



ate all the time *lachma anya*, they ate *matzah* all the time. And therefore when we eat *matzah* it's one of the intentions. We are reminded of the poverty that our forefathers suffered for a very long time.

4 AFFLICTION BRINGS SALVATION. The bread of affliction wasn't for naught. It was due to the *tzoros* of Mitzrayim that our nation accepted the Torah. When they went out of mitzrayim and finally got rid of the whole thing, of Pharaoh and his whole regime, they were so happy that they accepted to become *kohanim* to Hashem. The *lachma anya*, the *matzos* that we ate in Mitzrayim, that caused us to have a wave of gratitude in our hearts that washed us up on the shores of Torah and *avodas Hashem*.

1 THINK AS YOU EAT. *Matzah* is a *mitzvas aseimin hatorah*. It shouldn't be merely an external act, it should be accompanied by intelligence, by meditation. As you're chewing the *matzah*, try to think of whatever you could apply to this symbol of *matzos* – that's the way to eat *matzos*.

2 REMEMBER THE EXODUS. Why are you eating *matzah*, why not bread? The answer is to remember *yetzias Mitzrayim*. That's a *mitzvah d'oraissa*. Not only on Pesach, all year round as much as you can – *kol yemei chayecha, kol hamarbeh hareiz meshubach* – the more you do, the more you're getting reward for it. But on Pesach, we have a special time when we eat *matzah*, don't waste the opportunity, when you eat *matzah* you have to think about *yetzias Mitzrayim*, that's the way to eat *matzah*.

3 BREAD OF AFFLICTION. *Lechem oni*, it's the bread of affliction that our forefathers ate in Egypt. So we are commemorating the days when they lived under the oppression of the taskmasters and whatever they ate was *lechem oni*, the bread of affliction. We lived with utmost privation. We don't know all the *tzoros* that took place in Egypt, you need volumes in order to relate it. And so the utmost privation was suffered by our people: *Ha lachma anya di achalu avhasanu*, not only when they were going out of Mitzrayim on that night, no, they

5 A NATION OF PRIESTS. *Matzah* you have to know, is also a sign of nobility. *Matzos* were what the *kohanim* ate in the *korbonos*. And so, the *matzah* is a form of *kedusha*. Up till now, nobody ever dared to partake of a *korban*, it was always *olah*, fully for Hashem. When Pesach came, it was the first *korban* that anybody ate, the Am Yisroel ate it; we became so holy that we were able to eat the *korban*. And *matzos* is the same idea, they were *niskadesh*, they became a *mamleches kohanim*, a *goy kadosh*, they could eat *matzos*. *Matzos* was a food of *kehunah*. A *kohen* is not a farmer, he didn't have any land, a *kohen* does nothing except serve Hakadosh Baruch Hu and that's what the *ben Yisroel* is supposed to be and we're reminded of this when we eat *matzah* on Pesach.

6 BREAD OF HASTE. *Matzah* is a symbol of haste. The dough didn't have the opportunity to leaven. And the lesson is that there is a time when action must be taken. Our forefathers in Egypt were sinking into the grease of uncleanness. A Jew could be so long among the nations, that he sinks into the mire until *chas v'shalom* it's too late and Hakadosh Baruch Hu has to take drastic and rapid action. That's what *matzah* means. *Matzah* means before it's too late, pull it out, it shouldn't ferment. That's a very important lesson. Hakadosh Boruch Hu watches over us and pulls us out in the nick of time.

7 UNLEAVENED BREAD. Do you know what leavening is? You take flour, mix it with water and let it stand. Why does it leaven? Bacteria causes it to ferment. It creates gases inside and because it's exposed to the air, the action of the air helps facilitate fermentation. That's the process of *chimutz*. "Lo ye'raeh – no chometz should be seen in your territory for the seven days of Pesach". Chometz is a symbol of the Egyptian influence, the outside influence. It means, nothing Egyptian, nothing gentile. In all your boundaries no gentile influence. And that's what the *matzah* has to tell us, nothing but flour and water, don't let the bacteria come in. The outside world shouldn't have any influence on us, that's an idea of *matzah*.

8 AFFLICTION BRINGS GREATNESS. *Lechem Oni*, we translate in English – affliction, which means suffering. And of course it is connected to the word *oni*; a poor man. But fundamentally עֲנִי means to speak up and that's why he is called an *oni*, because he cries out. The man who cries out is called an *oni*. In Mitzrayim it was a kind of bread that caused the eaters to cry out. It wasn't leavened, because they were working and they didn't have the chance to let their dough become leavened. They worked all the time and the Egyptians were not kindhearted. And so the Bnei Yisroel cried out, the affliction caused them to cry out. When a man is in trouble and he cries out to Hashem, little by little the awareness of Hakadosh Baruch Hu enters his mind and that's the greatest achievement in life.

9 HASHEM'S TIMETABLE. The Torah gives a reason why you can't eat *chometz*: because their dough didn't get a chance to rise, "ki gorshu miMitzrayim, because they were driven out of Mitzrayim." Pharaoh did it with a haste in the middle of the night, it's a *ness*! Pharaoh didn't have any patience to wait, it's a tremendous thing that happened there. We waited 210 years and we were begging him. Nothing doing, nothing doing – Pharaoh wouldn't listen. And when the time came; in the middle of the night he jumped out of bed and said "Get out of Mitzrayim!"; that's a *ness*. Therefore it's one of the reasons why we eat *matzah*. That's plain, it's in the *chumash*. Think about that *ness*. Hashem

is the boss and when He presses the button, that's the time to leave.

10 AFFLICTION BRINGS APPRECIATION. Whenever a person is living now happily, he should look back on the times when he suffered. He shouldn't forget that once he didn't have all these things. And so it's important as you are reclining at the *seder* to remember that there was a time when you were driven by the lashes of Pharaoh's overseers to work heavy labor, never forget that. And so when you sit down at the *seder*, or even whenever you eat *matzah* during Pesach, you should remind yourself that this is the memorial of the great *chessed*, the kindness of Hashem that He delivered us from the house of bondage. It's very important to keep that in mind.

11 BREAD OF CALLING OUT. *Lechem oni* – *she'onin alav devarim harbeh*, you have to talk about food. The first talking is, you have to pray for food, every day. When you say *birkas hamozon*, וְנָא אֱלֹהֵינוּ ה' אֱלֹהֵינוּ לֹא לִיְדֵי מִתְנַת בְּשׂוּר וְרָם please Hashem, don't make it necessary that they should bring food packages to my house. וְלֹא לִיְדֵי הַלְוָאֲתָם, please, I should be able to be supported without the help of others. Everybody should say that. Poverty is a wheel that turns, sometimes people are on top and sometimes they are on the bottom. And so every day you have to beg Hashem He should give you your food. Just like our forefathers cried out in Mitzrayim, we too must cry out every day for our food.

12 BREAD OF HAPPINESS. Now while you're at it there's another purpose. You sit down to eat bread and it tastes good, it's a pleasure to eat bread. So you say "Hakadosh Baruch Hu, I love You". Say that! That's the purpose of bread. The purpose of food is to bring you to *ahavas Hashem*. And therefore *lechem she'onin alav devarim harbeh*! Many words have to be said over the bread. That's a function of food in order to bring to the very great achievement of thanking Hashem.

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