

1

“Let all who are hungry come and eat” To Elicit the Merit of Avraham Avinu

Our sages of blessed memory, the Tannaim and Amoraim who arranged the Pesach Haggadah, opted to begin the mitzvah of “sipur yetzias Mitzrayim” with the paragraph of: **“הא לחמא עניא די—אכלו אבהתנא בארעא דמצרים—This is the bread of affliction that our forefathers ate in the land of Egypt.”** It is fitting that we scrutinize the formula of this paragraph. We invite guests to join us; however, the formula employed seems redundant: **“כל דכפין ייתי וייכול, כל דצריך ייתי ויפסח—whoever is hungry, let him come and eat; whoever is needy, let him come and celebrate Pesach.”** According to the Rishonim, this means that everyone who is hungry should come and eat; while everyone who is needy should come and eat the foods required for the festival of Pesach. We will endeavor to explain why we begin the seder night with this double invitation.

We will begin to shed some light on the subject by introducing what the Tur (O.C. Hilchos Rosh Chodesh 417) writes in the name of his brother, Rabbi Yehudah. He asserts that the three festivals—the “shalosh regalim”—correspond to the three holy Avos. Specifically, with regards to Pesach, he writes: **“פסח כנגד אברהם דכתיב לושי ועשי עוגות ופסח היה—Pesach corresponds to Avraham, for it is written (Bereishis 18, 6): “Knead and make cakes.” This occurred at the time of Pesach.** In other words, Avraham invited the malachim to partake of the Pesach foods that they were eating, including the matzos baked by Sarah Imeinu. Therefore, Pesach is associated with Avraham.

Furthermore, we know that Avraham Avinu served Hashem with the midah of chesed. Therefore, he was constantly inviting

guests into his tents—fulfilling the mitzvah of “hachnasas orchim”—and drawing people closer to the Almighty, as it is written (Bereishis 21, 33): **“He planted an “eshel” in Be’er Sheva, and there he proclaimed the name of Hashem, G-d of the Universe.** Rashi comments: **By means of that “eshel,” the name of HKB”H was proclaimed as G-d of the entire universe. After they would eat and drink, he would say to them, “Bless Him of whose you have eaten.” Do you believe that you have eaten of mine? Of that which belongs to Him Who spoke and the universe came into existence you have eaten.**

Now, this explains very nicely why Chazal profoundly chose to open the seder with the words: **“הא לחמא עניא די אכלו—אבהתנא בארעא דמצרים—**indicating that these are the very same matzos that Yisrael ate when leaving Mitzrayim. As explained, however, Avraham Avinu already ate matzos on Chag HaPessach, well before the exodus. This is why the festival of Pesach is associated with Avraham.

Therefore, they instituted the invitation of guests with a double formula. First, we invite: **“Whoever is hungry, let him come and eat”—**invoking the kedushah of Avraham Avinu, who spent his entire life summoning guests to **come and eat** in his tents. Then, we add: **“Whoever is needy, let him come and celebrate Pesach.”** This second declaration recalls the visit the malachim, whom HKB”H sent to Avraham Avinu on the third day after his Bris milah. He invited them to eat matzos with him, as indicated by his request of Sarah: **“Knead and make cakes.”**

2

Eating the Afikomen Is a Segulah for Earning a Good Livelihood

The fourth part of the seder is "יחזי". It states in the Shulchan Aruch (O.C. 473, 6): **He should take the middle matzah and break it in two. He should give one half of it to one of those in attendance for safekeeping as the "afikoman," and it is placed under the tablecloth. The second half, he should place between the two whole matzahs. Then, he should lift the seder-plate containing the matzahs and recite from "הא לחמא עניא" until "מה נשתנה."**

The Magen Avraham (20) explains the reason for dividing the matzah into two distinct parts based on the passuk (Devarim 16, 3): **"שבעת ימים תאכל עליו מצות לחם עוני" —for seven days you shall eat matzos because of it, bread of affliction.** They expound on this passuk as follows (Pesachim 115b): **"לחם עוני, עוני, עני כתיב, מה עני שדרכו בפרוסה אף כאן בפרוסה" —although it is pronounced lechem "oni," it is written "ani."** The former means "affliction"; the latter means "a poor man," suggesting the following interpretation. **Just as a poor man usually eats a piece of bread (rather than a whole loaf), here, too, we fulfill the mitzvah with a piece of bread.** Therefore, we split the matzah in two, so that we fulfill the mitzvah of eating matzah as a poor man would eat his bread.

It is fitting that we present to our royal audience a precious idea that I gleaned from the immaculate teachings of the Bris Kehunas Olam. He explains why we prepare the "afikoman" early in the seder, during the part of "yachatz." He teaches us that eating the afikoman is a segulah for a good livelihood. Hence, the name אפיקומן, which can be broken down into the two words "אפיקו מן". This suggests that in the merit of eating it, we obtain nourishment throughout the entire year.

Now, we have learned in the Gemara (118a): **"קשין מזונותיו של אדם כקריעת ים סוף, דכתיב גותן לחם לכל בשר, וסמיך ליה לגוזר ים סוף" —providing man's sustenance is as difficult as "Krias Yam Suf."** As it is written (Tehillim 136, 25): **"He gives nourishment to all flesh."** Near that passuk it states (ibid. 13): **"To the One Who split the Yam Suf into parts."** Thus, we learn that a man's food and sustenance are related to "Krias Yam Suf." Furthermore, we learn from the writings of the Arizal (Sha'ar HaKavanot) that the name responsible for "parnasah" (livelihood and sustenance) is פא"י; this name is derived from the first letters of the three words (ibid. 145, 16): **"פ'ותח א'ת" —You open Your hand.**

Now, even though we don't consume the "afikoman" until the end of the meal, we prepare it during "yachatz." The Bris Kehunas Olam explains that **"yachatz"** alludes to the splitting of the sea in two by HKB"ח, which is the secret to man's "parnasah." This is alluded to by the name **"afikoman,"** which can be read as **"אפיקו מן"**—deriving sustenance. Now, the sum of the gematria of יח"ץ (108) and the gematria of אפיקומן (287) equals פרנס"ה (395)—alluding to the fact that Yisrael's "parnasah" is associated with the eating of the "afikoman."

Along these lines, he provides us with another allusion related to the name **"אפיקומן"**. It can be split into two components: **"אפי-קומן"**. **אפי** is an anagram for the name of "parnasah" mentioned above—**פא"י**; the remaining letters—**קומן** (196)—possess the same gematria as **י"ם סוף" (196)**. Once again, this alludes to the fact that a Jew's "parnasah" is derived from "Krias Yam Suf."

The First Dipping Led to the Galus in Mitzrayim the Second Dipping Led to the Geulah from Mitzrayim

Karpas. Dipping the “karpas” in salt water is the first of two dippings performed on the night of Pesach. As we have learned in the Mishnah (Pesachim 114a), on the night of Pesach, we dip two times. The first time is before the meal, when we eat a vegetable dipped in salt water. The second time is during the meal, when we perform the mitzvah of eating “maror” dipped in “charoses.”

The Mishnah does not specify which vegetable should be used for the first dipping; however, it is our minhag to use celery or lettuce, as brought down by the Magen Avraham (473, 4) in the name of the Maharil: **It is customary to take “כרפס”, which is an abbreviation for כ' פ' ר' ס' פרך, 60 myriads (600,000) performed backbreaking labor as slaves.** Rabeinu Manoach, who will be cited later on, also writes that the minhag is to use celery or lettuce.

The Gemara (ibid. 114b) explains the reason Chazal instituted the practice to dip twice on the seder night: **“כי היכי דליהוי היכרא לתינוקות—so that the young children will notice the deviation from the normal practice and ask: “Why is this night different from all other nights?”** This, in fact, is one of the four questions the children ask: **“שבכל הלילות אין אנו מטבילין אפילו—on all other nights, we do not dip our food even once, on this night, we dip twice.**

Thus, it behooves us to explore the connection between these two acts of dipping and Yisrael’s galus and geulah from Mitzrayim. For, it is clear that they are not only for the sake of the children asking questions. As with all the minhagim instituted by Chazal for the night of the seder, they are intimately related to the geulah from Mitzrayim. We’ve explained the allusion of **karpas** to the bitter enslavement; and eating **maror** is also an obvious allusion to the things the Egyptians did to embitter the

lives of Yisrael in Mitzrayim. But, why did Chazal specifically institute that we dip them—the karpas in salt water and the maror in charoses.

The Fantastic Explanation of the Ma’asei Hashem

To shed some light on the subject, let us introduce the fantastic explanation of the Ma’asei Hashem (Ma’asei Mitzrayim chapter 24). He addresses the two acts of dipping. The first dipping corresponds to the initial dipping that led to the galus in Mitzrayim; whereas, the second dipping corresponds to the second dipping associated with the geulah of Yisrael from Mitzrayim. How so? The dipping of the karpas in salt water before the meal symbolizes the dipping of Yosef’s tunic in blood by the shevatim. As the passuk describes (Bereishis 37, 31): **“ויקחו את כתונת יוסף וישחטו שעיר עזים ויטבלו את הכתונת בדם—they took Yosef’s tunic, and they slaughtered a male goat and dipped the tunic in the blood.**

The dipping of the maror in charoses, which takes place during the meal, on the other hand, takes place after the consumption of a k’zayis of matzah. It symbolizes the dipping that took place toward the end of the galus in preparation for Yisrael’s geulah from Mitzrayim. The Torah describes this as follows (Shemos 12, 22): **“ולקחתם אגודת אזוב וטבלתם בדם אשר בסף והגעתם אל המשקוף ואל שתי המזוזות וגו’, ועבר ה’ לנגוף את מצרים וראה את הדם על המשקוף ועל שתי המזוזות ופסח ה’ על הפתח ולא יתן המשחית לבוא אל הבתים . . . Hashem will pass through to smite Egypt, and He will see the blood that is on the lintel and the two doorposts; and Hashem will skip over the entrance and He will not permit the destroyer to enter your homes to smite.** This is his wonderful explanation.

Regarding his assertion that the dipping of Yosef's tunic in the goat's blood led to the galus in Mitzrayim, let us refer to the Gemara (Shabbas 10b): "לעולם אל ישנה אדם בנו בין הבנים, שהרי בשביל: שהרי בשביל: משקל שני סלעים מילת שנתן יעקב ליוסף יותר משאר בניו, נתקנאו בו אחיו. A person should never treat one son differently than his other sons; for, on account of two selaim's weight of fine wool that Yaakov gave Yosef in excess of his other sons, his brothers became envious of him, and as a consequence, our forefathers descended to Mitzrayim. Tosafos explain that even though the decree of galus was already issued at the Bris bein HaBesarim (Bereishis 15, 13): "ועבדום וענו אותם ארבע מאות שנה"—they will enslave them and they will oppress them four hundred years; nevertheless, had it not been for the sin of "mechiras Yosef," they would not have been subjected to such extreme oppression and suffering. Thus, the dipping of Yosef's tunic in blood played an integral role in the difficult enslavement in Mitzrayim.

We find substantiation for this correlation between the dipping of the karpas and the dipping of Yosef's tunic in the writings of Rabeinu Manoach in Sefer HaMenuchah on the Rambam (Hilchos Chametz U'Matzah 8, 2): **We have the minhag of karpas to commemorate the striped tunic that Yaakov Avinu made for Yosef that was instrumental in the sequence of events leading to our ancestors' descent to Mitzrayim.** He states explicitly that karpas commemorates Yosef's tunic. So, what is the connection between the striped tunic and karpas?

It appears that we can explain his meaning based on Rashi's commentary in parshas Vayeishev (ibid. 37, 3). He explains that the striped tunic was made of a type of wool mentioned in the Megillah (Esther 1, 6): "חור כרפס ותכלת"—**white, fine cotton and turquoise wool.** This then is why Rabeinu Manoach associates the eating of karpas with the striped tunic that was made from a type of wool known as **karpas.** This agrees magnificently with the explanation of the Ma'asei Hashem that the dipping of karpas in salt water corresponds to the dipping of Yosef's tunic in the blood of a goat by Yosef's brothers.

We can now explain the practice of dipping karpas in salt water very nicely. Due to the cheit of "mechiras Yosef," the suffering experienced during the galus in Mitzrayim was intensified. Therefore, they instituted that we take כרפס, which is an anagram for כרפ"ס, and dip it in salt water, which alludes to the bitter, arduous galus. Thus, we allude to the fact that due to the cheit of "mechiras Yosef," it was decreed that Yisrael endure backbreaking labor:

Dipping the Hyssop Bundle in Blood Atones for the Dipping of the Striped Tunic in Blood

Following this trend of thought, we will proceed to the words of the Ma'asei Hashem regarding the second dipping—the maror dipped in charoses during the seudah. He asserts that it corresponds to the dipping of the hyssop bundle in the blood of the korban Pesach, which led to the geulah of Yisrael from Mitzrayim. At first glance, this seems odd, seeing as maror symbolizes the galus, as we say in the Haggadah: "מרור זה שאנו אוכלים על שום מה, על: שום שמיררו המצרים את חיי אבותינו במצרים, שנאמר וימררו את חייהם בעבודה קשה. The "maror" that we eat, what does it represent? It recalls how the Egyptians embittered the lives of our ancestors in Mitzrayim, as it states: "And the Egyptians embittered their lives with hard labor." So, how does this relate to the dipping of the blood in the basin that served as a prelude to the geulah?

I had a wonderful idea regarding this apparent inconsistency. Let us refer to what the Panim Yafot writes in parshas Bo (Shemos 12, 22). He says that HKB"H commanded Yisrael to take a hyssop bundle and dip it in blood to atone for "mechiras Yosef," of whom it is written (Bereishis 42, 22): "וגם דמו הנה: ונדרש—and now his blood is being avenged. Therefore, they were given two mitzvos involving blood—the Pesach and the milah—as it is written (Yechezkel 15, 6): "ואומר לך בדמיך חיי, ואומר: לך בדמיך חיי—and I say to you, "In your blood you shall live"; and I say to you, "In your blood you shall live." Then, he points out a wonderful allusion in the passuk: "ולקחתם אגודת אזוב: וטבלתם בדם אשר בסף. The gematria of the word "אזוב" equals "וי" when combined with the word "סף", we get "ויס"ף.

Even though he doesn't say so explicitly, let us explain. Dipping in the blood of the korban Pesach in the basin was to atone for dipping of Yosef's tunic in the blood of the goat. In reality, the korban Pesach was a lamb, as described in the passuk (Shemos 12, 3): "ויקחו להם איש שה לבית אבות שה לבית:—they shall take for themselves, each man, a lamb for a father's house, a lamb for each household. Now, a kid goat is also called a "שה", as per the passuk (ibid. 5): "שה תמים זכר בן שנה יהיה לכם מן: "שה", a male, within its first year, must be in your possession; you may take it from the sheep or from the goats. Rashi comments: "From the sheep or from the goats": Either from this species or from that species; for a goat is also called a "שה", as it says (Devarim 14, 4): "And a 'שה' of goats."

We can also explain the practical significance of taking a **“hyssop bundle”** to make amends for the sin of **“mechiras Yosef.”** The Toldos Yaakov Yosef explains (Tzav): **When a person belittles himself like a hyssop, shalom and harmony are created. In contrast, when a person is haughty, there is no shalom between him and his fellow.** Thus, we see that the **“hyssop bundle”** symbolizes humility and unity.

This coincides wonderfully with what we have discussed. We explained that HKB”H commanded Yisrael to dip the hyssop bundle in the blood in the basin to atone for the cheit of **“mechiras Yosef,”** which involved dipping his tunic in the blood of a goat. Therefore, we were commanded: **“You shall take a hyssop bundle”**—to unite lovingly, in direct contrast to the brotherly hatred that resulted in **“mechiras Yosef.”**

The Korban Pesach Symbolizes Unity among Yisrael

It is with great pleasure that we can now explain why HKB”H commanded Yisrael to dip the hyssop bundle in the blood of the korban Pesach. The Maharal explains at length in Gevuros Hashem (Chapter 60) that every step and detail of the sacrificing of the korban Pesach contains an important lesson concerning the unity of Yisrael. He proves this point from the fact that HKB”H commanded them to take a lamb/kid for the korban Pesach.

This can be understood in light of the elucidation in the Midrash (V.R. 4, 6) related to the passuk (Yirmiyah 50, 17): **“שה פזורה ישראל”**—**“Yisrael is like scattered sheep.”** **Yisrael are compared to sheep (“שה”). If this “שה” receives a blow to its head or one of its limbs, all of its limbs are affected. Yisrael are the same. If one of them sins, all of them are affected.** The Midrash teaches us that the **“שה”** symbolizes Yisrael’s unity; they are all affected by their fellow’s suffering and misfortune.

The Maharal goes on to explain how HKB”H commanded Yisrael to prepare the korban Pesach for consumption (Shemos 12, 9): **“אל תאכלו ממנו נא ובשל מבושל במים כי אם צלי אש ראשו על כרעיו ועל קרבו”**—**do not eat it undone or cooked in water; but only roasted by fire, its head with its legs with its inner organs.** He explains that when something is cooked in water or some other liquid, its parts disperse. Whereas, when roasted over fire, the fire produces the opposite effect; the meat becomes

one, because the fire removes the moisture, and the meat becomes hard and one. This is not the case when it is cooked in water; it separates into pieces.

With this in mind, he explains why HKB”H commanded that the korban Pesach be roasted whole: **“Its head with its legs and with its inner organs.”** Seeing as the korban Pesach symbolizes unity, it is not fitting for it to be split up into pieces. This applies to the people of Yisrael, who represent a single, intact unit. They include great people, who represent its head; they include other people who represent its body; and they include yet others who represent its legs. Corresponding to all of these factions, Yisrael were commanded to roast the korban Pesach whole: **על ראשו על כרעיו ועל קרבו**—to emphasize their unity.

Now, this explains very nicely HKB”H’s command: **“You shall take a bundle of hyssop.”** As we learned from the Toldos Yaakov Yosef, this alludes to the midah of humility; when a person humbles himself like a hyssop, it promotes unity among Yisrael. **“And you shall dip it in the blood in the basin”**—namely, in the blood of the korban Pesach, whose details all convey important lessons concerning the unity of Yisrael. This entire process constitutes a tikun for the cheit of **“mechiras Yosef.”** As mentioned above, this is alluded to by the gematria of **אזוב**, which equals **י”ו**, which combined with the word **סוף**, spells **יוסף**.

The Connection between the Dipping of the Maror in Charoses and the Dipping of the Hyssop Bundle in the Blood in the Basin

Continuing onward on this majestic path, let us elaborate on the explanation of the Ma’asei Hashem. He explained that the second dipping instituted on the night of the seder, the dipping of the maror in charoses, corresponds to the dipping of the hyssop bundle in the blood of the korban Pesach that led to the geulah of Yisrael from Mitzrayim. We already expressed our surprise, seeing as the maror symbolizes the bitterness of the galus in Mitzrayim, which is the opposite of what the dipping of the hyssop bundle represents.

To explain the matter, let us first explain why Chazal instituted that the bitterness of the maror be diminished and sweetened by dipping it in charoses. Tosafos (Pesachim 116a) write that the charoses should be made from all of the fruit that Yisrael are compared to in Shir HaShirim. In passuk (8, 5), they

are compared to an apple: **“Beneath the apple tree, I aroused You.”** In passuk (4, 3), they are compared to a pomegranate: **“As many as a pomegranate’s seeds.”** In passuk (2, 13), they are compared to a fig: **“The fig tree has formed its small figs.”** In passuk (7, 9), they are compared to a date: **“I boast on High that your deeds cause Me to ascend on your palm tree.”** In passuk (6, 11), they are compared to a walnut: **“I went down to the garden of nuts.”** Almonds are also used, because HKB”H strove to bring an end to the galus. (“שקד” can mean an almond or to strive.)

Let us explain. The charoses is a concoction of various fruits that Yisrael are compared to. Thus, it is a magnificent allusion to the unity of the various factions that make up the people of Yisrael. Therefore, we sweeten the maror—that alludes to the bitterness of the galus precipitated by “mechiras Yosef”—with charoses that combines various fruit that allude to the unity of Yisrael—the requisite tikun for the brotherly hatred that led to “mechiras Yosef.”

This explains beautifully the explanation of our master, the Arizal, in Sha’ar HaKavanos (Pesach, Drush 6), concerning the dipping of the maror in charoses. The gematria of מרו”ר equals מו”ת—**death**. To mitigate the harsh judgments of death, we sweeten the maror with charoses. Now, for the sin of selling Yosef, his brothers deserved the death penalty, as it is written (Shemos 21, 16): **“וְגוֹנֵב אִישׁ וּמְכָרוֹ וְנִמְצָא בְיָדוֹ מוֹת יוֹמָת”**—**one who kidnaps a man and sells him, and he is found in his possession, shall surely be put to death.**

Therefore, HKB”H commanded to dip the hyssop bundle in the blood in the basin that reflects the unity of Yisrael, which is the wonderful tikun for the cheit of “mechiras Yosef.” Thus, the death sentence incurred for “mechiras Yosef” is mollified, as it is written: **“Hashem will pass through to smite Egypt, and He will see the blood that is on the lintel and the two doorposts; and Hashem will skip over the entrance and He will not permit the destroyer to enter your homes to smite.”** Accordingly, they instituted the dipping of the **maror**—whose gematria equals מו”ת—in charoses. This symbolizes that in the merit of the unity alluded to by the charoses, Yisrael were spared from death and given life.

Our sacred sefarim teach us that the night of Pesach is the designated time for the future geulah. As we have learned in the Gemara (R.H. 11b): **בְּנִיסָן נִגְאָלוּ, בְּנִיסָן עֲתִידִין לִיגָאֵל, מִנְלָן, אָמַר: “קָרָא לֵיל שִׁמּוּרִים [הוּא לֵה’], לֵיל הַמְשׁוּמֵר וּבֵא מִשְׁשֵׁת יָמֵי בְרֵאשִׁית”**—**in Nissan, they were redeemed; in Nissan, they are destined to be redeemed. From where do we know this? The Torah says (ibid. 12, 42): “It is a night of anticipation,” a night that has been anticipated since the six days of creation and onward.** The prerequisite, however, is that there is unity among Yisrael. As we know from the Gemara (Yoma 9b), the second Beis HaMikdash was destroyed on account of baseless hatred—“sin’as chinam.” Accordingly, when we dip the maror in charoses, we should have in mind the sweetening of the bitterness of galus by means of the unity symbolized by the charoses. In this merit, we will be deserving on this sacred night of anticipation of the future geulah—swiftly, in our times!

Our thanks and blessings are given to those who donated for the publication of our weekly dvar Torah for the merit of אַחֵינוּ בְּנֵי יִשְׂרָאֵל

Family Madeb for the
Refuah Shelimah of Lea bat Virgini

Arthur & Randi Luxenberg לזכות
of their wonderful parents, children and grandson

To receive the mamarim by email: mamarim@shvileipinchas.com