



Arthur Szyk, the Szyk Haggadah

Questions and Comments for the Seder Night 5783

A Bayit Social Action Reader

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Introduction

By Aaron Stayman

Welcome to the Bayit's seasonal Social Action Committee Reader! My records show that we have been doing this since about 2020, first as occasional one-off dvar Torah pieces that eventually became seasonal readers in 2021. As we celebrate another holiday, we wanted to think about themes that are so important to Pesach, namely giving fresh voices a chance to rise and join in on tradition, akin to how so many of us open our homes to people celebrating Pesach every year.



myjewishlearning.com

The writers this year were given four prompts, with the theme “Four Questions”:

1. *What is a modern day Exodus, and what is necessary for us to make our way forward and through it?*
2. *Moshe Rabbeinu was both an unorthodox and effective leader. What leadership qualities do you think our society should place more value on in the year ahead?*
3. *Rashi notes that some Israelites did not leave Egypt-what do you see as holding us back in a modern (metaphorical) Egypt?*
4. *Reflect on an element of the Seder and how we can better think of that element in a social action driven light.*

Amusingly, even with one of our largest stables of writers yet, no one ended up answering question 3 (I anticipate many “you missed a section” comments upon my return home post-yontif). Instead, I’ll use my introduction as a brief spin at that question: we are so pleased that the things holding so many of our writers back-inertia, fear of writing a piece others might judge-did not get a hold of them this year, and we were able to bring new voices in.

The Social Action Committee is constantly looking for voices in writing and in year round activities-we make Chanukah cards for people in prison, fight food insecurity, and of course put out these readers, among other initiatives. We always welcome new voices to the mix, and encourage you, in the spirit of our unanswered question, to not hold back from acting in the coming year and join us to help make our community and shul a bit brighter. You can contact Michael Goldblum (our photograph curator for this compilation!) at mgoldblum@buildingstudio.com to find out how to join our committee.

Thanks for reading-we hope you find this as a nice supplement to the holiday and find meaning in our words that you can share at your seder tables.

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Rohingya Exodus, Probal Rashid, Punch Magazine

1. What is a modern day Exodus, and what is necessary for us to make our way forward and through it?

Undertaking the Exodus from Fossil Fuels as One Person, with One Heart

By Elliott Rabin

If we think about an Exodus as a movement of an entire society from one “place” to another, away from one way of life that may be familiar, comfortable but ultimately harmful and destructive towards one that is entirely different, unfamiliar and frightening but also holding the promise of being healthful for individuals and society as a whole, then the transition off of fossil fuels towards renewable energy is a shining contemporary example. Our reliance upon the various uses of petroleum is so familiar, so baked into our way of life today, that we scarcely are conscious of it and can hardly imagine living any other way.



stepbystep.com

How can we live without filling up our cars with a tank of gas? Frying and boiling with the click-click-click of natural gas igniting? Heating our homes with a boiler powered by oil? Flying in planes with jet engines? Purchasing goods manufactured overseas and shipped on tankers that burn massive quantities of fuel? Petroleum provides resources that move our world, ensure our retirement funds, and form part of hundreds of products. Although it is warming the globe to a point where all life is irrevocably imperiled, many people resist abandoning our “fleshpots of Egypt.”

Just like our ancient forebears, we know that we must “move,” change our lives. We’ve witnessed so many contemporary plagues caused by human-exacerbated climate change and environmental destruction from the petroleum industry. Like the Israelites, we are told that the time is now for us to take bold action, to leave our “Egypt” and escape to a Promised Land, a better future, flowing with “milk and honey.” And indeed, we must flee with great haste, as the Israelites took flight from midnight to dawn; scientists warn that we must aim to transition 70% of our economy by 2030 if we hope to slow down the onslaught and avoid creating an unlivable planet.

Many among us may want to do something but feel overwhelmed by fear and uncertainty that anything we can do will make a difference. Looking ahead to cross our Sea of Reeds, instead of two giant walls of water encompassing us, we see a tower of water on our right and a pillar of fire on our left:

Rising oceans on our right	Melting glaciers on our left
Torrential hurricanes on our right	Forest fire infernos on our left
Massive flooding on our right	Desertification on our left
Submerged harvests on our right	Parched crops on our left
Water-logged homes on our right	Scorched dwellings on our left

Where is our path through? How can I, one in more than 8 billion humans, possibly have an impact? It's so much easier to close our eyes to the problem and continue to live as we always have, even if that "always" is little more than the past 50-100 years.

What Pesach teaches is that we can move forward, we can accomplish what we need to, if we act together. Rashi observed that at Mount Sinai, the Jewish people behaved "like one person, with one heart." When we devote ourselves to the same project, a project that promises the redemption not just of the Jewish people but of the whole world, we can bring about wonders. Yes, we need leaders; we need a Moses to instruct us, a Nachshon to blaze a path with courage. But if we all listen, we all follow, we all inspire each other, we can instruct and lead each other as well through these turbulent seas toward the future where we need to go. By taking action together, we strengthen our faith in the efficacy of our endeavors; if we truly act together, God too will "establish the work of our hands" as our partner in this holy work of preserving life and restoring Creation.



AP/Noah Berger



Oroville Dam, California Dept. of Water Resources

Elliott Rabin serves as the director of thought leadership at Prizmah: Center for Jewish Day Schools. He is the author of The Biblical Hero: Portraits in Nobility and Fallibility (JPS) and Understanding the Hebrew Bible: A Reader's Guide (Ktav).

It's So Easy, But is it Right?

By Deborah Kornfeld

We are standing at a strange time in history. We are witnessing plagues of Biblical dimensions; floods, fires, diseases, infestations and climate changes- real life consequences of human impact on the environment. In the Exodus story in Shemot, it took the taking of the life of Pharaoh's first born child for the Israelites to be liberated from Egypt. Can we confront these modern plagues in a positive way and impact the toll they are taking on humans and the environment?

We invite a young family to our house for Shabbat lunch. The cholent is bubbling and the table set with our Shabbat china. There is a little girl in the family and when she sees the table she innocently asks, "What are those?" pointing to the china. I tell her that those dishes are my special Shabbat china. She asks a second question "do you mean that other people have eaten off of them?" Suddenly my china has developed a "yuck" factor. Kashrut blended with a new hygienic sense has made my grandmother's china a little disgusting.

A friend reports that her niece, recently engaged, hasn't put dishes on her registry. "No need" she reports to her aunt, "we'll just be using paper plates." Observant Jews are very careful about avoiding the appeal of much of modern/secular life, but single use utensils and plates have taken off like wildfire. It is easy to understand why: both parents working, big families, weekly feasts, tons of guests and unending cooking. In addition, from the perspective of the Kashruth, single use items are ideal; nobody has ever used them before, nobody has "treifed" them up. We are also able to more easily host family and friends and live out the Jewish mitzvah of Hachnesat Orchim (hospitality). We can invite guests into our home, feed our large families and then at the end of the evening just roll up the plastic tablecloths and our plastic dishes, and our aluminum pans and our plastic ware and just throw them away.

But, of course, there is a dark side to these single use items. From production, to use, to disposal, these plastic goods spew toxins into the atmosphere adding to climate change and threatening present and future natural life. Our throw away culture continues to grow and our production of plastics continues to increase, putting stress on our local waste disposal systems. When we don't have enough room in our own landfills, we send the excess plastic trash to poorer nations where it ends up polluting their rivers and their land. Plastics impact the health of both people and the general environment. There is no question that single use plastic items are more convenient but the issue I want to consider is whether our reliance on single use items is, in fact, congruent with our Jewish laws and values. There are at least three Jewish principles which might make our dependence on plastic questionable.



Apple News

A few years ago I made a survey of local Rabbis in my home town to see how they understood the prohibition about wasting (Baal Taschit Devarim 20:19). One Rabbi said to me that he believed that the goal of everything in this world was to serve Ha-shem and that if a plastic fork brought a piece of Shabbos kugel to the mouth of a Jew, it had served its purpose. When I asked him what happens to that holy fork afterward, he shrugged his shoulders. God is infinite, but our planet is not and our landfills are currently home to mountains of plastic and Styrofoam cups and bottle caps and plastic toys, and trinkets and baby bottles. The recycling rate for plastic in 2021 was only 5-6%. At this point, that fork which fed a hungry Jew on Shabbos is now sitting with its friends slowly decomposing and potentially leaching toxins into our water and soil. In Sefer HaChinuch, Mitzvah 52, it says: "This is the way of the pious and people of deeds....they will not waste even a mustard seed in the world, and they are distressed by any waste and destruction that they see."

"I call on heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life- if you and your offspring would live" (Devarim 30:19). We are commanded to choose life, yet in our use of plastic, we often choose death. Thousands of seabirds and sea turtles and other marine life are endangered due to ingesting plastic or getting caught in plastic bags. We are told that there is not one extra word in the Torah and in a parallel, biologists remind us that biodiversity is key to the health of our planet. Just as each crown on a Torah letter opens up a new world of interpretation, every manifestation of life plays a role in the hemostasis of our planet. In addition, the Torah commands us to consider the next generation. What we thoughtlessly do today, may present serious problems for our children or our grandchildren.

The Torah reminds us many times not to oppress the poor. We are taught to care for marginalized people, to feed the poor, clothe the naked, and protect the orphan and widow. Keeping this commandment is a challenge in modern times, much of our comfort and sustenance is dependent on exploited labor. But in regards to plastics, the production and disposal of plastics is often so toxic that it endangers the life of both humans and animals who live near such facilities. People who live near plastic factories are at risk for severe negative



health consequences including cancer, birth defects, etc. "Cancer Alley" in Louisiana is just such a situation. Located between Baton Rouge and New Orleans, it is the home of over 200 petrochemical plants and refineries. These factories have polluted the water and air and also impacted on the health of the mostly African-American population living in the area. The incidents of cancer, respiratory disease and other health problems are significantly higher in this area and the United Nations has called "Cancer Alley"

www.latimes.com/great-reads/la-me-c1-subra-enviro-20130827-dto-htmlstory.html

a form of environmental racism. The power of the plastic industry continues to grow negatively impacting directly on the lives of poor folks who live near such plants.

As Jews, we know that there are consequences to our actions. In Pirkei Avot 4:2 Rabbi Azzai says : “Run to perform even a minor mitzvah; for one good deed leads to another and one transgression leads to another transgression.” Since the 1970s the use of plastic has increased from 2.9 million metric tons to more than 30 million metric tons. We’re hooked on plastic and the fact is, we can’t escape its use in our daily lives; however, the extent of its use in our daily life is a choice. We can choose to moderate our use of plastics and align ourselves with the Jewish values of baal tashchit, not oppressing the poor and ultimately, choosing life.

Deborah Kornfeld is a retired pediatric occupational therapist, aspiring climate and social justice activist, occasional essayist, shul chesed coordinator, loving mother and safta.



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We Were Slaves in the Land of Egypt- Our Jewish Obligations to Those With No Country to Call Their Own

By Adam Stoler

When a Stranger resides with you in your land, you shall not wrong him. The stranger who resides with you shall be to you as one of your citizens , you shall love him as yourself, for you were strangers in the land of Egypt” Leviticus 19:33,34

In every generation, a person is obligated to regard himself as if he personally left Egypt Mishna Pessachim 10:5

In the above writings, Jews are obligated during the festival of Pesach to not just *recall* the story of the Exodus from Mitzrayim, but to make it a personal and communal obligation to *breathe the story in*, inhale it, and upon exhaling, make the story and its’ myriad of meanings an integral part of our daily lives. This imploring, which dovetails with our observation of the 613 mizvot

(commandments) , brings to mind the following obligation:



Since we Jews personally act upon our safe exodus from slavery, we must also personally take on obligations inherent in this act of active remembrance: this includes recalling our being slaves in the land of Egypt, and how we wish to be treated. We therefore must treat strangers in our midst like we wish to be treated: with dignity and respect, as if they are fellow citizens, no matter their status.

nj.com

This is especially true in the case when it comes to refugees, who have given up their entire existence, their lives, all that matters to them, e.g., home, homeland, family and career, to make a trek to a strange, unknown land. They must be welcomed in that strange land, not only if it is Eretz Yisrael, but *wherever we, as Jews reside*. For often, and more often typically, the journey to a new land is fraught with danger: physical, emotional, and mental. It is a willing exposure to strangeness and the unknown, as a way of life: all in the name of fleeing perceived and typically true, danger to life and limb. Refugees are trading their known and unwanted dangerous current lives for the unknown. If that is not scary, little is.

In the 21st century, we are seeing in real time, refugees from harsh political scenarios, and ever more frequently, from harsh climate scenarios. And we are told by knowledgeable scientists that the climate refugees are here to stay. “100-year storms” occur *every year*. Imagine that. A

former situation in which we could expect a dangerous phenomenon to occur once in 100 years now occurs each and every year, often multiple times a year, around the world.

Thus, we are creating climate refugees. As Jews living in 21st century America, our obligation is to welcome the stranger- for we were strangers here not that long ago. There is no stranger in greater need than a refugee fleeing perceived persecution and danger. There is no greater persecution and danger than man-made climate change. We must welcome the refugee, no matter the perceived cause. But we are especially obligated to help those who flee not due to their own perceived fears, whatever they may be, but *from dangers and fears that we ourselves created*.

We are commanded to do this. We must not fail. It is a most strong current and active moral imperative. We must honor Hashem, and our people's heritage in aiding those in danger, whom *we* placed in harm's way. We are morally obligated to do this. We must not and cannot shirk our responsibility.



benarnewsworld.com

A 30+ year resident of Riverdale with Bronx roots, Adam Stoler is an active member of the daily minyan at CSAIR, a volunteer at Woodlawn Cemetery, grandfather of 3 wonderful grandsons, and ridiculously happily married husband of the best person he's ever met, Professor Emeritus at Fordham University, Barbara Kail.

Adam made a living as an independent sales agent for wonderful Canadian and German companies, and considers himself a world class nudge. He is also proud to say that the New York Times has published 9 of his "Letters to the Editor" and the Riverdale Press...too many to count.

Selected Poetry

By Pinny Bulman

When one has experienced an Exodus from a location and time period imbued with trauma, there can be a natural defensive reflex toward avoidance. All four of my grandparents were Holocaust survivors and, as with so many others of their generation, they didn't speak of their experiences for many decades. But Pesach teaches us that an Exodus does not mean leaving the past behind. Rather, that history comes along with us as we journey to new places and new experiences, haunting us, challenging us, shaping us as we continue on in the only possible direction: forward.

statue

the fire escapes here were all painted copper green
a reminder
that liberty's surface can change
corrode, like the old pennies
once thrown at me
in an insult i didn't
yet understand
but my grandparents knew
about always looking to find the nearest window to exit
about the way time could turn loss
into patina, a hardened shell
whose hollow interior i once climbed in grade school
to the crown where i stood looking east
from where we fled
on the ferry ride back i held tight
to my kippah shaking furiously
in the salty harbor wind.

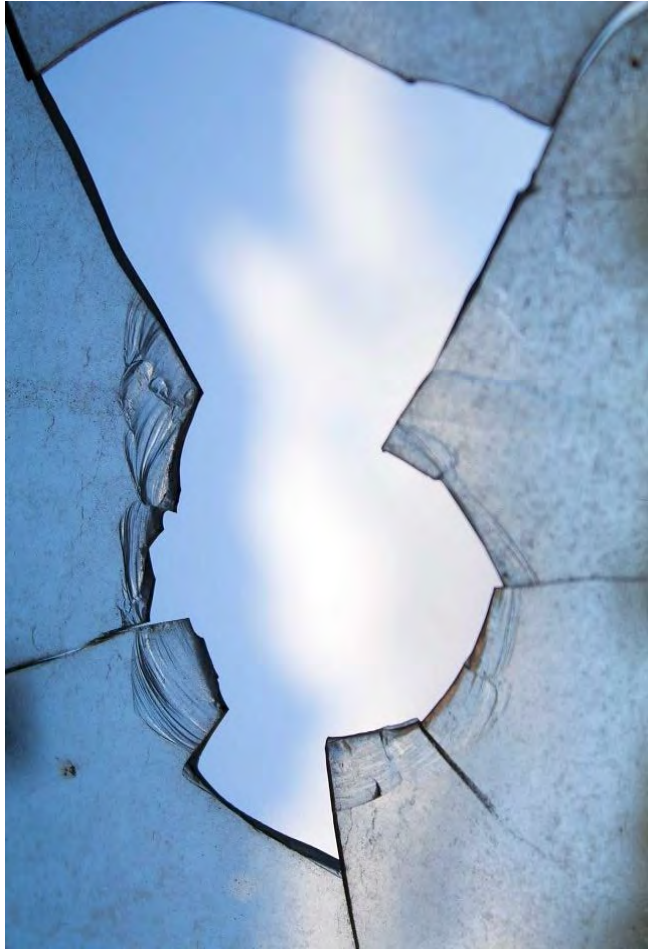


*First published in Songs of Eretz Poetry Review

mountainsoftravelphotos.com

rock

no one was hurt
and the graffiti-covered window
anyway needed replacing
and it was at least
only one rock
and it could have been
a random act
and yet
i no longer remember
the size of the rock
or the pattern of glass shards on prayer
books,
the colors they reflected in the suddenly
uncensored early evening light
of the fading shabbos
it's the nervous excitement that stayed with me
of a personal kristallnacht
a connection to lives of tattooed numbers
fragile as windows
of a history i can point to
and say
mine.



tes.com

*First published in Poetica

swastika

as graffiti it wasn't
much to look at
a few crude lines in marker
down a flight of side stairs
on the door of the shul's emergency exit
almost hidden amidst the other usual tags
nothing like the nearby mural
a half-block explosion of swirling colorful pain
depicting presidential patriarchs found on paper money
exploring their role as slaveowners
perpetuating the country's economy of racism,
all this on the side of a bank
but it was the small anonymous nazi pinwheel
that pushed me to action
to go out that night armed
with a black sharpie,
squeeze through the bent bars
of the locked side gate to
blot out the swastika
mark up the area with jewish stars
my own ancient tag
soon after,
the shul door was repainted
the mural wall whitewashed
in fact it's been years since that bank
was torn down
the shul soon to follow,
and when i die
the only thing standing between



Israel Police Spokesperson

that swastika and complete oblivion
will be this poem
but i am of a people who understand
the importance of tagging history,
keeping a memory of all that needs
to be erased.

*First published in Culture & Identity anthology, Vol. 2 (The Poet)

Pinny Bulman is a Bronx Council on the Arts BRIO award-winning poet. His poems have appeared in a number of literary publications and anthologies, including in Korean translation.



University of Lincoln



Russia Insider

2. Moshe Rabbeinu was both an unorthodox and effective leader. What leadership qualities do you think our society should place more value on in the year ahead?

Exodus as Romance

By Michael Goldblum



[fineartamerica.com/Domenico Fetti](http://fineartamerica.com/Domenico_Fetti) movvievalhalla.com

You could look at the Torah as a biography of one hero: the Five Books of Moses, indeed. I think I see it as having more in common with a romance novel of the classic type, a sprawling multigenerational saga [with magical realist elements], the love story of G-d and Moshe. The book starts with our protagonist, G-d, having some early dalliances: some good and some that didn't work out as planned. But by Act II G-d finds G-d's true love, and sticks with him till the end of the story. As in Tolstoy or Bronte, the romance is deep and wide, heightened by its setting within a broad backdrop of historical scope, full of adventure, melodrama, betrayal, pain and disappointment. But oh, the high points, the moments of sublime connection, triumph and revelation: they are more than enough to sustain and satisfy the reader and the believer. For millennia.

The scene is set: the hero's origin is humble, maybe even mysterious.

And there went a man from the house of Levi who took a daughter of Levi [to marry].
Shemos 2:1

Anonymous parents of an anonymous child, selected - maybe at random? - by G-d for greatness. It could've been you or me. Any of us could have been *him* - could be him - Moshe.

[But of course the parents are quite notable, and his birth story remarkable, even beatific: Yocheved, daughter of Jacob's son Levi, was 130 years old when pregnant with Moshe (ten years older than her son at his own death!); per Sotah 12, when Moshe emerged the creche filled with a divine light.]

The boy, separated from his true parents in infancy [Dickens?], grows up foundling, an outsider, an idealistic, maybe naive stranger to both his origins and to his destiny. Indeed, two-thirds of Moshe's life is spent among heathens: raised in the royal palace from shortly after birth into middle age. At 40, after a midlife crisis-of-identity with deadly consequences, he flees arrest to a random oasis in the scrubland desert, a village called Midian. The foster prince falls in love there with the scruffy local girl Tzipporah, marries, and spends another forty years herding his father-in-law's sheep.

And Moshe was content [va-yoel] to dwell with the man [Yitro], and he gave his daughter Tzipporah to Moshe. Shemos 2:21

In flight from his privileged palace life, Moshe clings to his new persona: the humble, happy herder, a family man of limited horizons and modest expectations. Nidah 65 tells how Moshe pledges himself to the simple country life, marrying the local priest Yitro's daughter and giving him control over his autonomy, promising not to leave Midian without Yitro's permission.



giftofadministration.blogspot.com

Yalkut Shimoni [179 on this same verse] dives further into Moshe's backstory: in his version Yitro "gives" Tzipporah in marriage only under the condition that Moshe would raise their first-born son a pagan, that the child would never enter into the Jewish covenant. And Moshe accepts: he allows Gershom to be given over to his father-in-law's cult.

The hero, on the verge, is thus established: a dusty shepherd, 80 years old [by which time (as per King David's "Prayer to Moshe, Man of G-d") even the strong are usually dead], is content with his family and his steady, low-stress job, having lived an entire lifetime away from his people and his G-d. He was no exemplar for the generations, neither learned nor devout. He was first a princeling then a pariah, a grandchild of Levi who had yielded his first born to idols.

Then, on a business trip, at the drop of a sandal, Moshe finds himself literally consumed by an overwhelming, life-changing passion. At a burning, seemingly fireproof bush G-d lures him away from his bucolic quiescence, recruiting him for an impossible mission. Moshe tries to resist, offering up rationales why he, of all people, is just the wrong guy. G-d does not take 'no' for an answer.

So Moshe accepts. And the romance begins: he abandons his settled life, drags his family back to his youthful home to work - hand in hand with his new passion, G-d - to lead his people [to whom he is a stranger] out of Egyptian bondage.

But first, adventure on the road. Moshe's new passion, the tempestuous, ever-jealous G-d [Shemos 4:24-26], confronts the family at an inn and tries to kill Moshe. Tzipporah, the shaman's daughter, connects the dots. In her moment in the biblical spotlight she slices her own son's foreskin off, slinging the bloody flesh at her husband: "Bloody bride groom!" screaming.

Moshe's vow to give the boy to the pagans now broken, she throws her lot in with Moshe and his G-d.

And how is Tzipporah's passionate, quick-thinking fealty repaid? She is ghosted, disappearing from the narrative, a loose end dropped from the story.

It is here that we tonight pick up the saga: ten plagues, bloody thresholds, dead Egyptians, dry crackers.

Then in seven weeks comes the romance's climax: Sinai, the lowest of mountains and the highpoint of Moshe's life, the lovers reach apotheosis at the site of their first date. Amidst thunder, lighting, and trumpets, they are face to face, a silent, sublime reverie, alone together: Moshe and G-d, ten handbreadths apart.



outlawbiblestudent.org

*R. Yehoshua Ben Levi said: When Moshe ascended on high to receive the Torah, the angels said to G-d: What is this one, **born of woman**, doing here among us?*

G-d said to them: He came to receive the Torah.

*The angels replied: This Torah, this treasure that you secreted for 974 generations before the creation of the world, now you are going to give it to mere **flesh and blood**? . . .*

G-d turns to Moshe and asks: how would you answer them? Tell them why I should give the Torah to humans?

Moshe said: G-d, I am afraid that these angels could burn me with their breaths!

G-d said: Hold on to my throne, but answer them. . . .

So Moshe asked G-d: What is written in this Torah that you are giving me?

G-d replied: "I am the L-rd your G-d who brought you out of Egypt."

Moshe turned to the angels: Did you all go down to Egypt? Were you all enslaved to Pharoah? . . .

G-d: "You shall have no other gods before Me."

Moshe, to the angels: Do you angels dwell among the heathens who worship idols?

G-d: "Remember the sabbath day to keep it holy."

Moshe: Do you go to work? . . .

The angels then agreed with G-d, quoting Psalms 8:10: "G-d our L-rd, how glorious is your name in all the earth."

Shabbos 88b

Like Lord Capulet deriding Juliet for her lover, the angels deem Moshe an alien, inferior, unworthy: "**Born of woman, flesh and blood.**" G-d, nurturing, urges his beloved to enter the fray: if you hold on to Me you can defend yourself, with Me right here behind you. Moshe, bolstered, foregrounds his weakness, his imperfection, to flip the script on the heavenly host: it is our very corporeality, our temporality, it is exactly because we are fallible, soiled, dust of the earth, yes: born of woman, flesh and blood, that we and only we deserve and need this prize. It was made, in the end, for us.

From near-death to an ascension to heaven, Moshe's relationship with G-d has swung to its acme. The anonymous child born to an everywoman, the dusty shepherd whose passion starts with his son's blood at his feet: now he leans over and talks to G-d, his friend and partner, always just right there. Moshe, "**born of woman**" – mortal, weak, flesh-bound – has G-d's ear unlike any other human before or since: **like an angel**, besting angels.

*Happy is the person [Moshe] **born of woman**, who is confident that any time he desires he may speak with G-d. Rashi on Bamidbar 9:7*

But what's the price? [Because there is always a price.] It is clear what he has won: the most intimate relationship with the lord of all creation, a personal, almost casual camaraderie with an unfathomable, infinite deity. But at what cost?

Moshe said to G-d: my sons should inherit my glory. G-d replied: Your sons sat with their own concerns and were not involved with Torah study. Joshua, who served you, should serve Israel." Midrash Tanchuma, Pinchas



pinterest.co

Rav Natan said: Miriam stood beside Tzipporah when Moshe was told that Eldad and Meidad were prophesying in the camp. Tzipporah said "Woe to the wives of these men if they are called to prophesy: they will separate themselves from their wives just like my husband did from me."

Rashi on Bamidbar 12:1:

Moshe picked: G-d over family, the lover over the wife. He made the romantic choice, maybe the right choice. But even G-d's Torah lets us know that it caused deep, enduring pain.

*All the prophets didn't just prophesy any time; they had to concentrate, get settled. They had to be in a good mood, happy, focused. Prophecy for them came in visions, G-d spoke to them in allusion or allegory. Not Moshe: he spoke to G-d face to face, directly, without mystery, like a man to his friend: any time, any place. While the other prophets received their visions from angels, intermediaries, Moshe was **like an angel** himself, he heard the words of G-d directly, unmediated.*

*The other prophets, after their visions ended, went home to their wives and families, back to normal life. Not Moshe: he did not go home, his wife was sent away. He never reunited with his wife and family because he was always with G-d, always open to Him and ready for Him. He was **sanctified like an angel**.*

Paraphrase of Rambam, Mishnah Torah, Laws of Foundations of Torah 7

Angels: we are jealous of their sanctity, their ethereality, their imperviousness to time, gravity, illness, and temptation. Moshe: a mere man, an outsider from birth, one whose connection to



his tradition is so weak that he freely abandons his first-born son to a desert pagan, falls in love and becomes nearly angelic, nearly divine.

The love of G-d for Moshe, of Moshe for G-d, is all-consuming, the burning bush its genesis and icon: the love consumes his family, his wife. Past, present and future: he also sacrifices his lineal legacy. While we all see ourselves in some way as the children of Moshe, Moshe's real children, abandoned to idols, neglected, and denied, fade into obscurity.

thewholebook.blogspot.com

And the romance ends in personal failure amid communal triumph. While his mission ends, after travail, with success, Moshe in the end is abandoned by his lover, left behind to die on a mountaintop, denied his only request: to be forgiven a small mistake, to enjoy the fruits of their efforts and die in the promised land. Moshe, almost an angel, succumbs to the fate of all born to

woman. G-d's affections move on, eternal and immutable, alternately anointing and defenestrating new heroes, stirring up new adventures while keeping the big story moving along.

But I think I hear in these ensuing chapters G-d's wistful gaze looking back over G-d's shoulder, back to that first unabashed romance, measuring all of us who came after against G-d's still-burning torch for his first true human partner:

And G-d would speak to him face to face as one person speaks with his friend ["ish el re-eihu"]."
Shemos 33:11

And now we sit at our seder and we do not speak his name.

But it is a screaming absence: we all know something is missing. Maybe this real story is too complicated, messy, even tragic? Or maybe, better, it is our story now, so the focus, maybe rightly, stays on us: we are the heroes this evening, we are the true partner of G-d, we were the object of his love. He took us out of centuries of slavery directly, without an intermediary: G-d and G-d alone, with a Strong Hand and Outstretched Arm. After all, while we are a group were never as close to G-d as Moshe was, we were their project, and we remain the focus in the following chapters.

But while we all benefited from the exodus, and while this novel is ultimately and truly our saga, I feel that maybe in the exodus we were just swept along, riding the coattails of the powerful, intense romance of Moshe and G-d, together. We may have been the beneficiaries of their efforts, but the passion driving them was personal, fervent and intense.



posterazzi.com

This story arc seems modern and familiar. How many stories like this are part of our culture? The driven, ambitious, passionate man [usually a man] throws his life away on a new relationship, leaving behind a bereaved, betrayed wife and bereft children. Glory, romance, revelation, bliss attained - at a cost. The formula fits stories of famous leaders, biopic stars and *People* celebrities, literary treasures and Hallmark Channel romances. They follow their hearts, sometimes, to places they should maybe not go. Reading about these larger than life characters I get both to live vicariously and to indulge in schadenfreude, all from the safe distance of my mundane mudbound life.

Yet this, our hidden Passover romance, is different for me. I stand reminded that as a corporeal, time-tethered animal I endure the consequences of my decisions, impulsive or reasoned. Born of woman, I am no angel. Tempted and challenged, I confront decisions big and small, from some of which I will never recover. I can try to do the right thing, but I realize that in doing so I can hurt people, even people close to me.

Tonight I celebrate my personal escape from slavery, an escape made to secure a treasure, G-d's Torah, from the angels down to us, those born of women. But my freedom was purchased by the romance burning between Moshe and G-d. It carried us all - living and dead and yet to be born - along with them on their adventure. Their story models how my own choices - heroic or prosaic - always, always carry costs; my job is to weigh the costs against the rewards, make my best but certainly imperfect judgment, and then jump, headlong, into the passionate romance of regular, mortal, American, Bronx, Jewish flesh-and-blood life.

[Thank you to R Sruly Bornstein for identifying some sources and concepts in his shiurim]



Chagall via Wanford.com

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Learning from Moshe: Empathy and Emotional Intelligence in Leadership

By Yali Szulanski

It is a rare story of leadership that begins with the future leader floating down a river in a basket. Yet one of the most powerful leaders in our history is Moshe Rabbeinu, whose journey began in just that manner. Cast away from his family to secure the safety of a future nation, Moshe begins his path in life as an outlier - a person outside of the community he is in, but one that will impact their trajectory nonetheless. While not aware of his heritage for most of his upbringing, Moshe feels a kinship with the Hebrew slaves that ultimately leads him to act in their protection. Forced to flee, he takes refuge in Midian - another land that is not quite his own, but that he still manages to thrive in. As his path and purpose become clear through his communication with God, Moshe begins to evolve as a leader - tapping into his experiences to guide him and strengthen his relationship with B'nei Israel.



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Moshe relies on his strength of character, courage, and unwavering faith in God to guide him through the inevitable challenges of trying to change a broken system - in this case, the enslavement of B'nei Israel by the Egyptian Pharaoh. Moshe's commitment to a higher purpose allows him to grow and evolve, rather than crumble under the weight of immense pressure. He faces the mountainous task of convincing B'nei Israel to trust him, and eventually to follow him. Growing up as an outsider, Moshe develops a strong sense of empathy and emotional intelligence. He is able to both share in the pain of others, while simultaneously managing his own emotional responses to adversity. Moshe shows vulnerability when it serves his higher purpose, and leans into his strength when the people are looking for stability and reassurance. His ability to empathize with their pain, and navigate complex situations where emotions are flying, allows them to grow their trust in him as a leader. All the while, Moshe stays connected to the deeper purpose that guides him as a leader.

We live in a world where systems that we consider to be stalwart are beginning to show the telltale cracks of age and inefficacy. We have seen, as these systems are tested by pandemic, war, and economic instability that industries we have relied on for generations are crumbling under the pressures of an ever-evolving world. Headlines about the mental health crisis - especially amongst adolescents, failing banks, and struggling schools are an almost-daily part of



our reality. We are desperate for change, and yet continuously disappointed in the appointed authorities in their ability to truly help us. While we each fight personal battles, we carry with us the collective struggle of a people searching for liberation. We are looking for leaders who can remain steadfast in their commitment, while simultaneously empathizing with our ever-changing needs.

atlanticcouncil.org

Just as Moshe's leadership needed to evolve over the course of his life, so too do the qualities of our leaders today. As many of our leaders are today, Moshe was selected to create significant change. When a new leader is selected - whether that is a president, a CEO, or the principal of a school - we, the people, place our hopes and fears in their hands. We pray, as B'nei Israel did, for salvation - while simultaneously fearing change that will render our lives unrecognizable. We want the systems to change- but not so much so that the pain of this change will be unbearable. Leaders today face the same reality that Moshe did with B'nei Israel - people are much quicker to protest than to praise. Change is inherently uncomfortable, which is why systems are much more likely to stay in a broken status quo than risk innovation. Whether we are managing illness or stabilizing the economy, the "what if...?" will certainly emerge.

What if we fail?

What if this treatment doesn't work?

What if the people struggle?

What if it really was better in Egypt?

An effective leader will not necessarily know the answers - but will be able to stand in the uncertainty with the people, empathize with their discomfort, and offer guidance with conviction.

Additionally, when things are going well, the people often demand to know, “nu -what are you doing next?” In all scenarios, a leader will fulfill the needs of some, and disappoint others. The realization for a leader that disappointment is inevitable opens the door for strengthening their emotional intelligence. Leaders who can harness the energy of their own emotions to create fruitful collaborations within their organization, to create new flexible partnerships within the system in order to change it, are more likely to see success. While symbiosis is not guaranteed, a complementary network within an organization, which includes the leader, creates effective communication. This, in turn, increases the organization’s ability to make better decisions and handle new dilemmas with more ease. It is a truly effective leader that is able to dance gracefully at the edge of satisfaction and disappointment - all the while leading their people towards more freedom and growth.

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myjewishlearning.com

From the Mountaintop: Moshe and Martin

By Rabbi Bob Kaplan

Moshe, at the end of his life of service and leadership, denied entry to the “Promised Land”, stood on the mountain top, and was shown the entirety of the Land of Israel. This destination, the ultimate goal of the 40-year trek through the wilderness, from slavery in Egypt Moshe the leader was now standing on the border of entering the next stage of Israel’s destiny.

As the Torah describes this scene where Moshe is shown, not only the land in its entirety, he is also witness to the unfolding of a history yet to come. He witnesses the division of the land between the tribes, events that would happen only after his passing. This viewing combined not only the past events that had brought him to this point included the present of standing on the mountain top, reminiscent of an earlier mountain top where he was given the Torah. This moment of witness also included glimpses into a future yet to unfold, where he was no longer the leader of liberation, this task now assigned to another leader, his student and protégé, whose challenges of leadership would not be confronting Pharaoh, liberation and receiving and transmitting the Torah. This new leader’s challenges would be war and settlement and the beginning of building a nation in this land.



soniahalliday.com

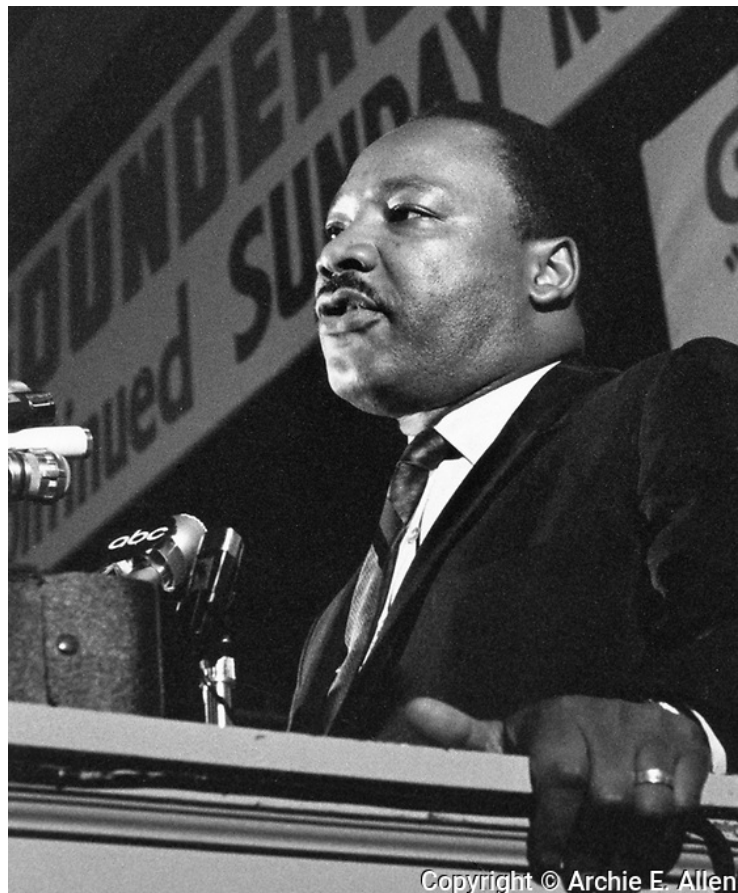
Moshe was truly blessed in viewing what ultimately would be the result of entering into the land of those he had led through the wilderness. He saw the settling of the tribes, the descendants of those who had experienced the horror of slavery in Egypt and who he had led through the Sea of Reeds, stood with at Sinai, reprimanded so many times for straying, and pleaded before the Creator for forgiveness. These descendants were now in the land ultimately denied to him. This experience of embodying confluence between the past, the promise given to Avraham of the land, to his present of being on the border of the land so long desired, and to the future of the going in and settling symbolized the greatness and challenges of Moshe’s unique brand of leadership.

This experience of the coming together of the past, present and future by Moshe is described by the commentators as being above and beyond time. He had stepped into a spiritual space where

the past, the present, and the future were all convening at one moment. Moshe was able not only to view the impact of his past upon his present he was able to connect to the impact of his life and struggles upon the future of those he had the responsibility and blessing to have led. Moshe embodied this unique paradigm of leadership that incorporated the past that had brought him to this point, acutely conscious of what stood before him and what would be the future impact of his leadership. The past, present and future all playing out in every action and response

This paradigm of leadership integrating the interface between the past, the present and the future is one that Moshe exhibited throughout his life. Whenever he encountered a call to leadership it was this paradigm that came into focus in order to meet the challenge before him. Moshe was acutely aware of the past that had brought him to that space, and the consequences or the impact of his actions as a leader in the moment. As an example when he is standing in front of the burning bush and is told of his mission to go and confront Pharaoh and free the people of Israel from Egypt, his immediate questions were “what if they don’t listen to me? after all, I am slow of speech!!! Am I the right person for the job???” Moshe understood his own limitations and his flaws could possibly lead to failure. He is wholly aware of the stakes in this new role. Moshe is assured that in fact, if he is not listened to because of his speech, Aaron, his brother will be with him as a way of compensating for any doubts or problems in the messaging, and at the same time he is told that the rod he had in his hand, once simply a shepherd’s crook, will now be the instrument that would allow him to perform the many miracles in Egypt, his tool to message to Pharaoh that Gd was, in fact, the ruler of the universe. Ironically the same rod that he would use to hit the rock, an act that would eventually prevent him from entering into the promised land.

It was the paradigm of the leadership of Moshe that inspired and motivated another leader, thousands of years in the future, who, in his final days, spoke of standing on the mountaintop, seeing the promised land, knowing that he may not get there with those he was chosen to lead. That leader, the Rev. Dr. Martin Luther King Jr likewise understood the consequences of his actions so influenced by



the confluence of past present and future. While often hesitant, he understood his leadership was essential to the journey that America was on in its ongoing struggle for civil rights and undoing racism. As Dr. King stood on his mountaintop, looking back at the life he had lived and that had brought him to this juncture in Memphis, he knew full well that America's journey to the "Promised Land", was one he was not destined to complete. Yet, he knew had he not taken on this mantle of leadership at this essential point in our American journey, then the "Promised Land" of the end of the struggle to bring about economic and political equality for people of color, a national struggle and journey we are still on, would only be that less attainable and further away. The legacy of his message of economic equality was to become the final gift of the leadership of Dr. King, one that has become the battle cry for the ongoing work to bring about equity in our so racialized nation.

Moshe and Martin were paradigms of leadership, so rare yet so profound, that we, as a nation and as a world need now so deeply. In an era so predicated on soundbites, tweets and immediate results there is little consciousness of this confluence and impact of the past, present and future. We are engulfed in a quagmire of societal toxic polarity and trauma, so evidenced in the rise and acceptability, in many circles, of the plague of gun violence, hate and anti-semitism. We cry out for a Moshe or a Martin, yet until we are blessed with a soul of such insight and greatness perhaps we, each and every one of us, inspired and educated by these rare and holy lives, become the Moshes and Martins for our times, hearing the call of our past, the imperative of our present and the potential of our future.



Susanna Heschel

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4. Reflect on an element of the Seder and how we can better think of that element in a social action driven light.

The Seder and Social Action

By Marla Brown Fogelman

Back when I was a member of a Labor Zionist youth group, I remember hearing about a Passover event called a third Seder, which some members of our group organized during the non-Yom Tov part of Passover. I never participated – attending my family’s traditional, tuneful first- and second-night Seders felt like more than enough. But I was still kind of intrigued by the idea of a Passover gathering that was not driven by family customs and our go-to, red-and-yellow, Ktav Publishing House Haggadah, but instead included social justice hymns such as *We Shall Overcome*, and spirited discussions on racial and economic equality and political freedom.



time.com

Later, and even before I became a traditionally observant Jew, third Seders eventually disappeared from my consciousness. But apparently, as the decades went on, the third Seder phenomenon also started disappearing from the collective American Jewish consciousness.

In her article¹ on the backstory of the third Seder, historian Jenna Weissman Joselit points to the reason that this additional Passover tradition, focused solely on social justice issues, became less popular. She writes that the third Seder, which originated with groups such as The Workmen’s Circle and Farband, eventually became “a victim of its own success: Once an anomaly, the integration of social justice issues and current affairs into the first and second Seder has become almost *de rigueur*.”

Whether integrating social justice themes into Seders has become more common among a variety of American Jewish groups, viewing the Seder through the lens of social justice is not and should not be the purview of any particular denomination or affiliation. And precedents for doing so have also been buttressed through commentaries on compassion and empathy by Torah scholars throughout the ages. For example, in his commentary on Shemot 22:24, Rabbi

¹ J. W. Joselit. 2017. <https://www.tabletmag.com/sections/belief/articles/a-passover-do-over>

Bachya Ben Asher wrote, “The Torah reminds us that we of all people should have empathy for strangers seeing we had been taken advantage of in Egypt because we were strangers.”²

Empathy and social action are also underlying themes in Rabbi Shlomo Riskin’s *Passover Haggadah*. In his discussion of the Magid portion of the Seder, he writes that Jews know “full well” about being outcasts. “Remembering our own slavery places us under the ethic of protecting and supporting the stranger, the slave, and the oppressed and requires us to fight the inhuman and anti-human wherever we find it.”³

Looking through the Haggadah, I see clear calls for social action, even from the very beginning of the Seder. With the recitation of *Ha Lachma Anya*, we enjoin those who are hungry to come and eat. And add that “All who are needy – let them come and celebrate Passover with us.”

Thus, I believe that the Haggadah can serve both as a guidebook and a springboard for social action – no matter the number of Seders. We just need to keep reminding ourselves that, as descendants of slaves, we have both reason and mandate to build a more just and compassionate society.

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cny.com

² Sefaria.

https://www.sefaria.org/Rabbeinu_Bahya%2C_Shemot.22.20.1?ven=Torah_Commentary_by_Rabbi_Bachya_ben_Asher_trans_Eliyahu_Munk_1998.&lang=bi

³ Shlomo Riskin. 1984. *Passover Haggadah with a Traditional and Contemporary Commentary* (English and Hebrew Edition).

Attend The Tale: Using the Seder to Build Resilience

By Shimmy Feintuch

If you've watched a good movie or read a good novel this year, you have experienced the power of the story. A compelling narrative draws our attention, awakens our emotions, and imprints itself in our memory. This, in part, is what the Seder aims to do: dedicate time to harness the power of storytelling, connecting us emotionally to our ancestors and reinforcing in our memories our national story.

This idea of having a dedicated time for telling our stories has basis in research. Emory psychologists Robyn Fivush and Marshall Duke found that families who shared their stories at holiday gatherings, and on family vacations and get-togethers, alongside traditions and rituals, were more likely to have resilient children. These children had a quality described as "the intergenerational self"; they had a stronger sense of morals and inner strength.

It's not just how the family story is shared; it's the content of the story that matters. Fivush and



Duke described three types of family narratives. The ascending (we were destitute and now we are successful), the descending (we were blessed and now we're cursed), and the oscillating. The latter - the most likely to be correlated with resilience - acknowledges the many hills and valleys of an enduring family story.

motherhoodtherealdeal.com

The benefit comes not from merely recounting our victories, nor just our struggles and cautionary tales. The greatest gift we can give the next generation is the full and complex narrative of our lives. This allows our children to really and truly learn from our experiences, to gain strength and hope from our successes, and to glean lessons from our struggles endured during our leaner years.

Which of these family narratives matches with the Haggadah? It's tempting to match our Pesach narrative to the resilient outcomes of the oscillating family narrative. But the haggadah more closely matches the ascending narrative. As the Mishna in Pesachim 10:4 says, "We start with disgrace, and we conclude with praise". We speak of ascension, not oscillation.

So, nu? What's so bad about an ascending narrative?

In my work as a psychotherapist and addictions counselor, I often note how much easier it is to talk about the difficulty of the past than the struggle of the present. We *were* in dire straits, sure, but *now* we are ok. It is hard to acknowledge the difficulty that we are currently enduring; it is a lot easier to note our past difficulties, to wait until the current pain is in the rearview before adding it to the story. But the very act of hiding our current struggles makes it more difficult for us to do the work we need to do to leave them behind.

In this way, in our telling of the Haggadah we can ultimately miss the mark. If we say that we had problems, but now we do not, we are leaving out an important part of what makes this narrative work. But if we acknowledge all of our struggles, including those of the present, we model a healthy and realistic sense of self. We provide hope for our children that they too can address their struggles, when they arise, head-on.



[pinterest.com](https://www.pinterest.com)

We can also amplify certain parts of the Haggadah that remind us to not be completely complacent. We say "Next year in Jerusalem!" We were slaves, and then we were freed, yes, but we made it into the Holy Land, built a Temple, and then lost it. In this way, there is some oscillation, some acknowledgement of our current lacunae.

We use stories to understand who we are. The Haggadah is part of our lore, a powerful story about us as a people. The way that we tell the tale - annually, ritually, with family and community, over food and drink - creates a sense of our intergenerational selves. But the details that we choose to share are just as important, both the ups and the downs of yesterday and today. Let's go off-script and include our own personal narratives as part of the storytelling. When we acknowledge ourselves as we actually are, faults and strengths, we own our place in the intergenerational survival of the Jewish people. We are strong. We last. We can survive most anything.

Shimmy Feintuch, LCSW CASAC-G is a psychotherapist with a practice in Riverdale and via telehealth. He teaches at the Wurzweiler School of Social Work at Yeshiva University.

Freedom

By Rabbi Dov Lerea



In his book, Freedom, Sebastian Junger explains one theory about the etymological meaning of the word, “freedom:”

The word freedom comes from vridom, which means, “beloved” in medieval German, and is thought to reflect the idea that only people in one’s immediate group were considered worthy of having rights or protection. Outsiders, on the other hand, could be tortured, enslaved, or killed at will. This was true throughout the world and for most of human history, and neither law nor religion nor common decency held otherwise. (pp. 77-78)

This etymological explanation sheds linguistic light on historical struggles for freedom by minority populations and those castigated as “other,” outsiders and disenfranchised populations. Junger suggests that Hugo Grotius was the first legal scholar in the early modern period to argue philosophically that the legal rights of freedom and protection should be extended to vanquished peoples:

Grotius based his idea on something called natural law, which held that human beings – because they were created by God – had rights, such as liberty that could not be taken away. To do so would be to subvert God’s will. Natural law was easy to circumvent, though, because a government or army could just consider the enemy to be subhuman....Once you have dehumanized others...you do not have to worry about killing or enslaving God’s children, because God’s real children are supposedly limited to you and your tribe or clan. (Junger, pp. 79-80)

One does not have to search long in the newspaper or through current podcasts, or know much about both human history and current events for these statements to resonate with truth.

In the *Haggadah*, the Hebrew word for “freedom” is *Ben Chorin*, as in the passage *Ha Lachma ‘Anyah* which serves as a prelude to the *Maggid* section of the seder:

הָא לַחְמָא עֲנֵיָא דִּי אֲכָלוּ אַבְרָהָמָא בְּאַרְעָא דְּמִצְרַיִם.
כָּל דְּכַפִּין יְיָי וְיִיכָל, כָּל דְּצָרִיךְ יְיָי וְיִפְסָח. הִשְׁתָּא הָכָא,
לְשָׁנָה הָבָא בְּאַרְעָא דְּיִשְׂרָאֵל. הִשְׁתָּא עַבְדִּי, לְשָׁנָה הָבָא
בְּנֵי חוֹרִין.

This is the bread of destitution that our ancestors ate in the land of Egypt. Anyone who is famished should come and eat, anyone who is in need should come and partake of the

Pesach sacrifice. Now we are here, next year we will be in the land of Israel; this year we are slaves, next year we will be free people (bene chorin).

The word, *chorin*, in Hebrew does not mean, “beloved.” It means, “royalty,” “leader,” “dignitary” or “noble.” See, for example, the verse in I Kings describing Jezebel’s plot against Navot in order to secure his land:

וּמִכְתָּב סָפְרִים בְּשֵׁם אַחָזָב וּמִתְחָם בְּחֶתְמוֹ
וּתְשִׁלָּה הַסָּפְרִים [סָפְרִים] אֶל־הַזִּקְנִים וְאֶל־הַחֲרִים אֲשֶׁר
בְּעִירוֹ הַיִּשָּׁרִים אֶת־נָבוֹת:

*So she wrote letters in Ahab’s name and sealed them with his seal, and sent the letters to the elders and the nobles (**hachorim**) who lived in the same town with Naboth. (I Kings 21:8)*

The word appears with this meaning a significant number of times throughout the Tanach. See, amongst others, *Radak*, Rabbi David Kimchi, 12th c, Narbonne, and *Metzudat Zion*, and Rabbi David Altschuler, 17th c Prague, on I Kings 21:8. The Ralbag, Rabbi Levi ben Gershon, 13th-14thc Avignon and Perpignan, wrote that the *chorim* in the verse from Kings were the “judges and royalty.”

I suggest that the freedom of the seder is not the “freedom” of the modern world we inhabit. The freedom for which we pray and to which we aspire on Pesach is the hope that we are blessed to live as dignified human beings. The freedom of Pesach does not imply a tribal, nativistic commitment to our own people to the exclusion of other cultures, groups, or nations.



wikimedia.com

The freedom of Pesach projects the longing and human need to transform ourselves into royalty, in order to lead noble lives. The hope for nobility, to feel important, feel responsible for the world, transcends our particularistic cultural garments. All human beings need to feel they lead noble, meaningful lives, and build those lives while nourished by their own stories and culture. Perhaps this is why the seder opens with *Ha Lachma 'Anyah*, on a universalistic note that recognizes our particular identity in the larger context of a shared humanity. This reading of freedom as human dignity was expressed by Rabbi Shaul Löwenstam, 1717-1790 Av Beit Din of Amsterdam, in his commentary on the Haggadah:

The text says, “Let anyone who is hungry come and eat.” This is a call to go out, gather and invite those who are starving, and bring them into your house. At your house, they will eat and drink without feeling ashamed of themselves. We are told to do this, because we were once slaves with little food, starving and poor. From the reward we get for doing this mitzvah, we will be given the opportunity again next year to behave with humility and bring more poor, homeless or neglected people into our homes.

The call to understand that the celebration of our own dignity as a people is a universalistic calling for us to look outwards towards other peoples, cultures and nations, was stated explicitly by Rabbi Ya’akov Emden, the “Ya’avatz,” 18th c. Hamburg and Altona:

The text says, “Let anyone who is hungry come and eat.” It is obvious that this text is about all poor people, and not only Jews. This is why the custom was literally to go into the streets and make an announcement, inviting the poor to join in the festivities by inviting them into our homes. ...That line means, “Let all human beings who are hungry, come and eat, so that the world can be filled with more peace and wholeness.” Then the text specifically commands us to invite and feed Jewish poor people to come and eat from the korban Pesach.

By interpreting the “freedom” of the seder as the yearning and struggle for human dignity, our one story becomes a paradigm for the religious commitment to support every people’s struggle. The modern, secular understanding of freedom has enabled nations to dehumanize others, leading to catastrophic oppression and extermination. The Haggadah calls for a different freedom. It calls us to see ourselves in the struggles of others. No nation’s freedom can rest on the oppression of others.



S. Salgado via pinterest.com

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