Pesach is the first of the great festivities mentioned in the Torah being, maybe, the most observed and celebrated by the Jews of the world and that, by the variety of its names (Chag HaPesaj, Chag Hamatzot and Chag Haaviv), has multiple meanings. It does not only commemorate the liberation of the people of Israel from the slavery of the land of Egypt, since that response would limit the celebration to a past historical moment.

“In every generation every Jew should see himself as if he had gone out of the land of Egypt.”

In Pesach, past, present and future converge in the framework of the Jewish tradition and it is an encounter with G-d and with our people.

“In the night of Pesach everything that happened in Egypt is renewed and revived as experience, and this helps to make the ultimate redemption a reality” (Rabbi Moshe Jaim Luzzato)

The Seder table with family and friends comes to have a sacred dimension by evoking the Exodus experience and in that way our home is transformed in a small sanctuary.

Ma Nishtana Halaila Haze Mikol Haleilot?
Why is this night different from the other nights?

Pesach constitutes the big occasion to be able to gather in the framework of the feast with the universe formed by the image of the four children that ask us from the scholarship, the rebelliousness, the simpleness and the ignorant side about our history.

The Seder allows us to re-experience the slavery and the redemption that takes place with every one of us every day of our life without forgetting that by chanting the song “Abadim Hainu atá bnei jorin”, we were slaves in the land of Egypt and now we are free, we learn that liberation is a continuous process. We can still be slaves of our bodies, prejudices and passions and we must recognize that this condition that goes beyond the Jewish people continues to exist today.

That is way, in this Pesach, along with the reading of the Haggadah, complying with the fifteen steps of the Seder, the mitzvoth of eating matza, maror, drinking four cups of wine, in the framework of the festive dinner, let’s give ourselves the possibility to give again a full meaning to the festivity and allow that after 3000 years of history, our generation and those that will come after us can maintain vitally the chain of the Jewish people.

Chag Sameach!

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