach* is that bread contains the negative energies of water that are absorbed by the air which is integral in the leavening process. On *Pesach* the spiritual energy of the Egyptians - based on belief in nature and denial of Hashem - are unleashed into the atmosphere. Hashem made us his agents in reversing the effects of this by the commandment to eat *matzah*.

The spiritual light that is drawn through the hands influences the mind and the heart. The hands are the messengers of the heart and the mind receives information through touch. To ensure that the light that is absorbed through the hands is not tainted by the negative, idolatrous belief in nature inherent in this world, we wash our hands with the water of faith, twice. The corrupt spiritual energies are so strong on *Pesach*, that it takes an extra dose of the power of water to rectify and negate its effects to strengthen the heart and mind in faith. (Likutai Halachoth: Orach Chaim; Hichoth Birkath Ha'Rayach 4:9,10).

KARPAS

(Dip a vegetable, smaller than the size of an olive, other than a bitter herb, into salt water). Rabbi Nachman teaches that, from the ceremony of Karpas, we can learn never to fall into despair. The Karpas vegetable came from the lowly ground and was covered with filth. Despite this, this vegetable, by virtue of being used for the *seder*, has reached the pinnacle of holiness. Thus we see that even if we have fallen so low spiritually and are dirty from our many sins, we can still approach Hashem and, in an instant reach the realm of holiness.

Karpas is eaten after we wash our hands. Water, as mentioned above, contains the spiritual energies of faith, implying that, in order to eat Karpas, we need an extra dose of faith. Karpas represents poor people who cannot afford to buy meat, who can afford perhaps only a meager vegetable. A poor person needs added faith to believe that his plight is determined by Hashem, and it is for his ultimate good and that Hashem, if He so chooses, can change his situation. This is symbolized by the fact that not only does Karpas represent poverty, but as used in the Book of Esther, it also can symbolize great affluence. When the Jews left Egypt, they did so with no provisions, believing that Hashem would provide for them. The Karpas contains the spiritual energies that nourish our minds to believe in Hashem, even during difficult times. (Likutai Halachoth: Orach Chaim; Hilchoth Netilath Yadayim 6:26).

MAGGID

(It is a biblical commandment to recite the story of the Exodus on Passover Night, which gives Hashem (G-d) tremendous pleasure. Everyone who joyously participates in recounting the story of the Exodus will be worthy to rejoice with Hashem in the hereafter). Rabbi Nachman talked about the greatness of Torah and its awesome secrets. He said, "The entire *Tikuney Zohar* (consisting of 70 chapters) is a mere commentary on the first word of the Torah, *Bereshith*. Thousands of volumes would not suffice to explain all of this single word's secrets. Similarly, a *Tikuney Zohar* could be written about each and every word of the Torah. (Sichos HaRan 285) Rabbi Nachman's words imply that the light of Torah is too great for the average human to absorb or comprehend. Therefore, Hashem camouflaged His great light in stories so that the soul may be able to gradually absorb it. Many lofty concepts are cloaked in the stories of the Torah, such as the stories of creation, Adam and Eve, the flood, the Patriarchs, and the Exodus. The purpose for the creation of the world and the redemption from Egypt is for man to find and connect to Hashem amidst and despite the confusion of physicality that obscures Him. Rabbi Nachman also taught that telling stories of Tzaddikim (the righteous saints) arouses the heart with an overwhelming yearning to come close to Hashem. (1 Lekutai MoHaron 248) Therefore, we are commanded to tell the story of the Exodus so that our souls can draw from and be nourished by those lofty spiritual energies that will enable even the least of us to become unified once again, with Hashem.

KOL DICHFIN

All who are hungry, come and eat! The Torah commands us to emulate Hashem's attributes, as the verse says, "to walk in all His Ways and to cleave unto Him." (Deuteronomy 11:12) Hashem took us out of the bondage of Egypt, from the depths of our spiritual impurity, an unwarranted act of kindness. Before Pesach we give much charity and, at the start of the *seder*, we call out to the needy to come and join us. Through acts of unwarranted kindness the spiritual energies of redemption are activated, as the verse says, "Righteousness (or charity) will deliver [or redeem] from depth." (Proverbs 10:2). Every year our souls are redeemed from our material environment by activating the spiritual energies of redemption through celebrating the Pesach *seder*. Extending kindness to the needy at the beginning of the *seder* unleashes the energies of redemption, liberating our souls from our own material bondage. (Lekutai Halachoth: Yora Dayah, Hilchoth; Kibud Av V'aim 2:4)

ON ALL OTHER NIGHTS WE MAY EAT EITHER *CHAMETZ* (LEAVEN) OR *MATZAH*, BUT ON THIS NIGHT WE MAY EAT ONLY *MATZAH*.

Chametz possesses the spiritual energies that cultivate reliance upon nature. The reason for this is that *chametz* requires more intervention. The process of making leaven entails absorption of more of the physical energies from the atmosphere of the material world than *matzah*, e.g. air during rising and fire during baking. Since man was given the physical ability to control his use of fire, its essence is directed more towards physicality. Conversely, the essence of unleavened bread - *matzah* - since its preparation requires a minimal amount of air and fire, cultivates belief in Hashem's direct control over everything that transpires in the world. The Egyptians promulgated belief in the forces of nature. In order to liberate their minds from these negative energies, the Jews ate *matzah*. *Matzah* possesses the spiritual forces of faith which enables one to return to Hashem. Once they were liberated from the evil essence of the Egyptian mentality, they were able to reconnect to Hashem and access His powers of redemption.

When the Egyptians were drowned at the Red Sea, their spiritual power was destroyed. Since this spiritual threat was eliminated, it became possible to eat *chametz* after *Pesach* without it damaging our perceptions. Eating *matzah* on *Pesach* fortifies our faith so that, after *Pesach*, we are better equipped to unveil Hashem within the natural world. We may eat *chametz* all year except for *Pesach* for during *Pesach*, the very powerful and destructive energies that were unleashed by the Egyptians is concentrated and unleashed. Thus, to counteract this, we need additional help to connect our minds to faith in Divine Providence through eating matzoth. (Lekutai Halachoth: Orach Chaim; Hilchoth Netilath Yadayim Shacharith 2:12)

"THIS NIGHT WE MAY EAT ONLY *MATZAH*

The Hebrew words *chametz* and *matzah* are spelled exactly the same except that *chametz* contains the letter "*chet*" whereas *matzah* has a "*hay*". "*hay*" has the numerical value of five which alludes to the five books of the Torah. Torah contains the spirit of eternal life that Hashem Himself placed within it. Studying Torah enables one to purify himself from the negativity absorbed by involvement with the four basic elements of the material world - water, air, earth and fire.

The letter "*hay*" has an opening on its upper left side. This indicates that its spiritual power enables one to draw down Hashem's energy for elevation and escape from the pollution that can be associated with physicality.

The letter "*chet*" of the word *chametz* has a numerical value of eight. Eight is four, doubled, associated with dual nature of each of the four basic elements - earth, air, water and fire. The dual nature of the elements resulted from Adam's sin, when everything became intermixed with good and evil. So, each element contains positive and negative energies.

Since it is the "*hay*" and the "*chet*" which are the differentiating factors between *matzah* and *chametz* (spiritually speaking), and since the "*hay*" connects to the spiritual power of Torah and the "*chet*" connects to the admixture of good and evil found in every physical thing, eating *matzah* on *Pesach* has the power to negate the impure aspects of the spiritual essence of *chametz*.

As mentioned above, "*chet*" is eight - four, doubled. The letter "*hay*" is actually composed of the letter "*daled*" (numerically equal to four) with a "*yud*" (ten or five, doubled) tucked underneath. Because "*hay*" contains the *daled*, it also connects to the positive spiritual side of the four elements, but the energy of the double five from the *yud* (as part of the "*hay*") incorporates a fifth element - so to speak - the spirit of Hashem and thus has the power to nullify the impure aspect of the double four of "*chet*". Eating *matzah* on Pesach activates the power of the "*hay*" and its inner *yud*, enabling the sanctification of the entire material world. (Lekutai Halachot: Orach Chaim; Hilchoth Pesach 3:9).

AND I [HASHEM] SAID TO YOU [THE JEWS], 'THROUGH YOUR BLOOD, YOU SHALL LIVE'

Just prior to their departure from Egypt, the Jews were given two commandments that were associated with blood, the commandments of circumcision and the sprinkling of the blood of the Pascal lamb. As a result of Adam's sin, all blood became spiritually polluted. The blood strongly influences and stimulates a person towards animal behavior, but by fulfilling the mitzvot of circumcision and the Pascal lamb, the blood becomes purified. So the Jews were able to rid themselves of the animal urges influenced by the impurity of Egypt, facilitating their departure from there. (Lekutai Halachot: Orach Chaim; Hilchoth Pesach 4:4).

"AND THEY PLACED DIFFICULT LABOR UPON US."

The labor in Egypt was so crushing because of its devastating mental impact, for the intensity of pain is determined by how much it is felt in the recesses of the mind. The reason that the pain became so overwhelming is that the Jews were unable to properly understand the Torah that had been transmitted to them by the three Patriarchs, Avraham, Yitzchak and Ya'akov. The verse says, "They [the Egyptians] embittered their lives with difficult labor." (Exodus 1:14) The Hebrew word for difficult is *ka'shaw* which can also mean question. [So the verse could be read to mean that the Egyptians embittered their lives with questions. The only type of questions that can embitter a person are those for which he does not have faith enough to accept the fact that they may have no answers - at least none that are understandable by humans in the physical world - questions such as why Hashem ultimately created the universe. This type of faith comes from learning and understanding the Torah.] Rabbi Nachman says that if a person has faith in Hashem and can understand the Torah well enough to derive the proper guidance from it, he will not feel the pain of his afflictions. A person suffers only when he lacks the proper faith and guidance.

The first three letters of the word Pharaoh (the Egyptian King) can be rearranged to spell the Hebrew word *oref* - the back of the neck. This alludes to the mental damage Pharaoh inflicted upon the Jews as a result of the hard work he imposed upon them. Faith is dependent upon one's mental faculties - the more intelligence a person has, the greater can be his faith in Hashem. The crushing labor that the Jews experienced in Egypt diminished their faith in Hashem. The hard work had strained their minds to the point that their mental powers of faith were trapped at the back of their necks and base of their brains. When one's mental powers are trapped in this area, faith is unable to spread throughout the recesses of the mind. This inhibits a person from feeling the enlightenment and joy that faith in Hashem engenders. Because the Jews lacked faith, they

were not mentally connected to Hashem that caused them to suffer from the pain of their afflictions. When a person has faith in Hashem, he realizes that all afflictions are precious gifts that enable him to purify his soul and body to become attached to Hashem. When a person is encompassed by the light of Hashem, he feels no pain, only joy. As the Jews left Egypt, Hashem gave them the gift of His light that strengthened their faith and opened their minds to clear and true interpretations of the Torah, deepening their understanding of His ways. (Lekutai Halachoth: Orach Chaim; Hilchoth Pesach 4:2)

"AND I [HASHEM] WILL SLAY EVERY FIRST-BORN IN THE LAND OF EGYPT"

The Jew's release from bondage was contingent upon the death of the first-born Egyptians which happened precisely at midnight. Midnight is the darkest part of the night, the furthest point in time from both sunrise and sunset. It is the time when the forces of evil are at their strongest. The Egyptian magicians were able to draw forth spiritual darkness from the energies of midnight to block out Hashem's great light, causing them to err in the belief that the forces of nature and the zodiac control of the world.

There is a spiritual rule for any group of items or beings, the first one produced or born has a much higher spiritual energy potential than similar items or beings which come after it. Therefore, the first-born Egyptians had a greater ability to draw to themselves and to the world the spiritual darkness of midnight. By destroying the first-born at midnight, Hashem broke the energies of spiritual darkness.

Once the spiritual forces of darkness and the first-born who could access this power were eliminated, the great light of Hashem connected to the energies of faith -- the belief that Hashem controls the world -- could be much better perceived by the Jews and the rest of the world. When the Jews' minds were filled with the light of Hashem, their faith was increased, enabling them to connect to Him. In the merit of their renewed faith, they became vessels able to access and receive the gift of redemption and Hashem took them out of Egypt. (Lekutai Halachoth: Orach Chaim; Hilchoth Netilath Yadayim Shacharith 2:4)

THE TEN PLAGUES

The Egyptians experienced each act of Hashem as a plague and the Jews experienced it as an uplifting revelation which drew them closer to Him (Sefer Ba'al Shem Tov; Va'aera 6,7).

1. Blood - Sometimes it becomes necessary to gain atonement through deep humiliation which causes one's blood within his heart to spill out. A person must silently acquiesce to this pain in order to gain entry into the gates of holiness. The Egyptians tasted the waters of Divine knowledge as blood. The Jews tasted the blood as Divine waters of benevolence.
2. Frogs - The Egyptians were greatly bothered by the noise the frogs made. The lesson for the Jews is that we must constantly cry out and make our voices heard in prayer to Hashem.

3. Lice - The Egyptians were able to duplicate each plague through their occult arts, except for this one. Magic has no power to create anything smaller than a barley grain. The Egyptians suffered humiliation because they could not duplicate this plague. The Jews learned that if one is as humble as a lowly louse, evil can have no dominion over him.
4. Wild Animals - Deadly beasts attacked the Egyptians. The Jews learned that they should emulate the positive character traits of each animal for the sake of serving Hashem. For example, "Be bold as a leopard, light as an eagle, swift as a deer and strong as a lion to carry out the will of your Father in Heaven. (Talmud: Avoth 5:23)
5. Cattle Disease - All the cattle of the Egyptians died in one moment. Pharaoh dismissed it as a freak natural occurrence. The Jews learned the valuable lesson that nature is a glove that conceals the hand of Hashem. In addition, they learned that just as all the cattle died in one instant, so too can we subjugate our animal urges and instantly come to and serve Hashem.
6. Boils - The boils were dry on the inside and moist on the outside. (Talmud: Bava Kama 80b) Sometimes we feel dry, barren, unenthusiased and disinterested inside our hearts. Any "moisture" we do have in serving Hashem is apparent only on the outside. However, we dare not give up. We must persist in trying to uncover the moisture that lies beneath the dry shell to serve Hashem with vitality.
7. Hail - The hail had fire burning in its inner core. The Medrash tells us that through this plague, the Egyptians were punished with the ills of purgatory. They experienced the pain of the cold when they sat down and were burned with fire when they stood up. The wicked are given two punishments in hell, lasting no longer than twelve months -- six months with fire to rectify the heat of his passion for standing up to commit sins, and six months with ice for the cold shoulder he gave Hashem in ignoring Him when he would sit down in despair and not repent after sinning. The lesson of this plague was not to sin, but if G-d forbid, one does sin, he should not fall into despair, but realize that Hashem desires and insists upon our repentance and the correction of our mistakes.
8. Locusts - To end this plague, Hashem changed the direction of the winds which had originally brought the locusts. All the locusts were swept out of Egypt, including those which the Egyptians had preserved in slat. At times we become salted, preserved or fossilized in our ways and habits. We cannot tolerate the voice of change. Hashem sent a new wind or spirit into the mummified Jews. They learned that there is no change that man cannot accomplish if he truly desires to break his bondage to his material urges.
9. Darkness - "This darkness was as thick as a gold coin." (Medrash: Shemos Rabbah) The darkness was not tangible, yet the Egyptians felt that they could touch it. People whose lives are darkened by their compulsion to amass great wealth feel that they can actually acquire [happiness through material affluence.] However, like the darkness the Egyptians thought they could touch, it eludes them.
10. Slaying of the first-born sons - We tend to try and understand all our experiences based upon our own, preconceived notions. We cling to these perspectives as we cling to life itself. However, when the *Moshiach* (Messiah) comes or when we encounter a true *Tzaddik* (saint), their teachings might clash radically with our ingrained ideas or the way in which we observe Torah. For some, these teachings may prove very painful, for others they may be the keys to leaving the dungeon of suffering. In order to be ready for change, it is usually necessary to slay our first-born perceptions or ideas, otherwise there will be great suffering.

(Segments adapted from the Breslov Haggadah; Breslov Research Institute; POB 537-, Jerusalem, Israel).

"THE PASCHAL LAMB THAT OUR FATHERS ATE WHEN THE HOLY TEMPLE STOOD __ WHAT WAS THE REASON FOR IT?"

The only way the Jews could break the negative spiritual energies that held them captive and enslaved them to Egypt was to offer the Paschal lamb. The Egyptians had descended, through their immoral behavior, to the level of the animals, enabling them to access and derive their negative spiritual from the animal realm. Part of the soul of the owner of any material item is contained in that item. Therefore, when the Jews slaughtered and roasted the Paschal lamb, (which the Egyptian worshipped and from where they derived the power to enslave the Jews both spiritually and physically) they were able to destroy the impure animal spirit of the Egyptians that became attached to the soul of Jews. (Lekutai Halachoth: Orach Chaim; Hilchoth Pesach 3:10)

"THIS *MAROR* [BITTER HEARB] THAT WE EAT - WHAT IS THE REASON FOR IT?"

The majority of the urges of the body are spiritually connected to the stale blood that passes through the spleen. Initially, one feels great pleasure when indulging in the pleasures of this world. However, the satisfaction quickly wears off, becoming stale, like the stale blood, leaving the body and soul feeling bitter and unhappy. The Egyptians embittered the live so the Jews, causing them to call away from the spiritual sweetness of following in Hashem's ways, resulting in the Jews becoming immersed in the immoral, hedonistic and corrupt Egyptian lifestyle. The same could be applied to our present encounter with Western Culture. Unfortunately, we too have become tainted and influenced by the bitterness of Western hedonism. We have exchanged the sweetness of the ways of Hashem for values that leave us empty and bitter. Eating bitter herbs on the night of Pesach in a holy manner gives us the spiritual power to break the bitterness caused by a hedonistic lifestyle.

We dip the bitter vegetable into a blended mixture of wine, nuts, cinnamon, apples, dates and other types of fruit, called in Hebrew *charoseth*. The letters of this word can be rearranged to spell the words *chas Ruth*. *Ruth* was an extremely holy woman. She was the great grandmother of King David. *Chas* has the same numerical value as the word *chaim*-life. The verse says, "A woman that fears Hashem, she shall be praised". (Proverbs 3:31) Another says, "Enjoy life with the woman who you love". (Eccl. 9:9) These two verses teach that love of holiness, represented by the holy woman, neutralizes the bitterness of the materialistic lifestyle, allowing a person to truly enjoy life. (Lekutai Halachoth; Orach Chaim; Hilchoth Pesach 5:11)

"THIS *MARROR* [BITTER HERBS] THAT WE EAT - WHAT IS THE REASON FOR IT?"

The verse says, "I [King Solomon] find [a corrupt and immoral] woman more bitter than death." (Eccl. 7:26) Allegorically, this refers to the bitterness of living a materialistic lifestyle, someone who has become trapped by the urges of his body such that his urges rule him. We must all

contend daily with our bodily urges. The struggle can be very hard, painful and bitter. At the *seder* table, we eat the *maror* in a holy manner to remind ourselves that only by confronting the bitterness of the struggle to keep our physical desires from dominating us, can we attain the sweetness of being connected to Hashem. (Lekutai Halachoth: Orach Chaim; Hilchoth Pesach 7:9)

"IN EVERY GENERATION, ONE MUST REGARD HIMSELF AS THROUGH HE PERSONNALLY HAD GONE OUT OF EGYPT.

The spiritual impurity that Egypt created lingers for all time, in every generation. When *Moshiach* come, he will do away with it forever. [The Apta Rav says that any action we make creates a spiritual light that has an impact on future generations and remains until it is changed or rectified through some other action. (Ohave Yisroel: Va'eschanan 81c)] The Egyptian's major idolatrous ceremonies and festivals were held in the Spring. The spiritual pollution they created was stored in a spiritual time-capsuel and is unleashed every year at springtime, the same time they conducted their ceremonies. This is one reason why the Torah commands us to celebrate Pesach in the Spring. Spring is a time when the world becomes strongly influenced by bodily urges. This is partly due to the negative spiritual energies of Egypt unleashed at that time of year as explained above. Therefore, on the spiritual level, every year, we must leave the harmful Egyptian energies of bondage to materialism.

There are many people who are trapped in the prisons and exiles of their physical urges, ensnared by the evil energies created hundreds of years ago. When we celebrate Pesach, we access and draw to ourselves the great light of Hashem that frees us from the bondage of this world, leaving us happy and uplifted. (Lekutai Halachoth: Orach Chaim; Hilchoth Pesach 7:11).

"A COMMERATION OF TH E HOLY TEMPLE ACCORDING TO HILLEL [THE ELDER]'S CUSTOM... HE WOULD COMBINE [THE PASCAHL LAMB], MATZAH, AND MARROR AND EAT THEM TOGETHER..."

The purpose of the Pascal sacrifice, as for all sacrifice, is to connect this world to the upper worlds, merging the physical and spiritual realms. This implies that the main purpose of Pesach is to unite opposites, producing peace. Eating the Biblically prescribed *matzah* unleashes forces which unify and make peace between the body (the physical world) and the soul (the spiritual world.) However, to attain peace and unity between the body and soul, one must experience the bitterness of this world. Therefore, the Torah requires that the Pascal sacrifice be eaten together with *matzha* and *maror*, which activates all of the aforementioned spiritual forces, creating universal peace. (Lekutai Halachoth: Orach Chaim; Hilchoth Natilath Yadayim 6:16)

NIRTZAH

Rav Noson explains that each segment of the *seder* has great significance. The *seder* begins with *Kadesh*-sanctification, and ends with *Nirtzah*-satisfaction or favor. The goal of the Exodus was that the Jews would receive the Torah at Mount Sinai seven weeks after Pesach (which is commemorated by the holiday of *Shavuoth*.. Every segment of the *seder* points to this goal.

Kadesh epitomizes the purpose of Pesach, first to cleans and sanctify our minds by eliminating the mental *chametz* [which reinforces desires for materialism]. The many rituals of the *seder* are all for the purpose of attaining *nirtza*-satisfaction in better perceiving and experiencing Hashem. When the Jews received the Torah seven weeks after the Exodus, they reached the level of Divine favor. Hashem was satisfied with our progress in connecting to Him. When there is mutual love between two parties, as was the case with Hashem and the Jewish People at Mount Sinai, there is unity and peace. This is Pesach and the *seder*, that we can cleanse ourselves, preparing to be reunited with Hashem at *Shavuoth*. (Lekutai Halachoth: Orach Chaim; Hiclloth Birkath Ha'Shachar 5:19) May Hashem strengthen us and give us the clarity to be able to use all the amazing spiritual tools of the *seder* to raise ourselves to the greatest heights of connection to Him, and in so doing, bring speedily, in our days, the time when His peace will shine forth and all the world will perceive Hashem clearly and recognize His dominion. Amen!! Volume 3, Issue 26