



**RABBI AARON**

Editor, Torah Tidbits

**GOLDSCHIEDER**

This coming week will mark the 29th *yahrzeit* of Rabbi Joseph B. Soloveitchik *zt”l*. The Rav passed away on the 18th of Nisan (*Chai Nisan*).

The following is an exquisite insight from the Rav regarding the progression of the Pesach Seder. His words continue to resonate deeply decades after his passing.

May we be *zoche* to walk in his ways and continue to aspire to achieve the dreams and visions he had for every Jew and for *Klal Yisrael*.



Rabbi Joseph Soloveitchik *zt”l* (1903-1993) taught that right before we conclude the Seder we change our focus. Throughout the initial part of the Seder we celebrate the end of our oppression from slavery at the hands of the Egyptians. However as we reach the crescendo, we remind ourselves that the world is sorely in need of redemption.

We pray not only for our redemption but the redemption of mankind. When reaching the prayer of ‘*Nishmat Kol Chai*’, the Seder night soars to spiritual heights as we pray “every mouth shall give thanks, every tongue shall swear allegiance unto You.” We are concerned not only with the Jewish people but with the welfare of people everywhere.

One of the most beloved rituals of the Seder, opening the door for Eliyahu, which symbolizes the arrival of the harbinger of the *Mashiach*, powerfully illustrates the Jew’s perpetual hope that all mankind live in a world free of suffering and pain.

In a similar vein, the Rav quoted the famous gentile playwright Henrik Ibsen (1826-1906) who stated: “The Jew has taught me how to wait” (*Peer Gynt*, act IV, sc. i). The Rav praised the poet as being a very sensitive person and explained his

## A Seder Prayer for Covid and the War in Ukraine

There is a passage in the Haggadah which is often overlooked. It comes towards the end of the Seder night. We exclaim: “The soul of every living being shall bless Your Name.” The prayer of *Nishmat Kol Chai*. Why is this prayer included in the Haggadah?

comment: "Waiting is the art which a Jew knows best; no other nation knows how to wait like the Jew. 'This year, we are slaves; next year - free men!' This is a characteristic trait of the Jew. The Mashiach is slow in coming; nevertheless, we are still waiting. If he will knock at our door, we will rush to open it for him." (An Exalted Evening pp. 160-161)

Although we as Jews live distinctly from others around us, there are times, such as these - when we are still suffering a worldwide epidemic and there is a war in Ukraine affecting millions of lives - where we recognize our shared commonality with all mankind. We are one with our fellow man and woman. We are responsible for one another and fervently pray there be healing for all of God's creations. (The Night That Unites Haggadah, p. 243-245) ■

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