



## SICHA – 11 NISSAN, 5743 – 1983

*Free Translation\**

*This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry, let him come and eat; whoever is in need, let him come and conduct the Seder of Passover.*

*—The Haggadah*

As soon as we begin the Seder we announce “Whoever is hungry let him come and eat,” “Whoever is in need let him come to the Seder of Pesach.” In order to ensure that this message reaches everyone, it is recited in the common language—of that time—Aramaic.

This underscores the importance of charity.

The Talmud in Tractate Ta’anit explains: Why was the charity given by Chilkiyahu’s wife more effective than his own charity? Because the charity of the man was monetary, so the poor man still had to take the money and go buy bread for his wife and children, or for himself.

However, the charity that his wife gave at home was bread, meat, or other ready foods. The pauper was immediately able to take it and immediately fulfill the intent of the donation —to feed himself and his family.

Here too, we find the same emphasis: It is not merely that we will give money to the needy before Pesach, with which they can then exert themselves to acquire their Pesach needs. We aren’t even satisfied with giving just wheat or flour, which the pauper would then need to use for baking, and ensure that it is done properly so that it is Kosher, etc. etc.

Rather, we extend the invitation that he can join us for a finished product; all he has to do is come. If he is only “hungry,” and he “comes,” he will immediately be able to “eat”!

Furthermore, we are not talking about just dry bread and water; when we say he will be given to eat, we mean that he will “conduct the Seder of Pesach” —he will eat in a manner of freedom, and eat the Paschal sacrifice as required—when satisfied. In other words, he will first be given to “eat” enough, to “partake of the Pesach” which is to be eaten when satisfied.

---

\*) Taken from the Subtitles that appear on the screen.



## פרשת זיקרא

Think about it: A Jewish woman works so hard, and does everything necessary, day and night —even to the point of chasing her husband out so that he will not disturb her—in order to ensure that the house is Kosher, and the kitchen is Kosher for Pesach. She makes all these preparations for Pesach, to enable a Kosher Pesach, and a Pesach in a manner of freedom, which will therefore also be a happy Pesach!

After all that, a total stranger shows up, whom she is seeing for the first time, and says that her husband invited him. In fact, he begged him; the guest hadn't even asked. He did not know anything about it. He was just passing by on the street, and heard, through the window, an invitation in the local language. He was told that if there is someone who is "hungry," he doesn't have to knock on the door, doesn't need to ask permission, he does not even have to wipe off his feet, all he has to do is "come in." As soon as he enters, all is prepared for him to "eat," and for him to "conduct the Pesach Seder."

Despite all of this, it is done happily—"festivals for joy"— and the invitation is extended in a loud voice, and she participates as the queen in the Seder at which her husband is king.

—As the custom among Jews always was, that the patriarch of every home, and his wife "the pillar of the home," are called, on this day of the year, king and queen.

Despite the fact that on Pesach Eve they were both rushed and busy and sweaty etc. to the point of "forced labor": rolling and poking, pushing and pulling etc., etc. —as is the case in every Jewish household while preparing for Pesach, and especially on the day before Pesach.

But once night falls he sits down as a king, and she as a queen, and they invite "all the people of the land"; if there is anyone among them who is hungry or needy, they are invited to join the table of the king and queen, and they are given a kingly portion, since it is being given by a king and queen.

There is no need to elaborate on the lesson and the practical action required from all of the above: it is self-understood.

All that needs emphasis, is that when we say "a memory for the exodus from Egypt," it is —like everything in Torah— not merely so that "with their mouths they shall honor Me," to say "a memory for the exodus from Egypt"; the purpose and ultimate fulfillment is when the "memory" translates into action!

Of course, one will not give the poor four cups of wine, three hand-made Matzot and Pesach and Chagigah sacrifices in the middle of the year; it is not their time!



## פרשת זיקרא

Regardless, he is ready to give to the poor all that he has, as explained in Chassidus about the true meaning of charity. This also includes the law recorded in the Shulchan Aruch that charity must be given with a happy countenance and with all the results from a truly happy countenance according to the Torah of Truth.

As mentioned, this is the very beginning of the Seder. Even before we begin reciting "Avadim Hayinu," which comes only after the "Mah Nishtana," we announce "whoever is in need" and "whoever is hungry..."

