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שיחיו גודמאן



יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

# *a* **CALL** *to* **ACTION**

STUDYING THE LAWS OF PESACH  
MA'OS CHITIM

PRACTICAL INSTRUCTION  
FROM THE TEACHINGS OF THE REBBE  
5748-5752

A PROJECT OF  
**HaMaaseh Hu HaIkar**

## Foreword

We are pleased to bring you a newly revised edition of *a CALL to ACTION*. This selection is a preview of a book that we are in the process of bringing to publication. Translated from its Hebrew counterpart, *HaMaaseh Hu Halkar*, this presentation is a collection of practical instruction pertaining to our bolstered ability and paralleled obligations, surrounding the 25<sup>th</sup> of Adar and the period between Purim and Pesach.

*HaMaaseh Hu Halkar* is a compilation of *Hora'os* (directives) culled from the Rebbe's talks in the years 5748 to 5752 (1988-1992), from both edited and unedited sources ("*Muga*" and "*Bilti Muga*"). The text was translated into English by **Rabbi Yaakov Paley** and edited by **Rochel Chana Riven**.

At this time, when Moshiach's arrival is imminent, the Rebbe, Melech HaMoshiach, has emphasized the primacy of action. We are now beginning to experience the era when we will fully appreciate "the superiority of deed" above scholarship. May this take place completely and immediately!

Editorial Office of  
*HaMaaseh Hu Halkar*  
*Erev Shabbos Parshas Shemini,*  
*Parshas Parah, 5768*

## SUPPLY SHEMURAH MATZAH

- [When an announcement was made regarding the "Mitzvah Tanks" that would be circulating in various locations around New York in honor of *Yud-Alef* (the 11<sup>th</sup> of) Nissan (the Rebbe's birthday), promoting Judaism in general and Pesach observance in particular, the Rebbe instructed that an additional announcement be made: to specifically distribute *shemurah matzah*.]<sup>28</sup>

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28. *Parshas Tazria*, 5749; *Hisvaaduyos*, p. 419.

... The preparations for Pesach include studying the laws of Pesach, providing *Maos Chitim*, distributing *shemurah matzah*, and so on (*Parshas Shemini*, 5749; *Hisvaaduyos*, p. 512).

eliminating poverty from among one's fellow Jews. Indeed, we should even strive to make each individual Jew literally wealthy.<sup>25</sup>

**CLOTHES AND ADORNMENTS FOR WOMEN**

- The needs of the festival include making sure that husbands are able to fulfill their obligation to make their wives joyful during the festivals, through purchasing clothes and adornments for them.<sup>26</sup>

**WOMEN'S DONATION – A HIGHER FORM OF TZEDAKAH**

- We should emphasis the role of *women* in giving *tzedakah*, for, in fact, the *tzedakah* of a woman can often surpass that of a man.<sup>27</sup>

25. **Attain perfection**

Practically speaking, since action is the main thing: Undoubtedly, everyone has already fulfilled his obligation to provide Pesach requirements [for the needy], in addition to his general obligation to give *tzedakah*. Nevertheless, it is quite possible that some still need to complete ("*lehashlim*," as in "*mashlim*," to make up for any lack in) their donations of *Maos Chitim*. Furthermore, everyone is able, and should, perfect ("*lehashlim*," as in "*shleimus*," reach a state of perfection in) their contributions ...

For that reason, we will now make everyone here an agent for *tzedakah* (as is customary), [but this time, the *tzedakah* should specifically be given] to funding *Maos Chitim*, in preparation for our announcement [at the opening of the *Seder*.] "All who are hungry ... needy ... come in and make the *Seder*" (*ibid.*).

26. *Parshas Tzav*, 5750, fn. 138; *Hisvaadyos*, p. 29.

27. **He can't eat a coin**

As the *Talmud* states, "A woman is commonly found in her home. There, she gives a [ready-to-eat] piece of bread to a pauper [who goes from house to house]. Thus, his benefit [from her *tzedakah*] is immediate." [This is not the case with the monetary *tzedakah* that a man usually donates; he is normally away from home during the day, and when he meets a pauper, he simply gives him a coin – which the hungry pauper must first convert into food in order to benefit from the donation.]

It was for this very reason that women and girls participated in the special gathering ... for *tzedakah*-donors, which was [recently] held [in 770] in order to promote and encourage additional donations and much greater energy in giving *tzedakah* (*Parshas Vayikra*, 5751; *Hisvaadyos*, p. 419).

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לעילוי נשמת

הרה"ח ר' יצחק יוסף בן הר"ר יעקב מרדכי פיילי

נפטר י"ט אדר תשס"ו

שיקויים היעוד ד"והקיצו ורננו שוכני עפר" והוא בתוכם

# Studying the Laws of Pesach

## INTRODUCTION

In his *Shulchan Aruch*, the Alter Rebbe begins the laws of Pesach with the following:

In the times of the *Beis HaMikdash*, the Sages instituted the practice of publicly teaching and explaining the laws of each festival thirty days in advance; hence, from Purim onward we study the laws of Pesach.

... This is to remind the people about the upcoming festival, giving them thirty days advance notice so as not to forget to select animals that are kosher for the festival sacrifice.

... Even after the destruction of the *Beis HaMikdash*, this practice [of learning the laws thirty days prior to the holiday] was not annulled. Rather, each Rabbi teaches his students the laws of the festival thirty days in advance.

... In these generations ... since all [the laws] have been printed in books, it is incumbent upon each individual to personally study the laws before each festival until he is fluent in them and knows exactly what he must do.

## TEACH PESACH LAWS THIRTY DAYS IN ADVANCE

- We should teach and explain the laws of Pesach well in advance so that everyone will have enough time to purchase kosher-for-Pesach *matzos*, *shemurah matzos*, new utensils (or *kasher* their old ones), and so on.<sup>1</sup>

1. 26 Adar, 5751 (*Hisvaadyos*, p. 402), to the *shluchim*, after addressing “Friends of

## CREATE A LAST MINUTE RUSH

- The concept of alacrity is emphasized throughout the themes of Pesach, starting with the rushed baking of *shemurah matzos*. So just before Pesach, we should again increase, and complete, our efforts at providing all the needs of Pesach [for others], and doing so with alacrity.<sup>23</sup>

## MAKE EVERY JEW WEALTHY

- In the final hours before Pesach,<sup>24</sup> we should promote the need to complete supplying [the funds] for *Maos Chitim*. Everyone can, and should, complete and perfect his or her efforts at

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through donating in a friendly manner. This, in fact, is the predominant aspect of giving *tzedakah* (*Parshas Ki Sisa*, 5750; *Hisvaadyos*, p. 417).

23. ... so that it should not become *chametz*, Heaven forbid (*Yud-Alef Nissan*, 5748; *Hisvaadyos*, p. 50).

### Hurry

We will now conclude [this gathering] by distributing dollars for *tzedakah* to all who are present. Those who [are not here now, but] are listening [via live hookup,] should also give *tzedakah* in their respective locations now – each person making another into his agent [to give *tzedakah* on his own] towards a timely cause: *Maos Chitim*. The sooner this is done – and the quicker – the better! (*Ibid.*, p. 51.)

### Like your own Pesach

We should utilize the remaining time before Pesach to increase in and complete the supplying of *Maos Chitim* and all other Pesach requirements to all who need them; not only providing “whatever he is lacking,” but also donating amply, even to the extent of “making him wealthy.” We should do this in the same way that we try to insure that our own affairs are arranged in an ample and affluent manner.

### “All who are needy” – Who’s that?

We should continue this drive until not a single Jew remains in a state of hunger and need.

[Do not be concerned with rendering the opening passage of the *Haggadah* superfluous, for] even in such a situation; [i.e., that there would no longer be any poor Jews], we will nevertheless be able to continue reciting: “All who are hungry come in and eat! All who are needy come in and perform the *Seder*!” Rather [than referring to actual paupers, we will in effect be declaring, “Were it possible for such a prospect [of a Jew who is hungry or needy, then we would certainly invite him now to join us in the Pesach *Seder*]...!”] (*Parshas Tzav*, 5750; *Hisvaadyos*, p. 29, with fns. 139 and 140)

24. **Grab the last minutes of a mitzvah**

... In the final hours before Pesach – while it is still permissible to handle money, and indeed, when it is still a *mitzvah* to handle money for the sake of Torah and *mitzvos*... (*Erev Pesach*, 5750; *Hisvaadyos*, p. 52).

should step up [our efforts] in supplying *Maos Chitim*. Moreover, in keeping with the ability granted on Rosh Chodesh Nissan for miraculous conduct (i.e., to go beyond our natural or habitual efforts), we should even give more than a tenth of our earnings, or even more than a fifth during this time, giving to an unlimited extent (*bli gevul*).<sup>22</sup>

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Pesach to the needy: We should a) begin to provide these requirements thirty days in advance; and b) greatly increase our donations and activities two weeks before Pesach (*ibid.*, p. 414).

#### No needy Jews in Nissan

... In addition to our *Maos Chitim* activities that began thirty days before Pesach, we should make proper preparations in the latter days of Adar, particularly during the week before Rosh Chodesh, so that we will be able to amplify our efforts from Rosh Chodesh Nissan and onward. Ideally, though, by the time Rosh Chodesh Nissan arrives, every Jew should already have everything they need for Pesach (*Parshas Vayakhel-Pekudei*, 5751; *Hisvaadyos*, p. 386).

#### 22. Super-donations

... All of this applies to the days prior to Rosh Chodesh Nissan as well. Certainly, then, it applies following Rosh Chodesh, when the innovation (*chidush*) of miraculous conduct enters our Divine service (*Parshas Vayikra*, 5751; *Hisvaadyos*, pp. 416-415).

#### An elevated service

It is now thirty days before Pesach ... we should fulfill our obligation to provide our fellow Jews with their Pesach needs in an “elevated” manner [reflecting the name of this week’s *Parshah*, “*Ki Sisa*”: “When you count (lit., “elevate”) the ‘head’ of [each of the Children of Israel]” ... in both quantity and quality:

For a start, we should donate in a generous manner (i.e., giving in an “elevated” manner), not only donating a tenth or a fifth [of our earnings], but even more than that.

#### Aren’t we told not to give more than a fifth?!

True, our Sages teach that “one should not give extravagantly; [i.e.,] more than a fifth [of his wealth on *tzedakah*].” Nevertheless, as the Alter Rebbe explains, nowadays “we should greatly increase our giving of *tzedakah*,” telling us, “Do not be concerned with [the teaching] ‘Do not give [extravagantly; i.e.,] more than a fifth.’” [Now, if the restriction no longer applied in the Alter Rebbe’s era.] then [we] certainly [should not be concerned with this restriction] in our own generation, many generations after that of the Alter Rebbe.

#### Give more, gladly

Moreover, [the Previous Rebbe,] the Leader of this Generation and a successor of the Alter Rebbe, bears the name [“Yosef Yitzchak”]: “Yosef,” meaning “addition,” which includes an addition in *tzedakah*, and “Yitzchak,” [“laughter” and “joy”], which indicates the giving of *tzedakah* joyfully, with a glad heart and a friendly attitude.

Thus we should donate in a manner that also elevates the spirits of recipient, i.e.,

#### EXPLAIN THE SPIRITUAL SIGNIFICANCE OF PESACH

- We should also explain the concept of eradicating our spiritual *chametz* (lit., “leaven”),<sup>2</sup> and the need to free ourselves from our [evil inclination], which our Sages refer to as *chametz*.<sup>1</sup>

#### PESACH EDUCATION

- We should educate children (those who are young in years, as well as those who are “young” in Torah knowledge) in all aspects of Pesach so they will know how to ask the “Four Questions,” and so on.<sup>3</sup>

#### SELF-EDUCATION

- We should begin by educating the “children” within ourselves; i.e., those aspects of our Divine service which are presently underdeveloped. We should nurture these areas of service so that they do not “fall asleep”<sup>4</sup> altogether, developing them until they are fully functioning.<sup>3</sup>

#### INCREASE FROM ROSH CHODESH

- From Rosh Chodesh Nissan and onward, i.e., two weeks

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Machane Yisrael.”

#### 2. Remove all chametz

[For example, it states in *Berachos* 17a: “Master of the Universe! It is revealed and known to You that we want to perform Your Will. What, then, prevents us? The yeast in the dough and our subjugation to foreign kingdoms. May it be Your Will that You save us from their hands and then we will return to keep Your commandments with a complete heart!”

As *Rashi* explains there, “the yeast in the dough” refers to the evil inclination in our hearts, which incites and agitates us to act against G-d’s Will.]

#### 3. A wise nation

... As we are instructed, regarding the child who does not even know enough to ask of his own accord, “you should take the initiative [of telling him about Pesach (“*at p’sach lo*” – from the *Haggadah*).]” The goal is to begin teaching him in such a manner that the child will be able to continue progressing on his own studying Torah and Judaism and eventually reach the level of the “Wise Son” (*Parshas Vayakhel-Pekudei*, 5748; *Hisvaadyos*, p. 444).

4. [Mirroring the custom of giving children nuts and the like on the *Seder* night, “to prevent the children from falling asleep” (*Alter Rebbe’s Shulchan Aruch, Orach Chayim*, beg. of 472).]

before Pesach, we should increase our study of the laws of Pesach, taking our studies to a far superior level than existed previously.<sup>5</sup>

- We should spend more time studying, increasing the quality of our study as well. Our efforts should reflect the miraculous character of Rosh Chodesh Nissan, [the head of “the Month of Miracles”].<sup>5</sup>

#### 5. When do we begin?

[In tractate *Pesachim* (6a), two opinions are presented as to the set time to begin teaching the Pesach laws in public. According to the first opinion, whose view is accepted as law, we begin thirty days in advance; i.e., from Purim. Rabban Shimon Ben Gamliel differs, saying we begin just two weeks before Pesach, from Rosh Chodesh Nissan.]

#### Take both

Although the law [follows the first opinion, that] “we study the laws of Pesach thirty days in advance,” and [does not follow the opinion of] Rabban Shimon Ben Gamliel; nevertheless, a) our Sages state that regarding all *Talmudic* disputes, “both opinions are the [correct] words of G-d”; and b) in this case, we are able to fulfill both opinions in actuality.

Simply put, we should begin studying the laws of Pesach thirty days in advance, and then, “two weeks before the festival,” we should increase our study ...

#### Moshe began two weeks before Pesach

... Rabban Shimon Ben Gamliel’s reasoning is that ... it was on Rosh Chodesh [Nissan] that Moshe *Rabbeinu* taught the Jews about the requirements of the upcoming Pesach sacrifice. This is clear from the fact that the Torah [couples] the chapter dealing with the Pesach sacrifice [with the law of Rosh Chodesh], stating: “This month [of Nissan] should be for you the Head of Months,” [i.e., Moshe’s address took place on the first day of Nissan. And just as Moshe publicly discussed the Pesach laws two weeks in advance, so should we].

#### Adding in a “miraculous” manner

[This explains Rabban Shimon Ben Gamliel’s reasoning on the literal level. On a deeper level, however, the fact that the chapter discussing the Pesach laws begins with the law of Rosh Chodesh Nissan] is also an allusion to the fact that “this month [of Nissan] should be to you the Head of Months,” i.e., we are granted the power for conduct that is above nature [in observing the Torah’s laws – “Nissan” meaning “miracles”].

That being the case, we are granted the ability to increase in our study of the laws of Pesach (that we began studying immediately after Purim) from Rosh Chodesh Nissan ... and indeed, to do so on an even higher level than our previous two weeks of study. From then on, we should study in a manner reflecting the supernatural character of Rosh Chodesh Nissan (*Parshas Vayikra*, 5751; *Hisvaaduyos*, pp. 414-415).

#### REVISE YOUR BALANCE REPEATEDLY

- Further, even after having provided *Maos Chitim* in a manner that truly befits our particular position – donating a tenth or even a fifth of our earnings<sup>19</sup> – we should calculate the additional wealth gained as a result of G-d’s blessings in the interim.
- Based on this new calculation, we will realize that our earnings have increased, [and with it, the “tenth” or “fifth” that we had previously calculated]. Naturally, we will then need to provide an additional contribution to *Maos Chitim*.<sup>20</sup>

#### BECOME WEALTHY FROM GIVING TZEDAKAH

- According to the principle: “Tithe [your earnings] so that you will become wealthy, [via an increase in G-d’s reciprocal blessings,]” we are able, and therefore should, increase our donations towards *Maos Chitim*; doing so even before G-d increases our blessings.
- The more we increase our donations, the greater will be G-d’s blessings; even bestowing enormous wealth upon us [in “return” for our substantial donations].<sup>9</sup>

#### TENTH, FIFTH OR MORE

- From Rosh Chodesh Nissan – two weeks<sup>21</sup> before Pesach – we

measure, we should once again consider to give even more... (*Parshas Ki Sisa*, 5750; *Hisvaaduyos*, p. 421).

19. Giving a fifth is considered “*Mitzvah min hamuvchar*,” the best way of fulfilling the *mitzvah* (*Parshas Vayikra*, 5751; *Hisvaaduyos*, p. 415).
20. *Parshas Vayikra*, 5751; *Hisvaaduyos*, p. 415.
21. **From Purim and Rosh Chodesh**

[As explained earlier, there are two opinions as to when we are obliged to begin studying the laws of Pesach and teaching them to the public. According to one view, we begin thirty days in advance; according to the second view, we begin from Rosh Chodesh Nissan, just two weeks before Pesach.

The Rebbe explained that although the law follows the first viewpoint, we should nevertheless take the second opinion into account as well and greatly increase the quantity and quality of our study upon reaching Rosh Chodesh.]

Just as there are two opinions expressed concerning [the time to begin] studying the laws of Pesach, [and in practice, we should follow both of them.] so should we apply both views to our providing *Maos Chitim* and all the other requirements for

our fellow Jews even before we arrange our own.<sup>14</sup>

### BEST QUALITY

• We should supply “from the best and sweetest foods on our table, since the Torah commands us to give from the best we have to Hashem.”<sup>15</sup> This requirement is reflected in the traditional name for the pre-Pesach drive, *Maos Chitim*, “money for wheat”: wheat being the choicest of the five species of grain acceptable for baking matzos...<sup>16</sup>

### PROACTIVE DONATING

• We should not wait until the official *tzedakah* collector comes to [you], requesting donations to help provide Pesach needs [for others]. Rather, we should be proactively running and seeking any possible way to donate *Maos Chitim*.

• Then, when the *tzedakah* collector comes around, we will give him a donation in addition to those contributions we gave without having to be asked.<sup>17</sup>

### DO EVEN BETTER THAN THAT

• Even if we have actively concerned ourselves with *Maos Chitim* for some time, we should never consider our obligation complete. Rather, each of us should take time to consider and determine – with an honest self-accounting – whether we have truly given *Maos Chitim* in a manner that befits our particular position. Quite possibly, there may be room (and a need) to add yet further in this regard...<sup>18</sup>

14. To the extent that *Maos Chitim*, which includes all Pesach needs, begins thirty days before Pesach (*Erev Pesach*, 5750; *Hisvaadyos*, p. 51).

15. *Rambam*, end of “*Hilchos Isurei Mizbeich*”; *Vayikra* 3:16.

16. **Only the best will do**  
... although one could technically fulfill his obligation to eat matzah made from any of the five grains (*Parshas Vayakhel-Pekudei*, 5748; *Hisvaadyos*, p. 444).

17. *Parshas Ki Sisa*, 5750; *Hisvaadyos*, p. 417.

18. *Parshas Vayikra*, 5751; *Hisvaadyos*, pp. 414-415.

... Therefore, even after having resolved to give *Maos Chitim* in the proper

### STUDY THE LAWS OF KORBAN PESACH

• [We are commanded to bring a lamb or kid-goat to the *Beis HaMikdash* on *erev* Pesach as a Pesach sacrifice; an activity that entails advance preparation. In anticipation of the Third *Beis HaMikdash*,] we should begin our preparations for the Pesach sacrifice by studying its laws.

• For a start, we should study the *Seder Korban Pesach* (Order of Offering the Pesach Sacrifice) that is printed in [*Tehillat HaShem*], the *Siddur* designed to be used by every Jew.<sup>6</sup>

6. *Parshas Vayakhel-Pekudei*, 5748; *Hisvaadyos*, pp. 444-448.

#### Offering a spiritual Korban Pesach

We also express the theme of the Pesach sacrifice in our spiritual service:

1) In detailing the process of selecting the Pesach sacrifice, the Torah commands: “Draw and take for yourselves [a lamb or kid-goat for the Pesach sacrifice].” On this, our Sages explain, “‘Draw’ your hands away from idol-worship, ‘and take for yourselves’ a lamb for a *mitzvah*, [i.e., the worship of G-d].

[In terms of our Divine service,] this means that we should “draw” ourselves away, turn aside, and shake ourselves off from anything that smacks of *avodah zarah* [“a foreign service”] – anything that is “foreign” to [our service of observing] Torah and *mitzvos*; “and take” upon ourselves matters of Torah and *mitzvos* in greater abundance and depth [than observed previously].

2) Similarly, in our Divine service, we should apply the message alluded to in the method of offering the Pesach sacrifice:

[The Torah commands that the Pesach sacrifice be] “roasted over fire, its head with its knees and innards.” [In relation to our Divine service, this means] that we should engage all of our various faculties, from our very highest faculty, i.e., our intellect, [represented by the *korban*’s “head,” down to and including all our lower faculties, represented by the *korban*’s “knees and innards”]. We should transform all of these faculties into “a sacrifice for G-d,” so they are permeated with the fire of holiness and the “love of G-d that burns as a raging fire within his heart, like leaping flames” that blaze throughout our entire being (*Shabbos HaGadol*, 5748; *Hisvaadyos*, p. 516).

# Maos Chitim

## Pesach Fund

### INTRODUCTION

In his *Shulchan Aruch*,<sup>7</sup> the Alter Rebbe states: “It is a universal Jewish practice for each community to arrange a levy on its people for the sake of providing wheat for Pesach; i.e., to purchase and distribute it among the needy, [thus enabling them to bake matzos for the Seder nights].”

Nowadays, this practice has been expanded, and *Maos Chitim* (lit., “money for wheat”) now includes all other Pesach requirements as well. The Rebbe devoted an extraordinary amount of attention to this annual pre-Pesach drive.

### PURIM TO PESACH

- We should begin organizing and publicizing *Maos Chitim* well in advance; i.e., immediately following Purim.<sup>8</sup> Our donations towards [providing] the Pesach requirements should steadily increase, adding more and more the closer we get to Pesach.<sup>9</sup>

### ALL PESACH NECESSITIES

- *Maos Chitim* includes supplying *all* Pesach requirements for all seven days of Pesach (within the Land of Israel; and eight days

7. Beg. of *Hilchos Pesach*, *Orach Chayim* 429:5.

8. *Motzo'ei Shushan Purim*, 5749; *Hisvaaduyos*, p. 464.

#### Couple learning with action

It is a *mitzvah* for each individual to study the laws of the upcoming festival [thirty days in advance], so that he will be fluent in them and know what he must do [to properly observe the festival]. Moreover, “Great is study since it leads to action” ... It is customary to begin donating well ahead of Pesach, beginning [this, too] thirty days beforehand; i.e., from Purim (*Taanis Esther and Purim*, 5748; *Hisvaaduyos*, p. 411).

9. *Erev Pesach*, 5750; *Hisvaaduyos*, p. 51.

in the Diaspora).<sup>8</sup> It includes the needs for the Seder nights – matzos, four cups of wine, and so on – as well as general *yom tov* requirements, such as [new] festive clothing, meals, and the like.<sup>10</sup>

### WITH HIDDURIM

- After providing an individual with all his Pesach requirements, we should strive to raise the person to a higher standard of Torah observance. Then, due to his new and enhanced level of observance, we will need to furnish additional Pesach supplies appropriate to his new level.<sup>11</sup>

### TURN RECIPIENTS INTO DONORS

- We should put immense effort into ensuring that every single Jew – including even the very “smallest” in either a physical or spiritual sense<sup>12</sup> – has all that he or she needs for Pesach.
- We should supply not only all they need for themselves, but enough to allow them, in turn, to announce [at the start of the Seder]: “*Kol Dichfin...* All who are hungry come in and eat! All who are needy come in and make the Pesach [Seder]!”<sup>13</sup>

### LIKE YOUR OWN PESACH SUPPLIES

- In keeping with the Torah’s commandment to “Love your fellow Jew as yourself,” we should make sure that our fellow Jews have all their Pesach needs prepared and set out before them, just as we do.
- Furthermore, we should supply the Pesach requirements for

10. *Parshas Tzav*, 5751; *Hisvaaduyos*, p. 443.

11. *Parshas Shemini*, 5749, fn. 116; *Hisvaaduyos*, p. 512.

The same applies to the one who brought about this rise in another’s spiritual standing: he should first raise his own spiritual standing to an incomparably higher level than the elevation he wishes to cause in the recipient... (*ibid.*, subnote).

12. 16 Adar, 5750, during a *yechidus*, fn. 80; *Hisvaaduyos*, p. 399.

13. **A free invitation**

... so that others who are needy can come and have their Pesach meal, the meal of freedom, at his table (*ibid.*, p. 399). See also *Parshas Ki Sisa*, 5750; *Hisvaaduyos*, p. 417.