

# Sparks of Light Torah Portion Tzav

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## Lesson delivered on Wednesday, on the seventh of Nissan, Torah Portion Tzav.

### The blood sprayed on the Kohen Gadol corresponds to the signs Yaakov gave Rachel

Now is [shortly before] Shabbos Hagadol (the Shabbos prior to Peisach); the Torah Portion of Tzav. [The Torah portion says in relation to Aharon's inauguration that] "And he shall place upon the earlobe of Aharon's right ear [and upon the thumb of his right hand, and upon the thumb of his right leg (Vayikra 8:23).]" Everyone should check if he has an ear lobe; an ear lobe and a thumb. Also, one needs a toe; it is necessary; it is an obligation just like the Kohen Gadol that has an earlobe, a right thumb, and a toe.<sup>1</sup> And then, blood is sprayed upon it. [Why is blood sprayed specifically there?] Since these were the signs [that Yaakov gave to Rachel as will be explained]. What does the Ben Eish Chai say? These were the signs that Yaakov gave to Rachel.<sup>2</sup>

<sup>1</sup> Perhaps, the Rav's intention is that everyone has the potential to be the Kohen Gadol as the Rav will mention in the end of the lesson. Therefore, everyone must have an earlobe etc. in case he will be the Kohen Gadol.

<sup>2</sup> Yaakov knew that Lavan, his future father in law will try to prevent him from marrying Rachel. Since the bride's face is covered, Lavan will easily substitute Leah for Rachel. He therefore delivered signs to Rachel. If the bride will know the signs, he will be assured that she is in fact Rachel. However, Rachel was unwilling to

## Common belief was that Leah was Yaakov's true shidduch

[In addition to Lavan's deceiving Yaakov in giving Leah to him instead of Rachel, Lavan was deceitful from the very beginning. Yaakov would send letters to Rachel expressing his intention to marry her. However,] Lavan, for seven years would erase Rachel's name and write Leah's name [in Rachel's place]. Yaakov wrote to Rachel, "my beloved betrothed." However, Lavan was the mailman; he passed the letters over. He had a good eraser and erased the name Rachel and wrote Leah. In this way, for seven years, Leah knows that she is [Yaakov's] *shidduch* (designated spouse). Until Moshe Rabeinu revealed [that Yaakov initially intended to marry Rachel]. [Since it was assumed that Leah was Yaakov's true shidduch,] therefore, they [Yosef's brothers] sold Yosef [who was Rachel's son]. [They believed that Rachel unjustly married Yaakov. Binyamin, who was also Rachel's son also was taunted by the brothers.] Therefore, they called him [Binyamin] "a thief, the son of a thief."<sup>3</sup>

## Why did Binyamin merit that the Beis Hamikdash was built in his portion?

[The Rav now explains the significance of the goblet found in Binyamin's pack.] In the merit that the goblet was placed with him [Binyamin], he received the Beis Hamikdash. [What is the significance of] the goblet [and why did Binyamin merit to the Beis Hamikdash specifically through the goblet]? [The goblet and the Beis Hamikdash have the same quality] since the [Hebrew word for] "goblet-גביע" has the same root as "a mountain-גבעה." [This is an elucidation that through the goblet, Binyamin merited to] the *Mountain* of Myrrh; the *Mountain* of Incenses [alluding to the Temple Mount]. "I will walk to the Mountain of Myrrh and to the Mountain of Incenses (Shir Hashirim)." The entire concept of the goblet is that someone who has the goblet, merits to the Mountain of Myrrh; he merits to the Mountain of Incenses. A person must merit to the Mountain of Myrrh and to the Mountain of Incenses. This is one's entire purpose.

It is written in the Book of Dvarim [regarding the designated place of the Beis Hamikdash] twenty-one times, "In the place where G-d will choose." G-d did not reveal [the designated place of the Beis Hamikdash; it only says "In the place where G-d will choose"]. The Rambam says that had He revealed [the place of the Beis Hamikdash], no one [tribe] would have been willing to receive their portion [in the Land of Israel] elsewhere. Everyone was sure that it [the Beis Hamikdash] will be built on Mount Carmel, the Mountain of Chermon, or the Mountain of Tavor. "Tavor and Chermon sing in Your name (Psalms 89:13)." [In the

have her sister Leah be disgraced. Rachel revealed to Leah what the signs are. The Ben Eish Chai explains that the signs were that Rachel should touch the right earlobe, the right thumb, and the right toe, similar to the blood sprinkled upon the inauguration of the Kohen Gadol.

Seemingly, there is a connection between the blood sprinkled upon the Kohen Gadol and the signs that Rachel delivered to Leah. A possible explanation of this is that the Kohen Gadol was inaugurated with sacrificial blood sprinkled upon him. Seemingly, we may infer from here that sacrificial blood reflects the essence of the Kohen Gadol. The intention of a sacrificial offering is to sacrifice oneself to G-d. However, since it is not G-d's will for a person to literally sacrifice himself, an animal is sacrificed in his place. Naturally, the Kohen Gadol represents the pinnacle of self-sacrifice. The signs that Rachel delivered to Leah was also an act of self-sacrifice as the Rav will explain in the duration of the lesson. Perhaps for this reason, the signs are connected to the Kohen Gadol's inauguration.

<sup>3</sup> Upon the tribes second return from Egypt, a messenger (Yosef's son) was sent after them. He claimed that Yosef's goblet is missing and one of them stole it. The goblet was found in Binyamin's sack. The Tribes thought that Binyamin truly stole the goblet and began hitting Binyamin. The truth was that Yosef ordered to place the goblet in Binyamin's sack. Rachel, Binyamin's mother stole her father's idols. They therefore called Binyamin "a thief, the son of a thief."

Mountain of] Tavor, there, was the song of Devorah. And the [Mountain of] Carmel, there, they [the Jewish Nation] screamed, “G-d is the Lord; G-d is the Lord.” And the Chermon, there was the ברית בין הבתרים (the covenant between the pieces) [the covenant G-d made with Avraham]. Every tribe hoped that the Beis Hamikdash will be built in their portion. So, why did Binyamin merit to it? Since he was beaten up until he bled. “And He will dwell between his shoulders.”<sup>4</sup> [They hit him] on his shoulders; he was mortally beaten up [being said rhetorically] and hit on his shoulders; terrible beatings on his shoulders. Therefore, he merited to, “And He will dwell between his *shoulders*.” The Beis Hamikdash is a little bit low; not exactly on the top of the mountain. One must go down the steps a little; “And He will dwell between his shoulders.” And everything was in the merit of the beatings he received.

[The tribes called him] “a thief, the son of a thief.” Your mother stole the idols [and] stole [our mother’s] husband! [The tribes claimed that] instead of [Yaakov] caring for Leah, he cared for Rachel; he didn’t at all pay attention to Leah! Since this is all thievery; it’s all trickery! It’s all a family of thieves! Yosef recounts dreams,<sup>5</sup> Binyamin steals the goblet, and Rachel steals the idols. What [what’s the point of stealing Lavan’s idols]; within a day, Lavan will make new idols. What good did it do for you to steal the idols? It helped for that second that he didn’t know to what direction they went; north, south, east, or west.

Eisav killed Nimrod. All of the nations are Nimrod’s.<sup>6</sup> Are there not enough Nimrod’s in the world? There was Hitler; there was Haman; they are all Nimrod’s. Every nation is “a Nimrod.” Every nation is waiting for the Nation of Israel to be eliminated. Every nation says, “if only there would not be Jews in the world; a shame that Hitler was unsuccessful.” They are all crying; they are sitting *Shiva* (Jewish mourning). [In relation to Hitler, the Rav now explains what was done with Hitler’s body.] They scattered his ashes; the Russians burned him. They scattered his ashes in order that they [the German people] should not make him a saint.

### Eisav could only kill Nimrod through the advice of the Tzadik

[The relevance of the following idea to the previous ideas is unclear to me.] Eisav kills Nimrod. From who did he take advice [how to kill Nimrod]? From Yaakov; he can’t kill Nimrod without Yaakov’s advice. [Yaakov advised him,] you only need to take off his cloak.<sup>7</sup> You will overcome him. Without the advice of the Tzadik it is impossible to do anything; everything is the advice of the Tzadik. The Tzadik is holy of holies. He is the skull of the creation; he is the summit of the creation; He is the crown of the creation. And on Shabbos Hagadol, the Tzadik is revealed. On the tenth of the month; the ten commandments [are revealed]. And now is already the “tenth of the month (Vayikra 23:5).” Just like the Peisach of Egypt; “on the tenth of tenth month.”<sup>8</sup> We came to the world for “the tenth of the month.” A person was born solely for the tenth of the month. For this reason, a person was created; for this purpose, a person came to the world. Now, everyone must buy a sheep [for

<sup>4</sup> The blessing given to Binyamin alluding to the Beis Hamikdash that will be built in Binyamin’s portion.

<sup>5</sup> Yosef dreamed that the brothers, his father, and his mother will bow down to him. This enraged them.

<sup>6</sup> Nimrod led the world’s attempt to rebel against G-d through the Tower of Babel. In addition, he tried killing Avraham after his denying the authenticity of idol worship.

<sup>7</sup> Adam had a special cloak that made its wearer invincible. Nimrod possessed the cloak until Eisav stole it and killed him.

<sup>8</sup> Seemingly, this year, Shabbos Hagadol was on the tenth of Nissan. This is similar to the year of the exodus from Egypt that Shabbos Hagadol was also on the tenth of Nissan.

the Pascal offering]. It costs 500 shekels; 1,000 shekels. It's possible to collect it in the Kosel. Admittedly that the Kosel is empty; however, there are angels there. Every angel will give a hundred shekel; he will give a thousand shekel. Everyone should buy a sheep; and when we will be ready, a Beis Hamikdash of fire will descend. Upon the seder night, a Beis Hamikdash of fire will descend. A Beis Hamikdash of fire will descend upon the Seder Night.

### The Warsaw Ghetto rebellion

Now, it is Shabbos Hagadol. The Warsaw Ghetto rebellion began exactly on the day before Peisach and it continued for six weeks. Had there not been a rebellion, maybe there would be some more Jews alive today. But it is impossible to know anything; they are all holy, they are all pure; they are all in the Garden of Eden.<sup>9</sup>

### Rachel's self-sacrifice in delivering the signs to Leah

[The Rav returns to the discussion about spraying the signs that Yaakov delivered to Rachel.] It's all upon the earlobe. The Kohen Gadol was sprayed upon his earlobe; upon his ear, upon his earlobe, upon his thumb. These were the signs [that Yaakov delivered to Rachel]. And Rachel, everything [the signs] she delivered to Leah. Rachel said; I don't want my sister to have pain. My sister will now enter the *chuppah* (wedding canopy) without warning; she won't know the signs. She [Rachel] didn't at all know that Yaakov will marry her as a second wife. She didn't know this at all. She didn't fathom to herself that she will merit to be Yaakov's wife. She forfeited everything; she said, it's over. I won't have this world; I won't have the World to Come. Who knows if Eisav won't kidnap me? He will send veiled terrorists to kidnap me! And what can Lavan do against veiled terrorists? I will be Eisav's wife and he will make me be wicked like him! She forfeited everything. Everything so that my sister should not be disgraced; so that my sister shouldn't have pain; so that there should not be any pain.

A person must make sure that no Jew in the world should have pain; this is our entire service. This is the tenth of the month. This is the end of the Torah Portion of Tzav. In the sixth part [of the Torah Portion], in the verses 22, 23, and 24 [the Torah speaks of the blood] which is sprinkled upon the right earlobe, the right thumb, and the right leg. Everyone must make sure to constantly have an earlobe, a thumb, and a finger toe; everyone must see if it truly grew. And every person is fitting to be the Kohen Gadol. With the help of G-d, we will merit in this Seder Night that there will be a Beis Hamikdash of fire; and then everyone will serve in the Beis Hamikdash. G-d is with you.

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<sup>9</sup> The Rav expresses his opinion that it would have been preferable for the Warsaw Jews not to rebel. However, it is forbidden to judge them; the Jews in the Holocaust were all holy souls etc.

## Lesson delivered on Tuesday, the thirteenth of Nissan, the day before checking for chametz

### Connecting Rachel to Leah

Now [on the Seder Night, we achieve] connecting Rachel with Leah.<sup>10</sup> The entire redemption will be through the connection of Rachel and Leah.<sup>11</sup> Leah's heels will enter the Rachel's crown.<sup>12</sup> And then, we subjugate the *klippah* (evil force) of Pharaoh, Balak, and Bilam. Pharaoh is the *klippah* of "Balak Bilam." [Balak Bilam-בלק בלעם] equals the numerical value of "Rachel Leah-לאה רחל." [Rachel and Leah's numerical value equaling Balak and Bilam shows that through uniting Rachel and Leah, we subjugate Balak and Bilam which is the same *klippah* as Pharaoh. "The ministers of Moav were struck with trembling." "Trembling-רעד" equals 274. 274 represents the connection of "Rachel and Leah [which also equals the numerical value of 274]." Mordechai [who's numerical value also equals 274] represents the connection of Rachel and Leah. Therefore, only Mordechai knew the secret of the Seder Night. [We unite Rachel and Leah on the Seder Night as explained above.] Then [on the Seder Night], was the miracle [of Purim]. Everyone fasted on the Seder Night.<sup>13</sup> And then, they connected Rachel and Leah; then, was the connection of Rachel and Leah.

And the sea split on the seventh of Peisach. [The verse refers to the fear that the nations experienced during the splitting of the Sea.] "Terror grasped the dwellers of Paleshes; then the ministers of Edom panicked, the ministers of Moav were grasped with trembling, and the dwellers of Canaan were appalled (Shmos 16: 14,15)."

### Many miracles occurred on the Seder Night

In regards to Sisra. [The Haggadah refers to Sisra's downfall which was also on the Seder Night.] This is "The attack of the leader Charoshet [Sisra]; [You swept away by the stars of the night [Judges 5:20] and it was in the middle of the night.]" Sisra [his downfall] was also on the Seder night. [The Haggadah says] "You crushed the first the firstborns of Patros [Pharaoh] in the middle of the night. Their army [Sancheriv's army] didn't find their wealth in their middle of the night." Two billion six hundred million generals minus one died. 260,000 *riboh* [ten thousand]; this equals two billion, six hundred million. All of the miracles in the world were on the Seder Night; all of the miracles. The holiday of liberation; the holiday of the redemption. According to R' Yehoshua, Rosh Hashanah was on [the month of] Nissan. "It [the month of Nissan] is the head of the months for you for the months of the year (Shmos 12:2)."

### Why is Succos not celebrated along with Peisach?

And then [on the fifteenth of Nissan], Succos should have been celebrated. Since on the fifteenth of Nissan, they were surrounded by the Clouds of Honor. But it is impossible to

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<sup>10</sup> Leah represents complete nullification to G-d without a sense of self, whereas Rachel represents having sense of self. Although these two realities contradict each other, during the redemption, Rachel and Leah will unite. We will be completely nullified to G-d and feel a sense of self simultaneously.

<sup>11</sup> Seemingly, just as the redemption from Egypt, commemorated on the Seder Night was the connection of Rachel and Leah, so too, we will unite Rachel and Leah in the future redemption

<sup>12</sup> The lowest aspect of Leah, represented in her "heels," will unite with the highest aspect of Rachel, represented in her "crown."

<sup>13</sup> Ester requested that the Jews should fast for three consecutive days on Peisach. Haman's downfall was on the Seder Night.

make Succos during Peisach; it is therefore celebrated after Yom Kippur.<sup>14</sup> And this [the minimal height of the succah] is inferred from the cherubs (see Tractate Succah 4b). “And when Moshe came to the Tent of Meeting (אהל מועד) to speak with him [and he heard the voice speaking to him from above the sheet (כפורת) which is upon the Tabernacle from between the two cherubs, and He spoke to him (Bamidbar 7:89).” The voice goes from between the two cherubs; everything is the two cherubs. All of the ten commandments were said from between the two cherubs. The entire Torah emanates from between the two cherubs. Reb Avraham, the son of Reb Nachman [of Tulshin]<sup>15</sup> explains that the entire Torah emanates from between the two cherubs.<sup>16</sup> These [the cherubs] are children; the two cherubs are two children. Until the age of twenty, a person is called a child and “secrets of the world” are revealed to him.

### The courageous women who caused the Jewish Nation to multiply

On the Seder Night, they [the Jewish mothers] hid their children. “Small foxes; vineyard destroyers (Shir Hashirim 2:15).” [This verse alludes to the Egyptians who attempted to kill Jewish children by burying them in the walls of their buildings.] Small destroyers, why are they called small foxes? Since there were three types of women. [Three ways that the Jewish women in Egypt dealt with the Egyptian decree.] One group went to the fields; [they gave birth] and the children were swallowed in the ground. The Egyptians came with plows, however they [the baby’s] went deeper [into the ground]. A second group ran to the Nile; they were unsuccessful to run to the fields. Then, angels came and took the children (Tana D’bei Eliyahu).” It is written that G-d told the angels; go down from the Mountain which is atop the Mountain.” Make the mothers give birth so that they shouldn’t have to wait a second. The moment that they [the Jewish women] reached the Nile, they saw the angels.<sup>17</sup> Therefore, the basin (כיוור) [in the Mishkan] was made from the mirrors of hosts.<sup>18</sup> The mirrors, they were only in order to bring children to the world; in order to draw souls. Not for lustful desires; not for enjoyment. Therefore, [the basin was made from] from the mirrors of hosts. Specifically, those who prayed, cried, and turned around the worlds in order that there should be miracles; that the angels will come and take the children and pass them over to the other side. “And He fed them honey from the rock (Dvarim 32: 13);” this is honey and milk [used to sustain the children born in Egypt]. There were lakes of milk, lakes of honey; there were complete lakes. The entire desert became full from a lake of honey, a lake of milk, and a lake of oil. It is written, “And you will come in ornaments of ornaments-עדי עדיים (Yechezkel 16:7).” Herds of herds. Don’t read it as "ornaments of ornaments-עדי עדיים” rather “herds of herds-עדרים

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<sup>14</sup> The Rav explained in different lessons that without first having our sins be repented for on Yom Kippur, it would be impossible for us to enter the holiness of the succah.

<sup>15</sup> Reb Nachman of Tulshin was a student of R’ Nosson, who was Rabbi Nachman’s main student.

<sup>16</sup> Perhaps, the Rav is explaining the greatness of the cherubs to explain the holiness of the succah which is drawn from the cherubs.

<sup>17</sup> Seemingly, the third group is the group that had their children taken away from them and the babies were placed in the Egyptian buildings. However, the Rav explained in different lessons that the Jewish mothers ran to the buildings and cried to G-d. These babies were miraculously saved as well.

<sup>18</sup> The Jewish women donated their copper mirrors for the Mishkan (Tabernacle). These mirrors were used when they were in Egypt to beautify themselves. They would then entice their husbands who were exhausted from the hard labor that the Egyptians imposed upon them. Moshe felt that since the mirrors were used to awaken lustful desires, it is inappropriate for them to be used in the Mishkan. Nevertheless, G-d told him that I cherish these mirrors more than all of the rest of the donations. Reason being that in the merit of the Jewish women who used these mirrors in Egypt, the Jewish Nation was able to multiply.

עדרים.” And each one [of the children] recognized his father and mother. At the age of eighteen, they returned home. And the Egyptians couldn’t do anything.

### Ten different firstborns

Since the plague of the firstborn is divided into ten parts [ten different types of firstborns]. A captured firstborn; an animal firstborn, a firstborn of a female slave, and those from outside of the Land (of Egypt). All of the firstborns outside of the Land died. And those that were in the Land died as well. And those who came from foreign lands; the English, the French, the Armenians, and the Kozaks, they all died. And if there was no firstborn, then the man of the house died. And if there was no husband, then the oldest son would die. And if there were no children, then the father died; the mother died. All of the firstborn died. These were all of the Egyptian firstborn. “There was no house which did not have a dead person (Shmos 12: 30).” [How is it possible for every Egyptian household to have a firstborn. Rather] an Egyptian woman from the age of ten began sinning [being a prostitute], and today she is ninety years old. She has eighty firstborns [from the various men she had relations with].

### The splitting of the sea

It is written that [during the splitting of the sea], all of the waters split. The sea split in two; the entire sea split into. No remembrance was left of the sea. The sea turned into crumbs. “You crumbled with Your brazenness the sea; You broke the heads of snakes upon the water (Tehilim 74;13).” The sea became crumbs upon crumbs. And they [the Jewish Nation] walked in twelve paths [divided for the twelve tribes]. There were pomegranates; almonds, and all of the delicacies of the world. Pomegranates, almonds, and oranges. Also, plums, all of the different types. Whatever they wanted, figs, grapes; all of the different types of grapes. Green, red, black, all of the different types of grapes in the world. “You made Your way in the sea, and Your path in great waters (Tehilim 77: 20).” This means that G-d created a His path in the sea. And the Egyptians didn’t understand what’s going on here. They ran in the opposite direction. And the waters came at them into their faces. They began running away; they were unsuccessful. It is written that G-d took their strength away from them.

Now [the Seder Night] is the night that the miracles begin. [We say in the Haggadah during Nirtza,] “Then You created great miracles at night...” “The attack of the leader Charoshet [Sisra]; [You swept away by the stars of the night (Judges 5:20)].” And then Sisra’s mother did a lot of witchcraft [she saw Yael on her way to kill her son]. She had witchcraft with which she was able to flip around the arrows and spears upon the enemy; upon the one who shot the arrow. And suddenly, the arrow did not flip around. She didn’t understand why not. She sees Yael going with a peg [of her tent that she used to stab Sisra].

### Yael turned into the Kohen Gadol

Yael turned into Ealy [the Kohen Gadol (High Priest)].<sup>19</sup> A woman who merits turns into Ealy; she turns into the Kohen Gadol. She will come as a reincarnation, and flip around into the Kohen Gadol. She [Yael] was Holy of Holies. The Kohen [Ealy] entered [the Holy of Holies] from the age of twenty until the age of ninety into the Holy of Holies. A person is capable of entering the Holy of Holies. Yael merited [to become the Kohen Gadol] because she killed Sisra. She killed Sisra on the Seder Night. She merited to come as a reincarnation to be Ealy, the Kohen Gadol, who entered seventy times into the Holy of Holies. From the

<sup>19</sup> In the merit of Yael’s courageous deed, she became reincarnated in Ealy, the Kohen Gadol. The letters of Yael-על and Ealy-עלי are the same. This is an elucidation that they possessed the same soul.

age twenty until the age of ninety. A person [during the Seder Night] is in the Holy of Holies; in the “Interior Sanctuary of Your house,” in the Holy of Holies. On the Seder Night, we are in the Beis Hamikdash. When a person performs a Seder Night, he is in the Beis Hamikdash. He is in the “Interior Sanctuary of Your House;” he is literally in the Beis Hamikdash.

### During the Seder, we are in the highest spiritual worlds

In another twenty-four hours, it will already be the Seder Night. Then, we are in the Beis Hamikdash and we offer the [Pascal] Lamb. We eat the Afikomen as a remembrance for the Lamb. And we eat two olive worth's [for the afikomen]; all together this is five [olive worth's].<sup>20</sup> Corresponding to the Primordial Man. And Father Mother. Father; this is the Matzos and Ima is the wine. And afterwards is maror. Korech, this is [the high spiritual world of] Arich. And afterwards is the afikomen; two olive worth's. The first one is Atik and the second one is the Primordial Man. A person merits being in the primordial Man [during the Seder Night]; he ascends to the Primordial Man. On the Seder Night, we ascend until the Primordial Man. To the Primordial Man; to Atik and until the heels. The Zohar says on page 44 in [Torah Portion] Beshalach that we ascend to Atika. Everything is in Atika. A person is in Atika [during the Seder Night]. The matzos are Aba; the wine is Ima. These [four cups of wine] correspond to the four Foremothers. And the Matzos correspond to the three Forefathers; Avraham, Yitzchak, and Yaakov. On the Seder Night, we merit to the three Forefathers; to the three “who knows-*מה נשתנה*” these are the three Forefathers. Four “who knows-*מה נשתנה*,” these are the four Foremothers. The three matzos are Avraham, Yitzchak, and Yaakov. And the four cups are Sarah, Rivka, Rachel, and Leah. On the Seder Night, we will already eat matzah. We'll say, “He draws bread from the land-*המוציא לחם מן הארץ*,” and “He sanctified us and commanded us upon eating matzoh-*אשר קדשנו במצוותיו וציוונו על אכילת-מצה*.” And afterwards is maror and korech. We will sing, “And this is what stood for our forefathers-*והיא שעמדה לאבותינו*.” Now, on this Seder will already the festival of freedom and liberation for each and every person. Everyone will be freed; immediately, upon the seventh day of Peisach, everyone will already be with their families. There will already not be coronavirus, we will be able to join together, all of us together with G-d's help, and we will merit to the complete redemption, speedily in our days, Amen.

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<sup>20</sup> On the Seder Night, it is preferable to eat five olive worth's of Matzoh. One for the blessing “*hamotzie-המוציא*,” the second for the blessing said for eating matzoh-*מצה* על אכילת, the third for korech-*כורך*, and two more for the afikomen.