

joyous holiday) we wish to each other — you should have not only a holiday that's happy but

you should have a כשר (*kasher; kosher*) holiday, because there is a lot going on, my friends, on this holiday of פסח (*Pesach; Passover*).



Passover is just a week away, and of course we have a beautiful מצוה (*mitzvah; commandment*), many מצוות (*mitzvot; commandments*) on the night of פסח actually. More מצוות than any other holiday, okay?

שבועות (*Shavuot; the Festival of Weeks*) has zero, סוכות (*Sukkot; the Festival of Booths*) has two, פסח (*Pesach; Passover*) has tons of מצוות (*mitzvot; commandments*), between the מצה (*matzah; unleavened bread*) and the מרור (*maror; bitter herbs*) and the סיפור יציאת מצרים (*sipur yetziat mitzrayim; telling the story of the Exodus from Egypt*), and not even including the times of the בית המקדש (*Beit HaMikdash; the Holy Temple*) where we had the קרבן פסח (*Korban Pesach; the Passover offering*) and all the other מצוות (*mitzvot; commandments*) that revolve around the קרבן (*korban; offering*).

We have בדיקת חמץ (*bedikat chametz; checking for leaven*), we have the checking of the חמץ (*chametz; leaven*), we have בל יראה ובל ימצא (*bal yera'eh u'bal yimatzeb; prohibition against seeing or owning leaven*) to get rid of חמץ (*chametz; leaven*) from the house.

All the מצוות (*mitzvot; commandments*), my friends — פסח (*Pesach; Passover*) is jam packed. Hence חג כשר ושמה (*chag kasher v'sameach; a kosher and*

## Entering the Haggadah — הַה לַחֲמַת אֵנִיא

And we begin the הגדה (*Haggadah; the Passover text*) with the מגיד (*Maggid; storytelling section*). The מגיד (*Maggid; storytelling section*) begins with the famous הַה לַחֲמַת אֵנִיא (*ba lachma anya; this is the bread of affliction*), okay?

And it begins with this Aramaic statement, and what does it mean?

הַה לַחֲמַת אֵנִיא (*ba lachma anya; this is the bread of affliction*), this is the bread of affliction, די אכלו אבהתא בארעא דמצרים (*di achalu avhatana b'ara d'Mitzrayim; that our forefathers ate in the land of Egypt*). We start off by saying that this מצה (*matzah; unleavened bread*), this piece of bread, was the bread that we lived on for decades and centuries when we were slaves in Egypt. We ate this. This was the poor man's bread.

כל דכפין ייתי ויכול (*kol dichfin yeitei v'yeichol; whoever is hungry, come and eat*).

כל דצריך ייתי ויפסח (*kol ditzrich yeitei v'yifsach; whoever needs, come and partake in Pesach*).

השתא הכא (*hashta hacha; now we are here*).

לשנה הבאה בארעא דישׂראל (*l'shana haba'a b'ara d'Yisrael; next year we should be in the land of Israel*).

השתא הכא עבדי (*hashta hacha avdei; now we are slaves*).

לשנה הבאה בארעא דישׂראל בני חורין (*l'shana haba'a b'ara d'Yisrael bnei chorin; next year we should be free people in the land of Israel*).



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And this statement — of course, a lot of ink is written — what exactly is going on over here?

For starters, we notice that it's the only part in the הגדה (Haggadah; Passover text) that's in Aramaic. Everything else is in Hebrew. Why are we writing it in Aramaic? Who speaks Aramaic? Why are we saying this in Aramaic? We should have translated it to Hebrew like everything else.

## Why Aramaic — The Presence of the שכינה

There are many answers to this question, but there is a beautiful answer given over here from the אמת ליעקב (Emet L'Yaakov; work of Rabbi Yaakov Algazi).

The אמת ליעקב (Emet L'Yaakov; work of Rabbi Yaakov Algazi), רבי יעקב אלגזי (Rabbi Yaakov Algazi; Torah sage) says — very beautiful — look at this, my friends.

You know why we're saying it in Aramaic?

The גמרא (Gemara; Talmud) in שבת (Shabbat; tractate Shabbat) page twelve tells us that when רבי אלעזר (Rabbi Elazar; Talmudic sage) would visit the sick people, he would pray to them in Aramaic. He would give them a blessing and he would say רחמנא ידכרינך לשלם (Rachmana yidkrenach l'shalam; May the Merciful One remember you for peace).

And he would give them a blessing that they should get healed — and the blessing was said in Aramaic.

The גמרא (Gemara; Talmud) says — why would he bless them in Aramaic, why not in Hebrew? We know the גמרא (Gemara; Talmud) asks that the angels that take the prayers up to the heavens, they

don't speak Aramaic. So saying it in Aramaic is actually ineffective. You should say it in

Hebrew.

And the גמרא (Gemara; Talmud) answers that השכינה (Shechinah; Divine Presence) is resting by the sick person, and therefore we don't need the angels on our behalf. We're talking directly to השם (Hashem; God), so to speak, and therefore we don't need to worry about Hebrew versus Aramaic — you could say it in Aramaic because השכינה (Shechinah; Divine Presence) is right here.

Says רבי יעקב אלגזי (Rabbi Yaakov Algazi; Torah sage) something beautiful.

הזוהר (Zohar; foundational Kabbalistic text) tells us that at the סדר (Seder; Passover night meal) הקדוש ברוך הוא (HaKadosh Baruch Hu; the Holy One, Blessed is He) comes down. He gathers all the angels and He says — come listen to My children, look how they praise Me on this night.

And therefore he says, the אמת ליעקב (Emet L'Yaakov; work of Rabbi Yaakov Algazi) — that on this night you have הקדוש ברוך הוא (HaKadosh Baruch Hu; the Holy One, Blessed is He) right there at the table.

So we start the הגדה (Haggadah; Passover text) in Aramaic.

We're going to transition to Hebrew in a minute — but we want to set the tone. We want to remind ourselves that השם (Hashem; God) is here.

We want to remind ourselves how beautiful an opportunity this is right here.

And so we begin on purpose in Aramaic, as if to say to ourselves — guys, guys, big night — הקדוש ברוך הוא (HaKadosh Baruch Hu; the Holy One, Blessed is He) — He's coming down, He's listening.



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Which one is it?

So hopefully it gives us more awareness and attentiveness during the סדר (Seder; Passover night meal).

That is the idea of the אמת ליעקב (Emet L'Yaakov; work of Rabbi Yaakov Algazi).

## The Question — What Is Matzah?

So that's why he says it's in Aramaic.

So what do we say?

We say that this is the poor man's bread that we ate in Egypt.

So what's the obvious question?

You're telling me מצה (matzah; unleavened bread) is the poor man's bread — yet at the same time we know מצה (matzah; unleavened bread) is the bread that we ate when we left.

מצה זו שאנו אוכלים (matzah zu she'anu ochlim; this matzah that we eat) — why do we eat מצה (matzah; unleavened bread)?

Because we left in such a hurry that השם (Hashem; God) didn't even let us wait for the bread to rise. We were rushed out.

So the מצה (matzah; unleavened bread) represents our salvation. The מצה (matzah; unleavened bread) represents our freedom.

So on the one hand — the מצה (matzah; unleavened bread) represents our slavery.

At the same time — מצה (matzah; unleavened bread) represents our freedom.

## The Barbed Wire משל

### — Slavery and Freedom in One

He says over here — the answer is based on a beautiful משל (mashal; parable).

The משל (mashal; parable) of a fellow in jail.

And this guy in jail — what's holding him back from escaping? There's barbed wires.

Barbed wires are imprisoning him.

And what does this guy do to escape jail?

He slowly, slowly cuts and cuts and cuts — till he finally cuts a piece of the barbed wire — and then he uses that very piece to pick the lock that's locking him in — and he's able to escape to freedom.

And when you ask this guy — tell me — what does the barbed wire represent?

So what is his answer?

The barbed wire is both my entrapment — it's my slavery — but it's also my freedom.

The barbed wire is what held me in — but the barbed wire is also what got me out.

מצה (matzah; unleavened bread) — מצה (matzah; unleavened bread) is the לחם עוני (lechem oni; bread of affliction).

מצה (matzah; unleavened bread) is the bread that we ate as slaves.



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And הַשֵּׁם (*Hashem; God*) orchestrated that it should also be the food that we ate as we left.

Why would הַשֵּׁם (*Hashem; God*) do that?

Why would הַשֵּׁם (*Hashem; God*) design it in a way that the very foodstuff that represented our shackles — the poor man's bread, הָאֵל לַחֲמַא עֲנִיָּא (*ba lachma anya; this is the bread of affliction*) — should also be the bread of salvation?

## The Secret of Matzah — Your Challenge Is Your Key

My friends, because in life — often — it's our challenges that are our greatest asset.

Often in life, it's the challenges that we have, it's the difficulties that we have, it's the hardships — it's our experiences — that eventually teach us, they build us.

What doesn't kill you makes you stronger.

It's the things in life that we were hurt from that actually build us — they teach us, they give us empathy, they give us resilience.

The פסוק (*pasuk; verse*) says: עַתְּ צָרָה הִיא לִיעֶקֶב וּמִמֶּנָּה יִוָּשַׁע (*et tzarah hi l'Yaakov u'mimena yivashea; it is a time of distress for Jacob, and from it he will be saved*).

Simply, that means that it's a time of challenge for Jacob, but he'll be freed from it — he'll be saved from it.

But וּמִמֶּנָּה יִוָּשַׁע (*u'mimena yivashea; and from it he will be saved*) could also mean — through it he'll be saved.

A lot of times, we're precisely freed through our problems.

We're often trying to find ways around our problems — but that's a big mistake.

We shouldn't go around our problem.

הַשֵּׁם (*Hashem; God*) is giving you a problem here because He wants you to solve the problem.

You've got to go through the problem.

There's actually something here in the problem that you need in life.

This problem wasn't just meant for you to go around.

If it was just to go around — then why would God send it to you?

But the challenge — the struggle — is part of one day — it's going to be in your arsenal.

It's going to be in your repertoire.

You're going to use this challenge — it's going to help elevate you — it's going to teach you empathy — it's going to give you something.

## The Story of Oprah — The Barbed Wire Becomes the Key

You know — simple example — Oprah Winfrey.

She had the most successful talk show — maybe — in all of television — where she was able to relate to women, and the heart that she has, the empathy that she has.

And she said many times — she said — as a child she had the worst upbringing.



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She was raped בר מינן לא עלינו (bar minan lo aleinu; God forbid, may it never happen to us) at the age of nine.

What she went through emotionally, physically.

And she says — but guess what?

It taught me empathy.

It taught me how to feel people's pain.

I was able to relate.

And so many years later — she only became who she became — she became Oprah Winfrey — because of that challenge.

That challenge was her barbed wire.

At the same time — it was her key to freedom.

It was the greatness that השם (Hashem; God) was trying to give her — an opportunity that she was able to overcome and use it to somehow bring strength and חיזוק (chizuk; encouragement and strengthening) to other people.

So my friends —

The מצה (matzah; unleavened bread) is the לחם עוני (lechem oni; bread of affliction) — but it's also the bread of salvation.

Because often in life — often in life — it's our greatest hardships that eventually come — we look back at — and when we don't try to avoid them.

Some people — they avoid.

They take Advil and that's it — they don't grow.

But sometimes in life — it's precisely the pain and the struggle that forces me to grow and

become bigger and better.

## The Lobster Story — Pain Is the Engine of Growth

Rabbi Twerski has the famous story of the lobster.

Where he was once waiting in a doctor's office — and he saw an article — why do lobsters grow?

And he saw that the lobster — the baby lobster — has this very confining shell.

And when the lobster grows to capacity — and it can't grow anymore because of the shell — the lobster goes under a rock — it casts off the shell — grows an even bigger one — and when it finally has a bigger shell to keep it safe — it goes back into the wild — and it again grows and grows and grows — until it reaches capacity.

It goes back under a rock — it casts off the second shell — so on and so forth — until it becomes a full-sized lobster.

And so lobsters grow because of the pain that they experience — forces them to grow.

It says Rabbi Twerski —

But if lobsters had doctors — they would go to the doctor.

Doctor — my back hurts.

The doctor would say — okay — here's a Percocet — here you go.



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The lobster would numb the pain — and its whole life it would remain a baby lobster — and the lobster would never grow.

So what forces the lobster to grow — and become the size and the grown-up that it's meant to be — is the pain.

And so in life — we should never numb the pain.

We should go through the pain.

We should experience — and ask ourselves — what am I to learn from this episode?

What is the key here?

What is the lesson that השם (*Hashem; God*) is trying to give me?

וממנה ייושע (*u'mimena yivashea; and from it he will be saved*).

It is precisely through here — that the גאולה (*geulah; redemption*) will come.

It is through this challenge that I'm going to be redeemed.

## והיא שעמדה — Saved Through Them

This touches — this touches on the והיא שעמדה (*v'hi she'amda; and this is what has stood for our ancestors*).

The והיא שעמדה (*v'hi she'amda; and this is what has stood for our ancestors*) — we say — in every generation they try to kill us — והקדוש ברוך הוא (*v'HaKadosh Baruch Hu matzileinu miyadam; and the Holy One, Blessed is He, saves us from their hands*).

And simply it means — from their hands.

But the commentaries explain — that He also saves us through their hands.

Meaning — it's not just that we're saved from them — but God has a sense of humor — and He saves us through them.

It's precisely through these people — that we are saved.

## משֶׁה פֶּרַעַה — The Enemy Becomes the Savior

פרעה (*Pharaoh; king of Egypt*) — not just am I going to save the Jewish people — you're going to save the Jewish people.

You're going to raise in your house the very savior that you were trying to kill.

The savior that you saw in the stars — that one day he's going to save the Jewish people — and that you decreed to throw him in the water.

How did מֹשֶׁה (*Moshe; Moses*) end up in פרעה's (*Pharaoh; king of Egypt*) house?

Well — because his daughter בתיה (*Batya; daughter of Pharaoh*) was bathing in the river — and she saw a basket.

Well — what was a Jewish boy doing in a basket in the river by himself?

The answer is — well — her father made a decree that you gotta kill the babies.

So the parents hoped to God that this baby somehow would find its way to life — so they let him go in the river in this basket.



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And so it's that very decree of פרעה (Pharaoh; king of Egypt) — that forces — and eventually causes — this baby to end up in בתיה's (Batya; daughter of Pharaoh) hands — and from בתיה (Batya; daughter of Pharaoh) she ends up in פרעה's (Pharaoh; king of Egypt) house.

And in פרעה (Pharaoh; king of Egypt) raises this kid — because of his own decree to annihilate the Jews — to prevent the savior — you're going to raise the savior.

מידם (miyadam; from their hands) — it's not only from them — but a lot of times — through them.

God says — you'll see — you're going to be the one to save the Jewish people.

## המן — The One Who Tried to Destroy Becomes the Mechanism of Salvation

המן (Haman; villain of Purim story) — you want to destroy the Jewish people?

Yeah?

You're going to save them — okay?

You're going to save the Jews.

And it's indeed המן's (Haman; villain of Purim story) advice to אחשוורוש (Ahashverosh; Persian king) — that he should kill ושתי (Vashti; former queen).

And it's precisely through there — that אסתר (Esther; Jewish queen) gets picked.

And eventually — she is in position — when the time is right — to get rid of המן (Haman; villain

of Purim story).

## Turning to the Table — Speaking to the Hungry

We move on into the הגדה (Haggadah; Passover text), and in this paragraph we say:

כל דכפין ייתי וייכול (kol dichfin yeitei v'yeichol; whoever is hungry, come and eat).

כל דצריך ייתי ויפסח (kol ditzrich yeitei v'yifsach; whoever needs, come and partake in Pesach).

השתא הכא (hashta bacha; now we are here).

לשנה הבאה בארעא דישראל (l'shana haba'a b'ara d'Yisrael; next year we should be in the land of Israel).

And what exactly are we telling this poor guy?

Come and eat.

Now we're slaves — and next year we should be free.

What is this?

This is a message — to the עניים (aniyim; the poor people) sitting at the table.

You know — there's a shame in collecting צדקה (tzedakah; charity).

We often don't realize how embarrassing it is.

We get annoyed — that people are hounding us — knocking on our door.

We have to remind ourselves — that there's a lot of shame — in being on that other side of the table.



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## The פוניבז'ר רב — The Pain of Asking

רבי (*Rabbi; teacher*), the פוניבז'ר רב (*Ponevezher Rav; great Torah leader*), he used to say — that when he would go collecting for the ישיבה (*yeshiva; Torah academy*) — not even for himself — when he would go collecting for the ישיבה (*yeshiva; Torah academy*) — and he would knock at the door — he would pray:

השם (*Hashem; God*), please let there no one be home.

Please don't let anyone answer.

It's so embarrassing — to have to put your hand out.

## The Lonely Guest at the Seder

So here is an עני (*ani; poor person*) sitting at our table.

And imagine the shame — sitting here.

The loneliness — that they depend on us.

That they don't have a סדר (*Seder; Passover night meal*).

They can't even have their own table.

They can't have it their way — with their custom.

They gotta sit at our table — following our songs — and our tradition.

And watching our kids sing מה נשתנה (*Mah Nishtana; the Four Questions*) — that they learned in school.

This kid — this guy — this guest — doesn't have any of that.

He doesn't have his kids.

He doesn't have his table.

He doesn't have his songs — his customs.

What a pity.

## Words That Lift a Person

And so we begin in this paragraph — and we remind this person:

You know — you're sitting here as a beggar.

But remember — I want to tell you a story.

That our forefathers were once beggars.

They were once slaves.

They were once at the mercy.

They also started off from nothing.

They — this poor man's bread — הא לחמא עניא (*ba lachma anya; this is the bread of affliction*).

And הקדוש ברוך הוא (*HaKadosh Baruch Hu; the Holy One, Blessed is He*) — He brought us here.

And I'm here — sitting in this beautiful house — with my wife and kids.

And we're reminding — we're giving encouragement — to this poor fellow.

And we're telling him:

We all started once — you know — on the bottom.



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And just because  
you're here today —  
it doesn't mean  
you're going to stay  
here forever.

We try to encourage him.

We try to give him words.

Next year — you're going to be in a better place.

Now you're here — but next year you're going to  
be — hopefully — a free man.

You're going to have your own table.

Your own rules.

Your סדר (*Seder; Passover night meal*) — the way  
you like it.

You're going to be sitting at the head.

You decide what the main course will look like.

Now we're here — but next year we'll be in  
Jerusalem.

And so God took us out of our sorry situation then  
— and He's going to take you out of your sorry  
situation — hopefully — this year.

And so that's the flow.

That's the flow — of this first prayer.

Of this first paragraph.

הא לחמא עניא (*ba lachma anya; this is the bread of  
affliction*).

You know — this is where we all started from.

You know — obviously we're saying it in a very  
sensitive way.

But we started poor.

And we're sitting  
here.

And I give you a  
ברכה (*berachah;*

*blessing*), my dear friend — that you should be the  
same.

Stay upbeat.

Stay positive.

Stay optimistic.

Grab the opportunities.

It doesn't have to be like this next year.

Now you're here — but השם (*Hashem; God*) could  
help you.

He could pull you out.

Life is interesting that way.

Sometimes you're on the top.

Sometimes you're on the bottom.

## **The Ring of King Solomon —**

### **גם זה יעבור**

King Solomon — he once asked for something:

That when he was sad — would make him happy.

And when he was happy — would make him sad.

And they handed to King Solomon a ring — with  
the words:

גם זה יעבור (*gam zeh ya'avor; this too shall pass*).

And he realized the wisdom in this.

This too shall pass.



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בס"ד

השתא הכא לשנה הבאה  
בארעא דישראל  
(*hashta hacha  
l'shana haba'a b'ara  
d'Yisrael; now we*

*are here, next year in the land of Israel).*

When we're on the top — when we're happy — this too shall pass.

Don't get arrogant.

Don't let your head get big.

Remember — you're here today — you may be on the bottom tomorrow.

Okay — stay humble.

This too shall pass.

And at the very same time — that very same coin has the opposite message — to the guy on the bottom.

When you're sad — this too shall pass.

You won't be here forever.

Don't worry.

The wheel of fortune is turning.

You'll have better days.

You'll have luck tomorrow.

השם (*Hashem; God*) will bless you.

You'll have opportunity.

Your ברכה (*berachah; blessing*) will come.

גם זה יעבור (*gam zeh ya'avur; this too shall pass*).

We were slaves in Egypt — and we got out.

And so this whole first paragraph — is really words of encouragement — to the עני (*ani; poor person*) sitting at the table.

## The Two Levels of צדקה — Giving vs. Uplifting

Of course, we know that the מצוה (*mitzvah; commandment*) of צדקה (*tzedakah; charity*) is not just giving the guy money.

There are two levels.

You could give a guy money — and the גמרא (*Gemara; Talmud*) says if you do — you get six — six מצוות (*mitzvot; commandments*).

But you could also give a guy a kind word.

And then you get eleven מצוות (*mitzvot; commandments*).

You could give a guy money:

Here's \$5 — חג שמח (*chag sameach; happy holiday*).

Here's \$100.

Here's \$5,000.

Here's a check — I gotta go.

But it's much more powerful — to sit down with a guy for 30 seconds.

Listen to them.

Give them some encouragement.

Give them your ear.

Don't even say anything.

Just hear.

Why are you collecting?



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I'm so sorry.

I hope you have רפואה שלמה (*refuah sblema; complete healing*).

I hope you have success.

I hope your child gets better.

Whatever it is.

And the גמרא (*Gemara; Talmud*) says — when you do — you get much more reward.

You spoke to the person's soul.

You could heal them financially — and you could heal them emotionally.

## הא לחמא עניא — Encoded Within the Words

With this — the חיד"א (*Chida; Rabbi Chaim Yosef David Azulai*) says something beautiful.

הא לחמא עניא (*ba lachma anya; this is the bread of affliction*).

That these three words — they really summarize the two levels of צדקה (*tzedakah; charity*).

The word הא (*ba; this*) is spelled ה א.

That's five and one — that's six.

לחמא (*lachma; bread*).

So level one is — you can give the guy bread.

Here's bread.

And if you do — you'll get six — you'll get six מצוות (*mitzvot; commandments*).

הא לחמא (*ba lachma; this is the bread*).

But עניא (*anya; poor/afflicted*).

But ע נ (*ayin nun*) means לענות (*la'anot; to answer, to respond*).

But if you give words — if you give encouragement — ע נ (*ayin nun*), then you get א י (*yud alef*) — then you get eleven.

So הא (*ba; this*) — six — is waiting for the guy that's just — you know — giving the bread.

But עניא (*anya; poor/afflicted*) — that is again — a tremendous lesson in charity.

Not only to do — but how we do.

## Remembering — It Was Never Yours

And ultimately we remember that הא לחמא עניא (*ba lachma anya; this is the bread of affliction*).

The last idea for today.

This is the bread of affliction.

And I was once a slave.

And השם (*Hashem; God*) put me here.

השם (*Hashem; God*) blessed me — to be a rich man, to be a wealthy man, to be a free man.

And sometimes in life — a hindrance to צדקה (*tzedakah; charity*) is:

Well — why should I share with this guy — my money?

Why should I give him?



I work hard.

The משנה (*Mishnah*; *foundational rabbinic text*) says in פרקי אבות (*Pirkei Avot*; *Ethics of the Fathers*):

תן לו משלך (*ten lo mishelo*; *give Him from what is His*).

That you're not really giving God anything.

This is not yours.

This is השם's (*Hashem's*; *God's*) money.

When a person remembers that — it's much easier to part with the צדקה (*tzedakah*; *charity*).

השם (*Hashem*; *God*) gave me this.

I'm not really giving him mine.

I'm giving him what's השם's (*Hashem's*; *God's*).

## Opening the Door — Because I Remember Who I Was

So I remind myself — in the beginning of the סדר (*Seder*; *Passover night meal*):

הא לחמא עניא (*ba lachma anya*; *this is the bread of affliction*).

I was a poor man — and השם (*Hashem*; *God*) blessed me.

And so how should I respond to that — when I'm blessed?

There is only one way to respond.

And that is — to share that blessing with other people.

And so if that's the case:

כל דכפין ייתי וייכול  
(*kol dichfin yeitei v'yeichol*; *whoever is hungry, come and eat*).

So now — it's much easier to open up my house.

Come on in — everyone.

## Bringing It All Together

So these are the ideas of the first paragraph.

Number one — again — we say it in Aramaic.

We remind ourselves — that the שכינה (*Shechinah*; *Divine Presence*) is here.

I don't need to go to Hebrew today.

I could talk in Aramaic if I want — because God is listening.

And then — of course — we give some motivation to the עני (*ani*; *poor person*).

And we give him some strength.

We encourage him — to try to remember — that the worst days are behind him — and hopefully better days are to come.

And finally — this is the poor man's bread — but it's also the rich man's bread.

And our challenges in life — in a weird way — often end up being our greatest asset.

And we look back:

וממנה יושע (*u'mimena yivashea*; *and from it he will be saved*).



*Inspiring our Souls with the words of Torah*

בס"ד

And we are redeemed through them — if only we will allow ourselves to be present — if only we stop escaping.

## Closing Blessing

בְּעֶזְרַת הַשֵּׁם (*b'ezrat Hashem; with God's help*) — we should be זְכוּהָ (*zocheh; merit*) — all of us — to be able to use all our strengths and all our challenges that הַשֵּׁם (*Hashem; God*) has given us — to be able to become the free men — בני הַחֹרִין (*bnei chorin; free people*) — that we were meant to be.

## Takeaway from the Lecture

הָאֵל לַחֲמַא אֲנִי (*ba lachma anya; this is the bread of affliction*) is not only a statement about the past — it is a lens through which I understand my present.

The very things that look like my limitations — my struggles, my pain, my hardships — are often the very tools that will free me.

וּמִמֶּנָּה יוֹשָׁע (*u'mimena yivashea; and from it he will be saved*) — not just from it, but through it.

At the same time, when I sit at my table — I am responsible not only to give — but to uplift.

To remember that what I have is not mine.

To remember where I came from.

And to open my home, my heart, and my words — to the person who needs it most.

## Five Shabbat Table Discussion Questions

1. When you think about your own life, can you identify a “barbed wire” moment — something that felt like it was trapping you but later became a source of growth?
2. Why do you think it is so difficult for people to “go through” challenges instead of trying to avoid them?
3. How does the idea of וּמִמֶּנָּה יוֹשָׁע (*u'mimena yivashea; being saved through the problem*) change the way you look at current struggles?
4. What is harder — giving money or giving emotional presence and encouragement — and why?
5. How would your approach to צְדָקָה (*tzedakah; charity*) change if you truly felt that the money you have is not yours but entrusted to you by הַשֵּׁם (*Hashem; God*)?