



A Seventh Night Seder

Rabbi Evan J. Krame



With gratitude to my partners, editors and support team. With thanks to Geela Rayzel Raphael, who created her own such guide to the Seventh Night of Passover, inspiring me to try as well. And acknowledging the inspiration of my teachers, those from classrooms and those whose writings made me say “wow” especially Marian Wright Edelman and her book *Guide My Feet*. Boston: Beacon Press (1995) and Rabbi Lawrence Kushner.

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The seventh night of Passover - Shevi'i Pesach - is said to be the time when the Israelites crossed the Red Sea. In Kabbalistic and in Hasidic circles, there is a custom to have a Seder and focus on the meaning of Shevi'i Pesach. The night would be spent in prayer and study, exploring the theme of divine revelation at Kriyat Yam Suf, the parting of the Red Sea. And in the Kabbalistic and Hasidic mystical communities, participants were open to the possibility of ongoing revelation and divine intervention.

The liturgy of the Seventh Night of Pesach may be called a "Tikkun" – a text that combines passages from a variety of sources including Torah, Talmud, and Midrash. Supplementing traditional texts, are modern commentary, poetry, and humor. This Haggadah (retelling) for the seventh night of Pesach is an attempt to find deeper meaning and greater relevance in the mythic story of the crossing of the Red Sea.

Within you will find woven together study of Torah and Midrash (Jewish legendary tradition) with storytelling, prayer and song. A variety of Chasidic insights are presented. With so much to enjoy you can select what is to be read aloud each year, although we suggest that you give voice to those sections highlighted in **bold type**.

To instigate learning and exploration, seven themes will be presented. Each will relate to a part of the body. The student of kabbalah is encouraged to link these seven with the lower sephirot. We will offer seven blessings relating to the meal and consider the seven clouds of Glory God sent to protect the people in the dessert. What other sevens can you relate to Shevi'i Pesach?

The Seventh Day Passover Seder/Order:

Kol/Voice - Beginning
Ntilat Yadayim/ Washing
Raglayim/Feet - Leaping
Eynaim/Eyes - Receiving
Oznayim/Ears - Believing
Peh/Mouth – Satisfying
and
Lev/Heart - Loving

Kol/Voice - Beginning

When God speaks to Moses from the burning bush, he enlists Moses' leadership to bring the people out of Egypt. It is from the fire that God sometimes calls to us.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל
שַׁבָּת (וְ יוֹם טוֹב).
(On Friday)

Blessed are You, Adonai our God, Sovereign of the universe, who sanctified us with God's commandments, and commanded us to kindle the lights of (Shabbat and) Yom Tov.

Moses protests his mission, as he fears that he cannot communicate well enough with his speech impediment but God reassures him
(at Exodus Chapter 4)

וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה, בִּי אֲדֹנָי, לֹא אִישׁ
דְּבָרִים אֲנִי גַם מִתְמוֹל גַּם מִשְׁלָשִׁים, גַּם
מֵאִז דִּבַּרְתָּ אֶל-עַבְדְּךָ: כִּי כֶבֶד-פֶּה וְכֶבֶד
לְשׁוֹן, אֲנִי.

10 And Moses said unto the LORD: 'Oh Lord, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

After the crossing of the Red Sea, Moses leads the people in song; this is the very same Moses, who argued with God about serving as spokesman because of his speech impediment. It seems that the experience of being cleansed, of being purified, as Moses lead the people through the Sea, has also improved his speech. Even later, in his final speech, Moses delivers the longest poem of the Torah. He speaks to the heavens and the earth. Is the reach of his speaking now far beyond merely the ears of the children of Israel? At Deuteronomy 33

א הָאֲזִינוּ הַשָּׁמַיִם, וְאֲדַבְּרָה; {ס} וְתִשְׁמַע הָאָרֶץ,
אִמְרֵי-פִי. {ר}

1 Give ear, ye heavens, and I will speak; and let the earth hear the words of my mouth.



We begin with raising our voice in blessing wine.
Kiddush for Seventh Night

Baruch Atah Adonai, Eloheinu Melech
ha'olam, borei p'ri hagafen.

ברוך אתה יי אלהינו מלך העולם,
בורא פרי הגפן;
ברוך אתה יי אלהינו מלך העולם,
אשר בחר בנו מכל-עם, ורוממנו מכל-לשון,
וקדשנו במצותיו,
והתנו-לנו יי אלהינו באהבה
מועדים לשמחה, חגים וזמנים לששון
את-יום חג המצות הזה. זמן חרותנו,
מקרא קדש, זכר ליציאת מצרים.
כי בנו בחרת ואותנו קדשת מכל-העמים.
ומועדי קדשך בשמחה ובששון הנתלתנו;
ברוך אתה יי מקדש ישראל והזמנים:

Baruch Atah Adonai, Eloheinu Melech
ha'olam, asher bachar banu mikolam,
v'rom'manu mikol-lashon, v'kid'shanu
b'mitzvotav, vatiten-lanu Adonai Eloheinu
b'ahavah moadim l'simchah, chagim
uz'manim l'sason et-yom chag hamatzot
hazeh. Z'man cheiruteinu, mikra kodesh,
zeicher litziat mitzrayim. Ki vanu vacharta
v'otanu kidashta mikolha'amim. umo'adei
kod'shecha b'simchah uv'sason hinchaltanu.
Baruch Atah Adonai, m'kadesh Yisrael
v'hazmanim

Exodus 3

כג ויהי בימים הרבים ההם, וימת
מלך מצרים, ויאנחו בני-ישראל מן-
העבדה, ויצעקו; ותעל שועתם אל-
האלהים, מן-העבדה.

23 And it came to pass in the course of those many days that
the king of Egypt died; and the children of Israel sighed by
reason of the bondage, and they cried, and their cry came up
unto God by reason of the bondage.

כד וישמע אלהים, את-נאקתם; ויזכר
אלהים את-בריתו, את-אברהם את-
יצחק ואת-יעקב.

24 And God heard their groaning, and God remembered His
covenant with Abraham, with Isaac, and with Jacob.

These quotes are from the Introduction to *The Body in Pain: The Making and Unmaking of the World* by Elaine Scarry (1985). This is a book that looks at the relationship between pain and language/silence particularly in situations of torture:

Physical pain does not simply resist language but actively destroys it, bringing about an immediate reversion to a state anterior to language, to the sounds and cries a human being makes before language is learned.

To witness the moment when pain causes a reversion to the pre-language of cries and groans is to witness the destruction of language; but conversely, to be present when a person moves up out of that pre-language and projects the facts of sentience into speech is almost to have been permitted to be present at the birth of language itself. - As quoted by Yiskah Rosenfeld Regarding the Netivot Shalom on Pesach

When oppressed so much that the people had descended to the psycho-spiritual place where articulation was impossible and speech was gone, all that remained was their cries and moans. At this point of degradation, 49 gates down with only one left remaining, God responded to their wordless moans and cries. Liberation elevated the people from the depths of degradation, back through the 49 gates. But it was only when the people could sing praise to God that liberation was truly complete as a path to freedom.

Ntilat Yadayim/ Washing Hands

Blessed be the works of Your hands, O Holy One.
Blessed be the hands that have touched life.
Blessed be the hands that have nurtured creativity.
Blessed be the hands that have held pain.
Blessed be the hands that have embraced with passion.
Blessed be the hands that have tended gardens.
Blessed be the hands that have closed in anger.
Blessed be the hands that have planted new seeds.
Blessed be the hands that have harvested ripe fields.
Blessed be the hands that have cleaned, washed, mopped, scrubbed.
Blessed be the hands that have become knotty with age.
Blessed be the hands that are wrinkled and scarred from doing justice.

- Adapted from *Marian Wright Edelman*

We wash hands but do not say a blessing. (At this point, we might not yet be ready to bless God for the cleansing benefits of water, while we have not yet escaped slavery and reached freedom in the dry desert.)

Rebbe Nachman of Bratslov teaches: The essence of blessings is from the hands, as in Leviticus 9:22, "Aharon Raised up his hands to the people and blessed them." When blessing descends, it is concretized for each person according to his will, as it is written (Psalms 145:16) "Open Your hand and satisfy the will of every living thing." When blessings reach the hands they can be distributed throughout the world. As when Joshua fought against Amalek, Moses stood with his hands stretched out in prayer as it says in Exodus 17:12; וַיִּהְיֶה יָדָיו אֶמְצָנָה - and his hands were faith.

Meditations on the *Mayim/Water*

In our tradition, water has always played a pivotal role. Before the world was created the presence of God hovered over the surface of the water. The same waters again filled the earth and wiped out the generation of Noah. Our father Jacob met Rachel at the well of water. The waters of the Red Sea parted and allowed B'nai Israel to go out from bondage to freedom. In the wilderness, Miriam's well provided the people with water. And in our tradition water is Torah, as water represents the sustenance that comes from learning and knowledge. Water is life.

Proverbs 27:19

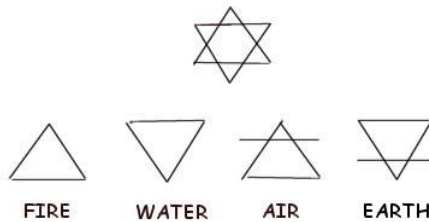
יֵט כַּמַּיִם, הַפְּנִיִּים לְפָנִים כֵּן לֵב-הָאָדָם, As in water face answers to face, so the heart of person to
לְאָדָם. person.

- Water serves as a mirror. Even while it is clear and pure, water reflects back to all who gaze upon it. May we be for each other as a reflection in water, each helping the other to strive for clarity and purity.

The Four Elements

In a Passover Seder, there are four cups of wine, representing the four ways in which God brought B'nai Israel out of Egypt. For this Seventh Night of Passover, we focus on the transformation of slaves into free people, and from the lowest rung of degradation to being ready to receive Torah. In place of the four cups of wine, we consider the four elements. We use the four elements to describe their journey, which spanned treading the earth, passing through the water, reaching the rarified air at Sinai, and receiving Torah from the Fire. The element most associated with *shevi'i shel pesach* is Water.

The Ancients teach that there are four elements to the universe: Earth, Water, Air, and Fire. The element of earth is tactile and grounded. The element of water is feeling and sensing. The element of air is thinking and processing. The element of fire is power, passion and instinct. Reversing the order we find the flow of creation, first, fire was created – that was the divine spark. Next was air, as the universe was created from God's thoughts and by a Divine intention or plan, followed by water which represents our human reaction to the status of being and doing and finally the earth, where we use our five senses to be present and act in league with God in this world created.



Mystical Meaning

Recanati (R' Menachem Recanati, b. Italy, 1250-1310, a kabbalist) explained the march of the 12 tribes through the desert divided into the four winds, three tribes to a side (south, north, east, and west), as related in the book of Numbers chapter two. "They shall camp each with his standard, under the banners of their ancestral house" (2:2). "I have already told you that all lower matters correspond to upper matters, and as is done below, so above...Israel was divided under four standards, and under each standard were three tribes...It can be said that the four standards are for the four elements, the four camps of the Shechinah, the four animals who bear the Chariot, and as we ascend higher we can say that all these represent the four attributes of the holy One, blessed be He: mercy, strength, glory, and kingship, as it is written (Song of Songs 2:4) 'His banner of love was over me.' This hints at the four standards, and the camp of the Shechinah was in their center like an eye from above, for the drawings of the Sanctuary were examples of the holy One, blessed be He's glory. The scholars have said [see Zohar part three, page 225a] that the Holy One, blessed be He, created earthly representations of the four elements in the form of man, and they are Michael, Gabriel, Uriel, and Raphael. Gabriel is the element of water and combines the upper waters with the lower waters of mercy, for he is the High Priest of above and forgives, for mercy forgives sin [Proverbs 16:6], and so he is on the right. Gabriel represents the element of fire, and so he is on the left, and he is the chief of the angelic guard. Uriel represents the element of wind. Light issues from him to the world, for he is on the east. Raphael, in the west, represents the element of dust. The Sages have said that he is charged with the dust stuck beneath the Seat of Glory, which is the primordial material. When we go even higher it is said that the four camps of the Shechinah are influenced by the four attributes we have mentioned, Michael by the mercy, Gabriel by the strength, Uriel by the glory, and Raphael by the Shechinah" (Recanati on Numbers 2:2).

Raglayim/Feet - Leaping

Exodus 12

לז וַיֵּסְעוּ בְּנֵי-יִשְׂרָאֵל מֵרַעַמְסֵס, סִפְתָּה,
כְּשֵׁשׁ-מֵאוֹת אֶלֶף רַגְלֵי הַגְּבָרִים, לְבַד מִשָּׂרָף.

37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, beside children.

לח וְגַם-עֶרְב רַב, עָלָה אִתָּם, וַצֹּאן וּבָקָר,
מִקְנֵה כְּבֹד מְאֹד.

38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

At Sukkot, a place in the Sinai Desert, God enveloped Israel with seven clouds of glory, four hovering in front, behind, and at the two sides of them, one suspended above them, to keep off rain, hail, and the rays of the sun, and one under them to protect them against thorns and snakes. The seventh cloud preceded them, and prepared the way, exalting the valleys and making low every mountain and hill. Thus they wandered through the wilderness... At that time no artificial lighting was needed; a beam from the celestial cloud followed them into the darkest of chambers, and if one of the people had to go outside the camp, even there the cloud accompanied him or her, covering and protecting them. (Louis Ginzberg, Legends of the Jews, II, pp. 374-375 from Sotah 4:2)

Hashkiveinu Prayer

תִּשְׁכַּיְבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים וּפְרוֹשׁ עֲלֵינוּ
דְּבַת שְׁלוֹמְךָ וְתִקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנו לְמַעַן
שְׁמֶךָ, וְהַגֵּן בְּעַדֵּנוּ, וְהַסֵּר מֵעֲלֵינוּ אוֹיֵב, דָּבָר, וְחָרֵב, וְרָעַב וְיָגוֹן,
וְהַסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ, וּבְצֵל כְּנַפְיֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל
שׁוֹמְרָנוּ וּמְצִילֵנוּ אַתָּה, כִּי אֵל מְלֹךְ הַנּוֹן וְרַחוּם אַתָּה, וְשׁוֹמֵר
צִאתָנוּ וּבוֹאָנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְיָ,
שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד:

Help us, Adonai, to lie down in peace, and awaken us again, our Sovereign, to life. Spread over us Your sukkah of peace; guide us with Your good counsel. Save us because of Your mercy. (Translation adapted from Siddur Sim Shalom)

The people journey from Sukkot to the Sea of Reeds. How did they make this difficult journey? According to the Psalmist, God and Torah guide our feet.

Psalm 94

יְיָ אֱ-מֵרְתִי, מָטָה רַגְלִי; סִסְדָּה יְהוָה,
יְסַעֲדֵנִי.

18 If I say: 'My foot slips', Your mercy, O LORD, holds me up.

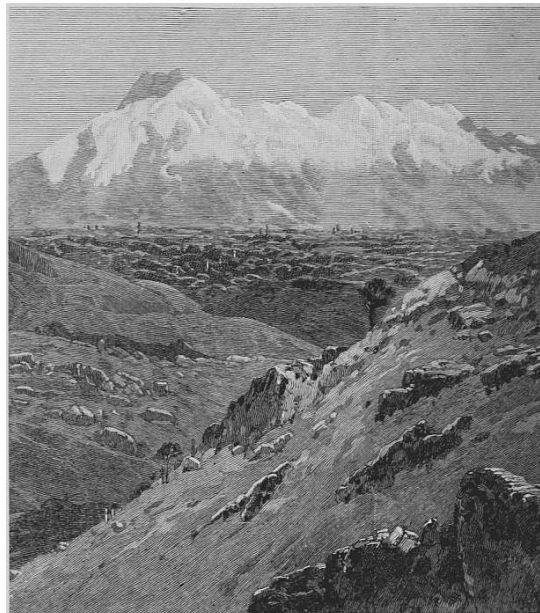
Psalm 119

קָה נֵר-לְרַגְלֵי דְבָרְךָ; וְאוֹר,
לְנִתְיָבְתִי.

105 Thy word is a lamp unto my feet, and a light unto my path.

Psalm 121

- א** שִׁיר, לַמַּעֲלוֹת: אֲשָׂא עֵינַי, אֶל-הַהָרִים-מֵאֵין, יְבֹא עֲזָרִי.
- ב** עֲזָרִי, מֵעַם יְהוָה-עֹשֶׂה, שָׁמַיִם וָאָרֶץ.
- ג** אֶל-יָמֵן לִמּוֹט רַגְלִי; אֶל-יְנוּם, שֹׁמְרִי.
- ד** הִנֵּה לֹא-יְנוּם, וְלֹא יִישָׁן-- שׁוֹמֵר, יִשְׂרָאֵל.
- ה** יְהוָה שֹׁמְרִי; יְהוָה צִלְּה, עַל-יַד יְמִינִי.
- ו** יוֹמָם, הַשֶּׁמֶשׁ לֹא-יַכְּכָה; וַיְרִם בַּלַּיְלָה.
- ז** יְהוָה, יִשְׁמְרֶךָ מִכָּל-רָע: יִשְׁמֵר, אֶת-נַפְשְׁךָ.
- ח** יְהוָה, יִשְׁמֵר-צֵאתְךָ וּבֹאֶךָ-- מֵעַד-עוֹלָם.
- 1** A Song of Ascents. {N}
I lift up my eyes unto the mountains: from where does my help come?
- 2** My help comes from the LORD, who made the heavens and the earth.
- 3** He will not suffer thy foot to be moved; He that kept thee will not slumber.
- 4** Behold, He that kept Israel doth neither slumber nor sleep.
- 5** The LORD is thy keeper; the LORD is thy shade upon thy right hand.
- 6** The sun shall not smite thee by day, nor the moon by night.
- 7** The LORD shall keep thee from all evil; He shall keep thy soul.
- 8** The LORD shall guard thy going out and thy coming in, from this time forth and forever. {P}



According to the Midrash, the sea had not yet split when God told the people to cross. They hesitated, until the prince of the tribe of Judah, Nachshon ben Aminadav stepped in. Only then did God tell Moses to raise his hand and split the sea. *Mechilta, Beshalach 5; Sotah 37a.*

The Midrash describes the Splitting of the Sea in the following terms:

As the Jews were passing through the sea, the angels appeared before God, complaining: "How can it be that idol worshippers such as these should be able to walk on dry land through the sea itself? What merit can they possibly have that makes them worthy of such a great miracle?" God answered: "Their protection is derived from the right – the Torah that they will soon accept, and from the left – the prayers they will recite and the *tefilin* they will don." On the promise of their future righteousness, the people are worthy of the miracle of the Splitting of the Sea. Righteousness is a way of recreating the experience of crossing the sea; as is said in Psalm 85

ד' צדקה, לפניו יסלד; וישם לדרך
פועמיו. **14 Righteousness shall go before Him, and shall make His
footsteps a way.**

The Noam Elimelekh teaches at Liqqutei Shoshanim §1: For the Zaddiqim (the Righteous): Walking on land as though still in the midst of the sea, is to be in perpetual devequt (extreme connectedness) with the Holy One, in miraculous awareness of divine presence.

MODERN WISDOM

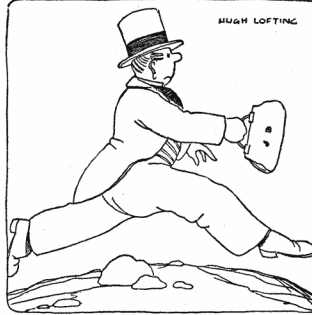
"I felt my feet were praying." - Abraham Joshua Heschel speaking about the civil rights march at Selma, Alabama 1965.

"I was sad because I had no shoes, until I met a man who had no feet. So I said, "Got any shoes you're not using?" – Steven Wright

"You have brains in your head. You have feet in your shoes. You can steer yourself any direction you choose. You're on your own. And you know what you know. And YOU are the one who'll decide where to go..." -Dr. Seuss, Oh the Places You'll Go!

"Heaven is under our feet as well as over our heads." - Henry David Thoreau

"By reading the scriptures I am so renewed that all nature seems renewed around me and with me. The sky seems to be a pure cooler blue, the trees a deeper green. The whole world is charged with the Glory of God and I feel fire and music under my feet." – Thomas Merton



The Slonimer Rebbe teaches; **when the people come to the Red Sea, this is the moment of leaping.** As Torah says at Exodus Chapter 12:

לט ניאפו את-הבצק אשר הוציאו
 ממצרים, עגת מצות--כי לא חמץ: כי-
 גרשו ממצרים, ולא יכלו להתמהמה,
 וגם-צדקה, לא-עשו להם.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

There was no way to be fully prepared for leaving Mitzrayim. The moment arrived and fear had to be set aside. The people could not gather enough provisions yet they had to go. “What shall one do [to dissipate his fears]? – Let him leap four cubits from his place; alternatively, let him read the *shema*.” Sanhedrin 94a There are times to reflect and times to act. Moshe prays for assistance at the Red Sea, and God replies: What are you crying out to me for? Now is a time for action!

Action is a result of trust; trusting minds, trusting hearts and trusting limbs. Elemental trust enables one to make the leap. The Slonimer Rebbe teaches that the leap into the sea required trusting limbs, a rung higher than trusting minds or trusting hearts. Trusting limbs or embodiment is where *emunah* (faith) penetrates every fiber of one’s being, where horror can’t seize you for your whole body feels the protective divine presence. As in Psalm 84:3 “My heart and my flesh sing to the living God.”

Further, Reb Elliot Ginsburg teaches “the spiritual question becomes not only whether to leap but when? And how, with eyes shut or open? Carrying what memories and whose bones? Is one’s staff stretched forth confidently in a bid for power or frozen in the familiar somatic patterns? That staff in your hand, is it a conductor’s baton for the symphony or the Other Side or a bowed walking stick to keep you from slipping on the sea-slick rocks? In terms of the Jewish spiritual year, the question of leaping is the question of Passover, all the more so on its seventh day.”

Throughout history, beginning with Abraham and Sarah, there have been women and men who have had trusting limbs, putting themselves at risk with deep faith in creating a better outcome.

What stories in history illustrate this faith of trusting limbs?

Reb Elliot Ginsburg teaches that the processes of crossing the sea take us from *birthing to leaping to dancing to stumbling*.

Tell the story of B’nai Israel using these descriptive verbs.

Or Tell a story of your own life the same way; as we have learned
 From large miracles comes the ability to appreciate the small ones. - A. J. Heschel

SIYAHAMBA/WALKING IN THE LIGHT OF GOD (ZULU HYMN)

Siyahamba ekukhanyeni kwenkhos', (Zulu)

Caminamos en la luz de Dios (Spanish)

Anu Holchim l'or Elohim (Hebrew)

אנו הולכים לאור אלוהים

We are walking in the light of God

(What language can you add?)

We are walking, we are walking, we are walking in the light of God (2x)

We are walking in the light of God, We are walking in the light of God

We are walking, we are walking, we are walking in the light of God (2x)

Mi chamocha, ba'elim, Adonai?

Mi kamocho, nedar bakodesh, (2x)

nora tehilot, osei feleh? (2x)

Shira chadasha shib'chu ge'ulim le'shimcha

al s'fat hayam;

Yachad kulam hodu ve'himlichu ve'amru:

"Adonai yimloch le'olam va'ed."

WOYAYA

We are going, heaven knows where we are
going, We'll know we're there.

We will get there, heaven knows how we will
get there, We know we will.

It will be hard we know
And the road will be muddy and rough,
But we'll get there, heaven knows how we will
get there, We know we will.

WOYAYA, WOYAYA, WOYAYA,
WOYAYA (2X)

We will get there, heaven knows how we will
get there. We know we will.

It will be hard we know
And the road will be muddy and rough,
But we'll get there, heaven knows how we will
get there, We know we will.

WOYAYA, ETC.

We will get there, heaven knows how we will
get there.

We know we will. - Osibisa, 1971

O GUIDE MY STEPS

O guide my steps and help me find my way,
I need Your shelter now.

Rock me in your arms and
Guide my steps and help me make this day
A song of praise to You.

Rock me in Your arms and Guide my steps

O hear my prayer and keep me free from fear,
I need Your closeness now.

Shield me from distress and
Hear my prayer and let me keep You near
My life to honor You
Shield me from distress and Hear my prayer.

O shine your light and guide me through the
fright,

I am in search of You.
Take me in your grasp and
Shine your light so I can hold you tight
I put my faith in You
Take me in your grasp and Shine your light.
-- Debra Winston, Julie Silver

Eynayim/Eyes

Torah teaches:

In our seeing we can discern God's presence. We see this transformation in our father, Jacob in Genesis 32

31 **לא** וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם, פְּנֵי־אֵל: כִּי-
רָאִיתִי אֱלֹהִים פָּנִים אֶל-פָּנִים, וַתִּנְצַל נַפְשִׁי. **I have seen God face to face, and my life is preserved.'**

Now Jacob has learned to truly see, with a vision that recognizes God even in the face of his adversary, his brother Esau. As it says in Genesis 33

10 **י** וַיֹּאמֶר יַעֲקֹב, אֶל-נָא אִם-נָא מִצָּאתִי
סָן בְּעֵינַיִךָ, וְלָקַחְתָּ מִנְחָתִי, מִיָּדִי: כִּי
עַל-כֵּן רָאִיתִי פָנֶיךָ, כְּרֵאת פָּנֵי
אֱלֹהִים-וַתִּרְצָנִי. **And Jacob said: 'Nay, I pray thee, if now I have found
favor in thy sight, then receive my present at my hand;
forasmuch as I have seen thy face, as one sees the face of
God, and you were pleased with me.'**

When we learn to see God in all creation, our vision will become transformative.

From the Mekiltah of Rabbi Ishmael, we learn the meaning of the verse, which is expressed after crossing the Red Sea: "This is My God and I will glorify Him" (Exodus 15:2). The verse is presented as a statement of fact such that the experience of crossing the sea was so awesome that even a simple maidservant came face to face with God. A question was posed in the name of R. Eliezer, comparing this statement to other scripture acknowledging an experience of God's presence. "Whence can you say that a maidservant saw at the sea what Isaiah and Ezekiel and all the prophets never saw?" Ezekiel never saw God directly and could only report that "The heavens were opened and I saw visions of God" (Ezekiel 1:1). Therefore, this parable of a maidservant coming face to face with God is used to express how even the most humble were able to recognize God, or perhaps an unmistakable manifestation of God, at the splitting of the sea.

What does it mean to truly see? Psalms 119.

18 **יח** גַּל-עֵינַי וְאֲבִיטָהּ נִפְלְאוֹת,
מִתּוֹרַתְךָ **Your Torah.**

At first, the people were unable to see the wonders. Exodus 14

10 **י** וּפְרָעֹה, הִקְרִיב; וַיִּשְׂאוּ בְנֵי-יִשְׂרָאֵל
אֶת-עֵינֵיהֶם וַהֲגִהוּ מִצְרַיִם נֹסֵעַ
אֶתְרֵיהֶם, וַיִּירָאוּ מְאֹד, וַיִּצְעֲקוּ בְנֵי-
יִשְׂרָאֵל, אֶל-יְהוָה. **And when Pharaoh drew nigh, the children of Israel
lifted up their eyes, and, behold, the Egyptians were marching after
them; and they were sore afraid; and the children of Israel
cried out unto the LORD.**

We so often wallow in our problems rather than exult in our strengths and possibilities. So often we dwell on things that seem impossible rather than on the things that are possible. So often we are depressed by what remains to be done and forget to be thankful for all that has been done. - Marian Wright Edelman

From The Book of Miracles by Lawrence Kushner

When the people of Israel crossed through the Red Sea, they witnessed a great miracle. Some say it was the greatest miracle that ever happened. On that day they saw a sight more awesome than all the visions of the prophets combined. The sea split and the waters stood like great walls, while Israel escaped to freedom on the distant shore. Awesome. But not for everyone.

Two people, Reuven and Shimon, hurried along among the crowd crossing through the sea. They never once looked up. They noticed only that the ground under their feet was still a little muddy-like a beach at low tide. "Yucch!" said Reuven, "there's mud all over this place!" "Blecch!" said Shimon, "I have muck all over my feet!" "This is terrible," answered Reuven. "When we were slaves in Egypt we had to make our bricks out of mud, just like this!" "Yeah," said Shimon. "There's no difference between being a slave in Egypt and being free here."

And so it went, Reuven and Shimon whining and complaining all the way to freedom. For them there was no miracle. Only mud. Their eyes were closed. They might as well have been asleep. (Exodus Rabbah 24:1)



The Or Yitzchak, Yitchak of Radwil, taught:

"Your children saw You in Your majesty, splitting the Sea in front of Moses. 'This is my God!' they cried and said. When the Sea was split the divine Glory was disclosed without any veil of separation. They saw that they are "your children"; their essence is [the divine] essence, *mamash*, really, the way a parent's vitality is found in the child. They understood that they are "*banekba*" offspring of the same stock. "They said, *zeb ali anu*:" this is my God: we are! They cried out us, we the same cosmic stuff. That is, we in our essence are "this is my God!" So, "a person must look upon herself as though she [personally] left Mitzrayim" Whenever a person leaves behind narrow consciousness she cannot help but see that her essence is divine. This must be learned *be-khol dor va-dor* – each generation.

Exodus 14

לֹא נִירָא יִשְׂרָאֵל אֶת-הַיָּד הַגְּדֹלָה, אֲשֶׁר עָשָׂה 31 And Israel saw the great work, which the LORD did
יְהוָה בְּמִצְרַיִם, וַיִּירָאוּ הָעָם, אֶת-יְהוָה; וַיֹּאמְרוּ, upon the Egyptians, and the people feared the LORD;
בֵּיתָהּ, וּבְמֹשֶׁה, עֲבָדוֹ. {ר} {ש} and they believed in the LORD, and in His servant
Moses.

When the Jews ascended from the Sea, they raised their eyes to offer songs of praise. (Sotah 30b). From seeing God's miracle, the people turned to God in praise and song. Pure love of God is expressed in this Song of the Sea.

The Shirat HaYam, song of the sea, is displayed in Torah as brickwork written half brick on top of brick, with spaces in between. As is known, everything of life is made of letters, as it says: “by the word of God the Heavens were made” (Psalm 33:6). The speech of the Creator is life, enlivening all by speech, as in the beginning God said “let there be light” (Genesis 1:3). And so it was too that the light of the letters gave life to the seas, as it was speech that caused the waters below to gather apart from the waters above. And as the children of Israel fled Egypt, the waters of the sea parted, the splitting of the sea returning the letters that formed the sea to their source so that a path could form. So the song was written as half bricks on top of bricks with spaces in between.

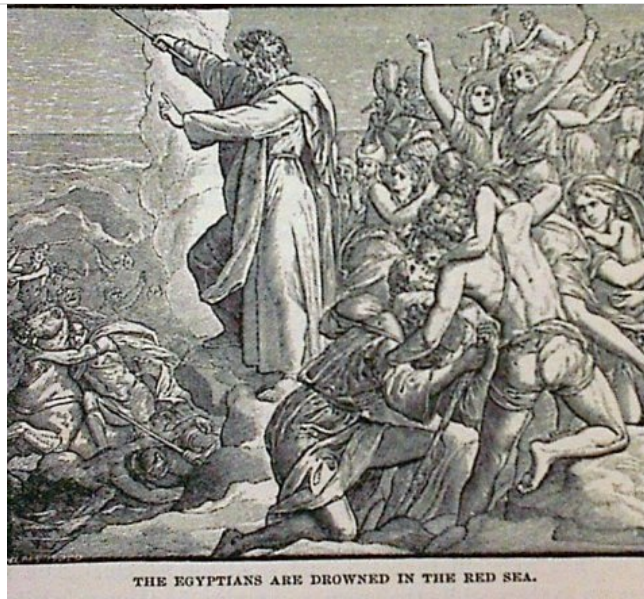
From Torah we learn of only one skill that B'nai Israel acquired in Egypt; laying brick. The one skill that remained was brickwork construction. Accordingly, Moshe's song at the sea, at the moment of potentiality meets Divine will, with a building up of words as half bricks on top of bricks; spaces being the potential, and the bricks representing the Divine will. Some of God's nature is apparent to us as the bricks, and some remains in potentiality for us to discern. As Rebbe Nachman taught, the letters of Torah are black fire and the spaces in between are white fire. Both are Torah. Within the spaces or the white fire, is space for additional *kedushah*, holiness. Thus, as the people emerge from Egypt, their only skill, which was laying brick, was of no value in the desert. Like a brickwork of words, half brick on whole brick, the spaces in between are not empty places but places of great potential. So too in construction of the bet hamikdash to come, the holy temple creates a space for holiness, the Holy of Holies. Holiness waits in the spaces between the bricks, in the white fire, between the words of Torah. The space between in the song of the sea is like the path through the sea, spaces that lead us to the potentiality of God's plan. The plans are all upon the page, the draftsman's markings and drawings are outlined. The spaces in between are where we must journey. Some of the details will be discerned on the way through. Coming through the spaces, we align ourselves with the desires of the Holy One as outlined in the words on the page, and we ascend the path as through the sea and through the brickwork. We are reminded not to focus on the mud. And we should not worship the bricks as the people did constructing a tower at Babel. We must focus our gaze on the potential to find the spaces filled with Holiness. – ejk

אז יסיר מטהו ובני ישראל את השליחה הזאת ליהוה יאמרו	אליהו ליהוה כי גאה גאה
הים ייבשו מטה בים	עליו חסרות יה יהוה קל
לילקה	זה אביו ואמו
אביו הארמונותיו	יהוה אלו סלחמה יהוה
עמו	מרכבת קרקע וחילו ירה בים
ישלשו עמקו בים כוף	תהמת ימסו יהוה במעלות כמו
אבן	ימלך יהוה לגארי בכח
יהוה תרעלן איוב	וברם לגאון תודורס
קבץ	תשלחו חרץ האכלמו כקוף
אפוף גערמו בים	לעבו כמו גר
זולים	קסאי תהמת בעלם ים
איוב ארדוף אילת	אחלקי שלל המסלמו
עפלי	ארוק חרבי תריעלמו ירי
מיוחף כספו ים	עללו מעופרת במים
אדירים	מי כסכה באלם יהוה
כסכה לגארי בקדוש	גורא תהלות עילת
פלא	גלית ימלך המלעמו ארץ
בחסדך עם זו נאלת	גלית בעוף אכל גורא
קדושך	ישעלי עשם ירמון
אחז יסבי פלישת	אז גברתו אכופו
אדום	איולי מואב יאחזו רעד
כל ילבי כען	תפל עליהם אימתה
ועוד	בגדל יחולך ידמו כאבן
יעבר עמך יהוה	עד יעבר עם זו
קנת	תבאמו ותעלמו בהר חלפתך
לעבותך תעלבת יהוה	אוקדוש אדני כולו
ירך	יהוה ימכך בעלם קלך
בא סוס קרקע במסבי ובקדושי בים	ישב יהוה עלתם
את מי הים	ובני ישראל הלכו ביבשה בהרץ הים

Any mention of rejoicing even at the cost of the death or injury of one's enemy must be tempered as all *Bnei Adam* are made *B'Tzelem Elohim* (with divine likeness). The Talmud Bavli Megillah 10b teaches,

ר' יהושע בן לוי פתח לה פיתחא להאי
פרשתא מהכא
(דברים כח, סג) והיה כאשר שש ה'
עליכם להיטיב אתכם כן ישיש להרע
אתכם
ומי חדי הקב"ה במפלתן של רשעים
והא כתיב (דברי הימים ב, כ, כא) בצאת
לפני החלוצ ואומרים הודו לה' כי לעולם
חסדו
וא"ר יוחנן
מפני מה לא נאמר כי טוב בהודאה זו לפי
שאינ הקב"ה שמח במפלתן של רשעים
ואמר רבי יוחנן מאי דכתיב (שמות יד, כ)
ולא קרב זה אל זה כל הלילה בקשו
מלאכי
השרת לומר שירה אמר הקב"ה מעשה
ידי טובעין בים ואתם אומרים שירה

Now does the Holy Blessed One, rejoice in the downfall of the wicked?
Is it not written, "as they went out before the army, and say, 'Give thanks unto God, for his mercy endures for ever', " (II Chronicles 20:21) – and Rabbi Yoḥanan said, Why are the words 'for he is good' omitted from this thanksgiving? Because the Holy Blessed One does not rejoice in the downfall of the wicked.
And Rabbi Yoḥanan further said, What is the meaning of the verse, "And one came not near the other all the night?" (Exodus 14:20)
The ministering angels wanted to chant their hymns, but the Holy Blessed One, said, 'The work of my hands is being drowned in the sea, and shall you chant hymns?'



THE EGYPTIANS ARE DROWNED IN THE RED SEA.

Proverbs 24:16-18

טז כִּי שִׁבַע, יִפּוֹל צַדִּיק וְקָם; וְרָשָׁעִים, יִכְשְׁלוּ בְרָעָה. **16** For a righteous person falls seven times, and rises up again, but the wicked stumble under adversity.

יז בְּנֶפֶל אוֹיְבֶיךָ (אוֹיְבֶךָ), אַל-תִּשְׂמַח; וּבְכַשְׁלוֹ, אַל-יִגַּל לִבֶּךָ. **17** Rejoice not when your enemy falls, and do not let your heart be glad when they stumble;

יח פֶּן-יִרְאֶה יְהוָה, וְרַע בְּעֵינָיו; וְהָשִׁיב **18** Lest the LORD sees it and be displeased, and turn

WE CELEBRATE THE MIRACLE of this crossing with a song and a dance that become the force of "sending" (*besballach*). The power of the song and the magic of the dance propel us into the wilderness. The song lays out a formula for Salvation. My strength, "*Ozi*," and the Song of God, "*ve-zimratYab*," will be my salvation. The blessing of *Besballach* comes in the balance of these two aspects.

Ozi is the force of will that I bring to this crossing - the place inside me that desires freedom and truth, and will do anything for its attainment. *Ve-zimratYab* is the part of me that knows how to surrender that opens to the rhythm and melody of God's Song and gives itself unconditionally to "what is." The blessing comes in the balance of will and surrender.

With too much will, I isolate myself from the flow of Divine Grace that moves the world. With too much surrender, I become passive and abdicate my responsibility for full partnership with God in the work of Liberation. Too much will or surrender, and I might have drowned in the sea. In the marriage of my strength of will and surrender to the God-song, the sea of confusion splits open and the dry land appears beneath my feet. - Rabbi Shefa Gold, *Torah Journeys*

Ozi v'Zimrat Yab Vayabi li lishuah

עֲזִי וְזִמְרַת יְהוָה לִי לִישׁוּעָה

My Strength (balanced) with the Song of God will be my salvation
(psalm 118:14 & Exodus 15:2)

The ability to rejoice in our freedom carries with it great responsibility, for we cannot truly be free unless all people are free. Let us direct ourselves towards eliminating systems that exploit vulnerable members of our communities and bring a time of liberation from these narrow places for all people.

In the haggadah on the first night of Passover we read that every person must see herself or himself as if they came out of Egypt. The obligation to tell the story is only a beginning. After crossing the sea, the people moved on to Sinai to receive God's vision of what the world should be. The vision of a better world that comes from Sinai is not enough without a construct for bringing freedom and justice to all. The quest to end oppression continues. What are the ten plagues of the modern world that keep people enslaved? How will you commit yourself to not just see these plagues but also repair this brokenness.

Circle round for freedom, Circle round for peace.
For all of us imprisoned, Circle for release.
Circle for the planet, Circle for each soul.
For the children of our children,
Keep the circle whole
- Linda Hirschorn

Oznayim/Ears

Proverbs 18:15

לב נבון, יקנה-דעת; ואזן חכמים, תבקש-דעת. The heart of the prudent gets knowledge; and the ear of the wise seeks knowledge.

Deuteronomy 29

ג ולא-נתן יהוה לכם לב לדעת, ועינים לראות ואזנים לשמע, עד, היום הזה. 3 but the LORD had not given you a heart to know, and eyes to see, and ears to hear, until this day.

It's been said many times that for the Jew, hearing is believing. "Sh'ma, Yisrael" is our central commandment. "Hear, O Israel" is the "watchword of our faith." We are both an oral and aural people. Deuteronomy 6:

ד שְׁמַע, יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד. 4 Hear, O Israel: the LORD our God, the LORD is one.

Consider the traditional halachah that a blind person qualifies as a reliable witness to give testimony in a court of law, but a deaf person does not (Maimonides, Mishneh Torah, Yad, Edu 9:11; Shulchan Aruch, HM 35:11). Jewish courts accept the reports of ear-witnesses over those of eyewitnesses, because in Judaism, hearing words reveals more truth than seeing objects.

"It is easy to close our eyes. With a blink or a turn of the head, the image before us is obliterated, vanished, as if it doesn't even exist. But for hearing people, it is not so easy to close off our ears to the surrounding reality. The reality, of which Moses speaks, of course, is the omnipresent God. Consider the custom of closing our eyes when reciting the Sh'ma. Our sense of hearing is made more acute when our vision is cut off. While we may experiment with "visual t'filah," we must also be mindful of the second commandment of the Ten Commandments (otherwise known as Aseret HaDibrot, the Ten Words), which calls for "no images" in our spiritual pursuits (Exodus 20:4). The Jewish world has always been primarily constructed out of words written and read, words spoken, sung and heard, words brought to life through deeds." - Rabbi Yael Splansky, an associate rabbi of Holy Blossom Temple in Toronto, Canada.

At Sinai, the people were too frightened to hear, pledging obedience but unable to hear God. Later as Moses recited God's instructions, the people agreed to not only do but also to hear.

Exodus 24:7

ז ויקח ספר הברית, ויקרא בְּאָזְנֵי הָעָם; ויאמרו, כל אשר-דבר יהוה נעשה ונשמע. 7 And he took the book of the covenant, and read it into the ears of the people; and they said: 'All that the LORD has spoken will we do, and we will hear.'

Talmud Shabbat 88a

R. Simla lectured: When the Israelites gave precedence to 'we will do' over 'we will hearken', 'six hundred thousand ministering angels came and set two crowns upon each man of Israel, one as a reward for 'we will do,' and the other as a reward for 'we will hearken'. But as soon as Israel sinned, one million two hundred thousand destroying angels descended and removed them, as it is said, And the children of Israel stripped themselves of their ornaments from mount Horeb. R. Hama son of R. Hanina said: At Horeb they put them on and at Horeb they put them off. At Horeb they put them on, as we have stated. At Horeb they put them off, for it is written, And [the children of Israel] stripped themselves, etc. R. Johanan observed: And Moses was privileged and received them all, for in proximity thereto it is stated, And Moses took the tent. Resh Lakish said: [Yet] the Holy One, blessed be He, will return them to us in the future, for it is said, and the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; the joy from of old shall be upon their heads.

R. Eleazar said: When the Israelites gave precedence to 'we will do' over 'we will hearken,' a Heavenly Voice went forth and exclaimed to them, Who revealed to My children this secret, which is employed by the Ministering Angels, as it is written, Bless the Lord, ye angels of his. Ye mighty in strength, that fulfill his word, That hearken unto the voice of his word: first they fulfill and then they hearken? R. Hama son of R. Hanina said: What is meant by, As the apple tree among the trees of the wood, [So is my beloved among the sons]: why were the Israelites compared to an apple tree? To teach you: just as the fruit of the apple tree precedes its leaves so did the Israelites give precedence to 'we will do' over 'we will hearken'.

Psalm 62

יְיָ אֶחָד, דִּבֶּר אֱלֹהִים--שְׁתֵּי-זוֹ
שְׁמָעָתִי: כִּי עוֹ, לְאֱלֹהִים.
12 God hath spoken once, twice have I heard this: that
strength belongs unto God;

A Hasidic tale: A woman came to visit Reb Shalom of Belz. And asked him to pray that she be helped by Heaven in a certain manner. "the important thing to remember" said the Rebbe "is to have faith in God." "But Rebbe," protested the woman, "when our forefathers stood in danger at the shore of the Red Sea first we read 'and God saved', and only later is it written 'and they believed in God.' If salvation comes now, then without a doubt I will have faith as well. Said the Rebbe: "No one has ever gotten the best of me in an argument before this woman." And as for the woman, the rabbi prayed and her request was granted and she received what she needed.

-- *A Treasury of Chasidic Tales*. Edited by Zevin and Kaploun.

MEDITATION

Imagine you are walking along the shoreline of a body of water. You see a vast expanse of blue sky above the water. You feel the warm sun upon your skin. You feel a gentle breeze as it brushes your cheek. You note the ebb and flow of the water. First one wave, then another, gently caresses the shore. See and feel the water mingling with the warm, white sand beneath your feet.

As you walk along the shore, a woman of light approaches you. In her hands she holds a cage with a bird inside. She opens the cage door, releasing the bird. Opening its wings into full wingspan—the bird flies gracefully above the waters. The woman says: "Leave the cage that contains and constricts you. Be free like the bird."

As the bird flies over the waters, you see the waters separate, revealing a miraculous passage. In this passage, between the vertical walls of water, a beautiful garden appears—a garden filled with trees and flowers. You note how beautiful the trees are. Some are laden with apples and pomegranates. Others are crowned with blossoms. You note the rich variety and beauty of the flowers.

Now envision yourself entering into this passage. You step into the garden and follow the flight of the bird. The garden contains ten gates. As you pass through each one, you hear sweet, soothing melodies sung by birds nesting in the trees.

You pass through the tenth gate and find yourself in a new place, a place that transcends time and space. In this place, you are free of anything that constricts you. As you enter into this place, you hear the sound of the most beautiful music. You see Miriam and the women of Exodus—dancing and singing the Song of the Sea. Now see yourself joining them—dancing and singing the Song of Freedom—dancing and singing the Song of your Soul.

Know that you are always free to enter into this sacred Garden of the Shekhinah, into this place of freedom. These places are always there for you—deep within you. Know that Miriam, and the women of Exodus are always there for you—singing and dancing with your soul.

Rabbi Jill Hammer *The Jewish Book of Days*. Philadelphia: JPS (2006)

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Peh/Mouth - Festive Meal

ה זכרנו, את-הדגה, אֶשֶׁר-נֹאכַל בְּמִצְרַיִם, 5 We remember the fish that we used to eat free in Egypt; the cucumbers, and the melons, and the leeks, and the onions, and the garlic;
חֲנָם; אֵת הַקִּשְׁאִיִּם, וְאֵת הָאֲבֹתָהִים, וְאֵת-
הַחֲצִיר וְאֵת-הַבְּצָלִים, וְאֵת-הַשּׁוּמִים.

Blessing on the washing of hands

While holding your hands in front of you, say the following "bracha", or blessing:
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

"Baruch atah adonai elohaynu melek ha'olam asher kiddeshanu b'mitsvotav vetsivanu al netilat yadayim." "Blessed are you, Lord, our God, King of the universe, who sanctifies us with his commandments, and commanded us regarding washing of the hands."

Blessing on the matzah

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

A R'Evan sandwich: Take a slice of onion or garlic and place it on a slice of fruit to remember that what is bitter alone, can become a spice to enhance the flavor of other foods, just as bitterness in our lives can be a catalyst for growth and enhancement.

You are welcome to offer your own blessings:

Blessings for the farm workers who picked the fruits and vegetables
Blessings for the factory workers who made any processed food.
Blessings for the delivery people who brought food to the local store.

You may be inclined to say a blessing for being kept alive to this day; I suggest that you taste a new fruit or food item, or something new to the season and say:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ וְקִיָּמָנוּ
וְהִגִּיעָנוּ לְזִמְנוֹ הַזֶּה.

Blessed are you, Eternal God, Sovereign of the universe, who has given us life, sustained us, and helped us to reach this moment.

Barukh Atah Adonai, Eloheinu Melekh Haolam, Shehechyanu,
V'kiymanu, V'higiyanu, Lazman Hazeh.

Lev/Heart

וְהָיָה, אִם-שָׁמַעַתְּ מְצִוֹתַי
אֲשֶׁר אֲנִי מְצַוֶּה אֲתֶם, הַיּוֹם--לְאַהֲבָה
אֶת-יְהוָה אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ, בְּכָל-
לְבַבְכֶם, וּבְכָל-נַפְשְׁכֶם.

13 And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the LORD your God, and to serve Him with all your heart and with all your soul,

What is the service of the heart? It is prayer (Babylonian Talmud, Taanit 2a)

The splitting of the sea was pure Love; but the *yir'ab* awe the People experienced was the overflow of Love, . . . when their hearts and their embodied beings were filled with gratitude and faith, they sang to the living God at the Sea, they attained the highest rung of Love of God, the sense of awe that emerges from satiety. While crossing the sea they could have taken the plunder, the riches of the Sea but they only wanted the *emunah* faith of that moment, seeing God like the maidservant did . . . seeing the This-ness of the One, "This is my God, I will exalt Thee." [adapted from R. Elliot Ginsburg] (based on a teaching of Rav Avraham Weinberg, in the line of the Slonimer Rebbe).

Blessings after the meal

By Rabbi Shefa Gold | Prayer

בְּרִיךְ רַחֲמָנָא מַלְכָּא דִּי עֲלָמָא מְרִיבָה דְהָאִי פִּיתָא.

Berich rachamana Malka de'Alma marey debay pita.

You are the source of life for all that is
and your blessing flows through me.

God, help me to persist although I want to give up.
God, help me to keep trying although I can't see what good it does.
God, help me to keep praying although I'm not sure You hear me.
God, help me to keep living in ways that seek to please You.
God, help me to know when to lead and when to follow.
God, help me to know when to speak and when to remain silent.
God, help me to know when to act and when to wait.

- Marian Wright Edelman

(Women and girls say:)

הַגְּנִי מוֹכֵנָה וּמְזֻמְנֶת

(Men and boys say:)

הַגְּנִי מוֹכֵן וּמְזֻמָּן

(Continuation of both)

לְקַיֵּם מִצְוֹת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר כְּמוֹ שֶׁכָּתוּב
בַּתּוֹרָה: וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם
הַבֵּיאֲכֶם אֶת-עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימוֹת
תִּהְיֶינָה: עַד מַמְחֲרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ
חֲמִשִּׁים יוֹם.

Feminine: *Hineni muchana umzumenet lekayem mitzvat aseh shel sefirat ha'omer kemo shekatuv batorah:*

Masculine: *Hineni muchan umzuman lekayem mitzvat aseh shel sefirat ha'omer kemo shekatuv batorah:*

Continuation of both: *u-s'fartem lachem mi-mochorat ha-Shabbat mi-yom havi'achem et-ha'omer ha-tenufah sheva Shabbatot temimot tiheyenah:*

Ad mi-mochorat ha-Shabbat ha-shevi'it tisperu chamishim yom ve-hikravtem minchah chadashah l'Adonai.

Here I am, ready and prepared to count the Omer, as it is written in the Torah: "You shall count from the day following the day of rest, from the day you brought the sheaf of the wave-offering, seven full weeks shall be counted; you shall count fifty days to the day following the seventh week."

(Feminine God language)

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ חַי הַעוֹלָמִים
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוְּתָנוּ עַל
סְפִירַת הָעֹמֶר

(Masculine God language)

בְּרוּךְ אַתָּה יְיָ הוֹה אֱלֹהֵינוּ מֶלֶךְ
הַעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי וְצִוְּנוּ
עַל סְפִירַת הָעֹמֶר

Baruch atab Adonai Elobeynu mekor chayim asher kideshanu bemitzvotav vetzivanu al sefirat ba'omer.

Blessed are you, Eternal One our God, source of all life, who has made us holy with your mitzvot, and commanded us concerning the counting of the Omer.

Today is the Sixth day of the Omer.

Psalm 67, which consists of seven verses and, in the original Hebrew, forty-nine words (like the number of days we are counting allows us to see that the earth is already blessed and that people in many different ways have come to this understanding.

תהלים Chapter 67 Psalms

- א 1 For the Leader; with string-music. A Psalm, a Song.
למנצח בנגינת, מזמור שיר.
- ב 2 God be gracious unto us, and bless us; may He cause His face to shine toward us; Selah
אלהים, יחננו ויברכנו; יאר פניו אתנו סלה.
- ג 3 That Thy way may be known upon earth, Thy salvation among all nations.
לדעת בארץ דרךך; בכל-גוים, ישועתך.
- ד 4 Let the peoples give thanks unto Thee, O God; let the peoples give thanks unto Thee, all of them.
יודוך עמים אלהים: יודוך, עמים כלם.
- ה 5 O let the nations be glad and sing for joy; {N} for Thou wilt judge the peoples with equity, and lead the nations upon earth. Selah
ישמחו וירננו, לאמים: כִּי-תִשְׁפֹּט עַמִּים מִיֶּשֶׁר; וְלְאֻמִּים, בְּאֵרֶץ תִּנְחַם סֵלָה.
- ו 6 Let the peoples give thanks unto Thee, O God; let the peoples give thanks unto Thee, all of them.
יודוך עמים אלהים: יודוך, עמים כלם.
- ז 7 The earth hath yielded her increase; may God, our own God, bless us.
ארץ, נתנה יבולה; יברכנו, אלהים אלהינו.
- ח 8 May God bless us; and let all the ends of the earth fear Him.
יברכנו אלהים; וייראו אותו, כל-אפסי-ארץ.

לִזְכֹּר יִצְיָאת מִצְרַיִם. יְהִי רָצוֹן שְׂשׂוּחֵרְרוּ כֹל
הַשְּׁבוּיִים הֵן בְּגוֹף, הֵן בְּנֶפֶשׁ וְשִׁנְשֵׁמֶשׁ כְּעֵזֶר
לְזֵרַע אֱלֹהִים הַנְּטוּיָה לְקִרְיַת חֵרוּת.

Li-zekher yetzi'at mitzrayim yehi ratzon sheb-yishucheru kol ba-shevuyim ben ba-guf, ben ba-nefesh vi-sheb-neshamesh ke'ezer lizro'a Elohim ha-netuyah likrat cherut.

In remembrance of the Exodus from Egypt, we pray that you release all whose bodies and spirits remain captive and enable us to extend Your outstretched arm in the process of liberation. May the Merciful One restore unto us the service of the Bet Hamikdash to its place, speedily in our days; Amen, Selah.

Day 6 of the Omer is Yesod of Chesed: Bonding in Loving-kindness For love to be eternal it requires bonding. A sense of togetherness which actualizes the love in a joint effort. An intimate connection, kinship and attachment, benefiting both parties. This bonding bears fruit; the fruit born out of a healthy union. Exercise for the day: Start building something constructive together with a loved one.

– R' Simon Jacobson

Ana Bekoach

אב"ג ית"ץ	אֲנִי בִּיכְחַדְלִית יְמִינְךָ תִּתִּיר צָרוֹרָה	Please, with the power of Your right hand free the bound.
קר"ע שט"ן	קְבִלְנוּ תְּעַמְךָ שִׁגְבוֹנוֹ טַהֲרֵנוּ נֹרָא	Accept the song of Your people, empower us, make us pure, Awesome One!
נג"ד יכ"ש	נֹאגְבוֹר, דְּיוֹרְשֵׁי יְחֻדְךָ, כִּבְבִּת שְׁמַרְם	Please, Mighty One, the seekers of Your unity, watch them like the pupil of an eye.
בט"ר צת"ג	בְּרַכְּם טַהַרְם, רַחֲמֵי צְדָקַתְךָ, תְּמִיד גַּמְלֵם	Bless them, make them pure, have mercy on them; Your justness bestow upon them always.
חק"ב טנ"ע	חֲסִין קְדוֹשׁ, בְּרַב טוֹבְךָ, נִהְלַעַדְתְּךָ	Tremendous Holy One, in Your abundant goodness guide Your community.
יג"ל פז"ק	יְחִיד גְּאֵה, לְעַמְּךָ פִּנְהֵה, זוֹכְרֵי קְדֻשַׁתְךָ	Unique One, Exalted One, face Your people who remember Your holiness.
שק"ו צי"ת	שׁוּעַתְנוּ קְבִל, וְשִׁמְעַעַצְעַקְתְנוּ, יִוֹדַעַתְעֲלוֹמוֹת	Accept our prayer; hear our cry, Knower of secrets.
בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד:		Blessed is the Glorious Name forever and ever.

Short Homeric Version of Counting the Omer

1. Recite the blessing:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר

*Baruch atah adonay eloheynu melech ha'olam asher kidshanu
bemitzvotav vetzivanu al sefirat ha'omer*

Blessed are you, ETERNAL, our God, the sovereign of all, who has made us holy with your mitzvot and commanded us concerning the counting of the Omer.

2. Count the Homer:



HALLEL

Psalm 114. When Israel came forth out of Egypt, the house of Jacob from a people of strange language, Judah became God's holy one, Israel God's dominion. The sea saw them and fled, Jordan ran backward, mountains skipped like rams, hills like sheep. What alarmed you, O Sea, that you fled, Jordan that you ran backwards, mountains that you skipped like rams, hills, like sheep? Tremble O earth at the presence of the Source of All, at the presence of the God of Jacob, who turned the rock into a pool of water, the flinty rock into a fountain.

*B'tzeit Yisrael mimitzrayim,
beit Ya'akov mei'am lo'eiz,
baytab yibudab likodsbo, Yisrael mamshilotav.
Hayam ra'ab vayanos, hayardein yisov l'achor.
Hebarim rakeđu che'eilim, giva'ot – kivnei tzon.
Mah l'cha hayam ki tanus, hayardein – tisov l'achor,
bebarim tirkedu che'eilim, givaot – kivnei tzon.
Milifnei adon chuli aretz, milifnei eloha Ya'akov.
Habofchi batzur agam mayim,
chalamish – lemayno mayim.*

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,
בֵּית יַעֲקֹב מֵעַם לֵעִז,
הַיָּתָה יְהוּדָה לְקֹדְשׁוֹ, יִשְׂרָאֵל מִמְשֻׁלוֹתָיו.
הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר.
הַהַרִּים רָקְדּוּ כְּאֵילִים, גְּבְעוֹת - כְּבְנֵי צֹאן.
מֵה לָךְ הַיָּם כִּי תָנוּס, הַיַּרְדֵּן - תִּסָּב לְאַחֹר,
הַהַרִּים - תִּרְקְדוּ כְּאֵילִים, גְּבְעוֹת - כְּבְנֵי צֹאן.
מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.
הַהֹפְכִי הַצּוּר אֶגָּם מַיִם,
חֲלָמִישׁ לְמַעַיְנו מַיִם.

Psalm 115: 12 – 18. God is mindful of us, God will bless us, will bless the house of Israel, and will bless the house of Aaron. Those who fear God will be blessed, small and great alike. May God increase your numbers, yours and your children's also. May God, maker of heaven and earth, bless you. The heavens belong to God, but the earth was given to humans. The dead cannot praise Yah, or any who go down in silence. But we will bless Yah from now until forever more, Hallelujah.

*Adonai z'charanu y'vareich, y'vareich et beit Yisrael,
y'vareich et beit Aharon. Y'vareich yirei Adonai,
bak'tanim im bag'dolim. Yoseif Adonai aleichem,
aleichem v'al b'neichem. B'ruchim atem l'Adonai,
oseib shamayim va'aretz. Hashamayim shamayim l'Adonai,
v'haaretz natan livnei adam.
Lo hameitim y'hal'lu yab,
v'lo kol yor'dei dumab.
Va'anachnu n'vareich yab, mei'atab v'ad olam.
Hal'luyab.*

יְיָ זָכְרָנוּ יְבָרֵךְ. יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת בֵּית אַהֲרֹן, יְבָרֵךְ יִרְאֵי יְיָ.
הַקְּטָנִים עִם הַגְּדֹלִים. יֹסֵף יְיָ עֲלֵיכֶם,
עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיְיָ,
עֹשֵׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שְׁמַיִם לַיְיָ
וְהָאָרֶץ נָתַן לִבְנֵי אָדָם.
לֹא הִמְתִּים יְהוָה לְחַיִּים,
וְלֹא כָל יִרְדֵי דוּמָה.
וְאַנְחָנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם.
הַלְּלוּיָהּ.

Psalm 117: 1 – 2. All the nations shall praise God and all people applaud, For God's mercy is great toward us; and the truth of the Creator endures forever. Hallelujah.

*Hal'lu et Adonai, kol goyim, shab'chubu, kol haumim.
Ki gavar aleinu chasdo,
ve'emet Adonai l'olam, halleluyab.*

הֲלָלוּ אֶת יְיָ כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֻמִּים.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ,
וְאֵמֶת יְיָ לְעוֹלָם. הַלְּלוּיָהּ.

Psalm 118 Praise Yah, for God is Good, God's loving-kindness is eternal.
 Let Israel declare, God's loving-kindness is eternal.
 Let the House of Aaron declare, God's loving-kindness is eternal.
 Let those who fear Yah declare, God's loving-kindness is eternal

*Hodu l'Adonai ki tov, ki l'olam chasdo.
 Yomar na Yisrael ki l'olam chasdo.
 Yomru na ve'it Aharon ki l'olam chasdo.
 Yomru na yirei Adonai, ki l'olam chasdo.*

הודו לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ.
 יֹאמְרוּ נָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ.
 יֹאמְרוּ נָא בֵּית אַהֲרֹן כִּי לְעוֹלָם חַסְדּוֹ.
 יֹאמְרוּ נָא יְרֵאֵי יְהוָה כִּי לְעוֹלָם חַסְדּוֹ.

From the narrow place I called on Yah, and Yah answered me bringing relief.
 God is on my side, I have no fear; what can any man do to me?
 With God on my side as my helper, I will see the downfall of my foes.
 Better to take refuge in God than to trust in mortals
 Better to take refuge in God than to trust in the great.
 All nations have beset me, by the name of God I will cut them down.
 They beset me, they surround me; by the name of Yah I will cut them down.
 They have beset me like bees; they shall be extinguished like burning thorns
 By the name of Yah I will surely cut them down.
 You pressed me hard, I nearly fell; but the Lord helped me.
 Yah is my strength and might; and has become my deliverance.
 The tents of the victorious resound with joyous shouts of deliverance
 The right hand of the Source of all is triumphant! The right hand of the Source of all is exalted!
 The right hand of the Source of all is triumphant!
 I shall not die but live and proclaim the works of Yah.
 Yah punished me severely but did not hand me over to death.
 Open the gates of victory for me that I may enter them and praise Yah.
 This is the gateway to God, the righteous shall enter through it.

*Min hameitzar karati yah, anani vamerchav yah.
 Adonai li lo ira, mah yaaseh li adam?
 Adonai li b'oz'ray, va'ani ereh b'son'ay.
 Tov lachasot b'Adonai, mib'toach ba'adam.
 Tov lachasot b'Adonai, mib'toach bindivim.
 Kol goyim s'avuni, b'sheim Adonai ki amilam.
 Sabuni gam s'avuni, b'sheim Adonai ki amilam.
 Sabuni chidvorim doachu k'eish kotzim,
 b'sheim Adonai ki amilam. Dachob d'chitani linpol,
 v'Adonai azarani. Ozi v'zimrat yah, vay'hi li lisbuah.
 Kol rinah visbuah b'abolei tzadikim,
 y'min Adonai osab chayil. Y'min Adonai romeimah,
 y'min Adonai osab chayil. Lo amut ki ebyeh,
 va'asapeir ma'asei yah. Yasor yis'rani yah,
 v'lamavet lo n'tanani.
 Pitchu li shaarei tzedek,
 avo vam odeh yah. Zeh hasha'ar l'Adonai
 tzadikim yavo'u vo.*

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנָנִי בְמַרְחֵב יְהוָה.
 יְיָ לִי, לֹא אִירָא מִהַיְעֲשֶׂה לִי אָדָם?
 יְיָ לִי בְעֹזֲרָי וְאֲנִי אֶרְאֶה בְּסוֹנוֹי.
 טוֹב לְחַסּוֹת בְּיְיָ מִבְּטֹחַ בְּאָדָם.
 טוֹב לְחַסּוֹת בְּיְיָ מִבְּטֹחַ בְּנָדִיבִים.
 כָּל גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילָם.
 סָבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילָם.
 סָבוּנִי כְדָבָרִים, דַּעְכוּ כְּאֵשׁ קוֹצִים,
 בְּשֵׁם יְיָ כִּי אֲמִילָם. דָּחָה דְחִיתַנִּי לְנֶפֶל,
 וַיִּגְזְרֵנִי. עֲזִי וְזַמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה.
 קוֹל רִנָּה וִישׁוּעָה בְּאֵהֲלֵי צְדִיקִים:
 יְמִין יְיָ עֲשֶׂה חֵיל, יְמִין יְיָ רֹמְמָה,
 יְמִין יְיָ עֲשֶׂה חֵיל. לֹא אָמוֹת כִּי אֶחְיֶה,
 וְאֶסְפָּר מַעֲשֵׂי יְהוָה. יִסְרַנִּי יְהוָה,
 וְלִמּוֹת לֹא נִתְּנִי. פִּתְחוּ לִי שַׁעַר צְדָקָה,
 אֲבֹא בָם, אֹדְהָ יְהוָה. זֶה הַשַּׁעַר לַיְיָ!
 צְדִיקִים יָבֹאוּ בוֹ.

I praise you for you have answered me and have become my deliverance. The rock discarded by the builders becomes the foundation stone. This is God's doing, it is marvelous in our sight. This is the day God has made, let us exult and rejoice in it. God deliver us! God let us prosper!

Od'cha ki anitani, vat'hi li lishuah.
Od'cha ki anitani, vat'hi li lishuah.
Even maasu habonim, hay'tab l'rosh pinah.
Even maasu habonim, hay'tab l'rosh pinah.

אוֹדָךָ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
אוֹדָךָ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
אַבְן מֵאֶסוּ הַבּוֹנִים הִיְתָה לְרֹאשׁ פְּנֵה.
אַבְן מֵאֶסוּ הַבּוֹנִים הִיְתָה לְרֹאשׁ פְּנֵה.

Mei'eit Adonai hay'tab zot, hi niflat b'eineinu.
Mei'eit Adonai hay'tab zot, hi niflat b'eineinu.
Zeh hayom asah Adonai, nagilah v'nism'chab vo.
Zeh hayom asah Adonai, nagilah v'nism'chab vo.

מֵאֵת יְהוָה הִיְתָה זֹאת הַיּוֹם הַזֶּה הִיא נִפְלְאוֹת בְּעֵינֵינוּ.
מֵאֵת יְהוָה הִיְתָה זֹאת הַיּוֹם הַזֶּה הִיא נִפְלְאוֹת בְּעֵינֵינוּ.
זֶה הַיּוֹם עָשָׂה יי, נִגִּילָה וְנִשְׂמַחָה בּוּ.
זֶה הַיּוֹם עָשָׂה יי, נִגִּילָה וְנִשְׂמַחָה בּוּ.

Ana Adonai hoshiab na.
Ana Adonai hoshiab na.
Ana Adonai batzlichab na.
Ana Adonai batzlichab na.

אָנָּה יי, הוֹשִׁיעָה נָא.
אָנָּה יי, הוֹשִׁיעָה נָא.
אָנָּה יי, הַצְּלִיחָה נָא.
אָנָּה יי, הַצְּלִיחָה נָא.

May the ones who enter be blessed in the name of God, we bless you from the house of God. El is God, who has given us light. Bind the festal offering to the horns of the alter with cords. You are my God and I will praise you. You are my God and I will extol you. Praise God for God is good. God's loving kindness is eternal.

Baruch baba b'sheim Adonai, beirachnuchem mibeit Adonai.
Baruch baba b'sheim Adonai, beirachnuchem mibeit Adonai.
Eil Adonai vayaer lanu, isru chag ba'avotim ad karnot hamizbei'ach.
Eil Adonai vayaer lanu, isru chag ba'avotim ad karnot hamizbei'ach.
Eili atah v'odeka, elohai arom'meka.
Eili atah v'odeka, elohai arom'meka.
Hodu l'Adonai ki tov, ki l'olam chasdo.
Hodu l'Adonai ki tov, ki l'olam chasdo.

בְּרוּךְ הֵבֵא בְּשֵׁם יי, בְּרַכּוּנְכֶם מִבֵּית
יי.
בְּרוּךְ הֵבֵא בְּשֵׁם יי, בְּרַכּוּנְכֶם מִבֵּית
יי.
אֵל יי וַיֵּאָר לָנוּ. אֶסְרוּ חַג בְּעַבְתֵּימִם
עַד קַרְנוֹת הַמִּזְבֵּחַ.
אֵל יי וַיֵּאָר לָנוּ. אֶסְרוּ חַג בְּעַבְתֵּימִם
עַד קַרְנוֹת הַמִּזְבֵּחַ.
אֱלֹהֵי אֲתָהּ וְאוֹדְךָ, אֱלֹהֵי - אֲרוֹמְמֶךָ.
אֱלֹהֵי אֲתָהּ וְאוֹדְךָ, אֱלֹהֵי - אֲרוֹמְמֶךָ.
הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ.
הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ.

Closing Hallel:

Yeballelucha Adonai Eloheinu kol ma'asecha,
v'chasidecha tzadikim osai ritzonecha,
v'chol amcha bait Yisrael b'rina yodu viyvarechu,
viysabachchu v'yiparu, viyrom'mu v'ya'aritzu,
v'yakdishu v'yamlichu et shimcha, malkenu.
Ki l'cha tov l'bodot u'l'shimcha na'eh l'zamer,
ki mai'olam Atah Eil.
Baruch Atah Adonai, Melech m'hulal
batishbachot.

יְהַלְלוּךָ יי אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ,
וְחַסִּדֵּיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ,
וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ,
וַיִּשְׁבְּחוּ וַיְפָאֲרוּ, וַיְרוֹמְמוּ וַיַּעֲרִיצוּ,
וַיְקַדְּשׁוּ וַיְמַלִּיכוּ אֶת שִׁמְךָ, מַלְכֵנוּ.
כִּי לְךָ טוֹב לַהוֹדוֹת וּלְשַׁמֵּךְ נַאֲדָה לְזַמֵּר,
כִּי מַעֲלָם וְעַד עוֹלָם אֲתָהּ אֵל.
בְּרוּךְ אַתָּה יי, מֶלֶךְ מְהַלֵּל בַּתִּשְׁבָּחוֹת.

After they are saved, the Children of Israel sing the Song of the Sea. Miriam leads a separate rendition of gratitude, and the Jewish women follow her. Why was the Song of the Sea not enough? How is Miriam here identified (at Exodus 15:20-21):

כ וּמִקָּה מְרִיָּם הִנְבִּיאָה אֶחָזֶת אֶתְרֹן,
אֶת-הַתֶּף--בְּיָדָהּ; וּמִצָּאֵן כָּל-הַנָּשִׁים
אֶחְרֶיהָ, בְּתַפִּים וּבְמַחֲלֹת.
20 And Miriam the prophetess, the sister of Aaron,
took a timbrel in her hand; and all the women went out
after her with timbrels and with dances.

כא וַמַּעַן לְהִמָּלֵךְ, מְרִיָּם: שִׁירוּ לַיהוָה כִּי-
גָאֵה גָאֵה, סוּס וְרֹכֵבוֹ רָמָה בַיָּם. {ס}
21 And Miriam sang unto them: Sing ye to the LORD,
for He is highly exalted: the horse and his rider hath
He thrown into the sea.

Miriam's Song

Chorus--And the women dancing with their timbrels,
Followed Miriam as she sang her song,
Sing a song to the One whom we've exalted,
Miriam and the women danced and danced the whole night long
And Miriam was a weaver of unique variety
The tapestry she wove was one which sang our history.
With every strand and every thread she crafted her delight!
A woman touched with spirit, she dances toward the light
Chorus

When Miriam stood upon the shores and gazed across the sea
The wonder of this miracle she soon came to believe.
Whoever thought the sea would part with an outstretched hand
And we would pass to freedom and march to the promised land!
Chorus

And Miriam the prophet took her timbrel in her hand,
And all the women followed her just as she had planned,
And Miriam raised her voice in song-
She sang with praise and might
We've just lived through a miracle (yelled): We're going to dance tonight!!
Chorus

- Debbie Friedman, z"l

סיכ שירה לאמ פיננו אילו

'Ilu finu màlè' shiràh kayàm.

Even if our mouths were filled with song as water fills the sea,
We could not thank you fully Adonai our God.

Psalm 100

This is how you sing to God
A Thank You song.
You join the symphony
Of the whole Earth.
In your gratefulness,
You meet Him.
Voices echo joy in God's halls.

In giving thanks,
We engage Her blessings.
We meet His goodness,
Here and now;
Her encouragement
From generation to generation.

You are filled with joy
Serving God's purpose.
You sound your own song
As you do it.
Certain that God is Be-ing,
We know that we are
Brought forth from Her,
--Both God's companions
And His flock.
Enter into God's Presence
Singing your own song,
In grateful appreciation.

Thank You God,
You are all Blessing.
In this world, You are goodness.
Yes, Grace, itself.
This is the trust we bequeath
The next generation.

* * * * *

O, our God,
We thank you, and sing to your glory, to our utmost.
You, Yah, You, alone have made the heavens, the heavens beyond our heaven,
All those that serve You there.
Earth and all that is on her; The oceans, and all that they contain.
The host of heaven bow to You, and you infuse them all with Life.
You chose Abram. You brought him out of Ur of the Chaldees.
You named him Av-raham and found his heart
To be trustworthy enough, to make a covenant with him.

On the day, when You saved us, Abrahams children from Mitzrayim,
We saw how You dealt with Mitzrayim, with superior force.
We, the people, saw it, And we put our faith in You, Yah,
And in Moshe, your servant. We sang then the great song. And placed our trust in
You,

Yishtabach

Your Name be praised, always, Majestic One.
Powerful and gentle Source, making Heaven and Earth, sacred.
It is our pleasure to dedicate to You,
Our God and Our parents' God, Time and again:

Music and Celebration,
Jubilation and Symphony,
Fortissimo, Anthem,
Victory March, Largo, Forte,
Paean and Hymn,
Sanctus and maestoso,
Laudo and Aria,
Celebrating Your Divine reputation in every realm.

We worship You, Yah, Generous, Great, Regal One,
Who is the One, to whom we offer all these.
God, whom we appreciate, Source of all wonder,
Fountain of all souls, Author of all that happens,
Who delights in music and chant, Origin of Unity.
You are the Life that flows through all the worlds. Amen

Adapted from Reb Zalman Schachter Shalomi's Siddur Tebilat Ha-Shem.



In some traditions, the seventh night of Passover is a time to incline ourselves toward the coming of Messiah. How do we lean into a new era, welcoming a time of respect and caring, preparing for a time of peace and prosperity? Is it in a new kind of hearing – not through the ears but through the heart?

Isaiah 55

ג הטו אַזְנְכֶם וּלְכוּ אֵלַי, שְׁמְעוּ וּתְחִי נַפְשְׁכֶם;
וְאֶכְרְתָה לָכֶם בְּרִית עוֹלָם, חֶסֶד־יְדוּד הַנְּאֻמִּים.

3 Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Isaiah 11

א וַיֵּצֵא חֹטֵר, מִגִּזְעַ יְשִׁי; וַיִּצְר, מִשְׁרָשָׁיו יִפְרֶה.

1 And there shall come forth a shoot out of the stock of Jesse, and a twig shall grow forth out of his roots.

ב וַיָּנֹחַ עָלָיו, רוּחַ יְהוָה--רוּחַ חֲכָמָה וּבִינָה, רוּחַ
עֲצָה וּגְבוּרָה, רוּחַ דַּעַת, וַיֵּרָא תְהוֹה.

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.

ג וְהִרְחִיחוּ, בִּירְאֵת יְהוָה; וְלֹא-לְמַרְאֵה עֵינָיו יִשְׁפֹּט,
וְלֹא-לְמִשְׁמַע אַזְנוֹ יוֹכִיחַ.

3 And his delight shall be in the fear of the LORD; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears;

Isaiah 35

א יִשְׁשׂוּם מִדְבָּר, וְצִיָּה; וְתִגַּל עַרְבָה וְתִפְרַח,
כַּחֲבַצְלֵת.

1 The wilderness and the parched land shall be glad; and the desert shall rejoice, and blossom as the rose.

ב פְּרִיחַ תִּפְרַח וְתִגַּל, אִף גִּילַת וְרִנָּן--כְּבוֹד הַלְבָנוֹן
נִתֵּן-לָהּ, הַדֵּר הַכַּרְמֶל וְהַשְּׂרֹון; הִמָּה יֵרְאוּ כְבוֹד-יְהוָה,
{פ} הַדֵּר אֱלֹהֵינוּ.

2 It shall blossom abundantly, and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the LORD, the excellency of our God. {P}

ג חֲזַקוּ, יְדַיִם רַפּוֹת; וּבְרַכְיִים כְּשִׁלּוֹת, אֲמָצוּ.

3 Strengthen ye the weak hands, and make firm the tottering knees.

ד אָמְרוּ, לְנִמְהָרֵי-לֵב, חֲזַקוּ, אֶל-תִּירָאוּ; הִנֵּה
אֱלֹהֵיכֶם, נֹקֵם יְבוֹא--גְּמוּל אֱלֹהִים, הוּא יְבוֹא וַיִּשְׁעֲכֶם.

4 Say to them that are of a fearful heart: 'Be strong, fear not'; behold, your God will come with vengeance, with recompense of God He will come and save you.

ה אֲזַ תִּפְקְחֶנָּה, עֵינֵי עִוְרִים; וְאָזְנֵי חֲרָשִׁים,
תִּפְתַּחְנָה.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Isaiah 42

כג מִי בָכֶם, יִאֲזִין זֹאת; וַיִּשְׁמַע, לְאַחֹר.

23 Who among you will give ear to this? Who will hearken and hear for the time to come?

Shir Hashirim

Chapter 1

1. The song of songs, which is Solomon's.
2. Let him kiss me with the kisses of his mouth; for your love is better than wine.
3. Your anointing oils are fragrant, your name is oil poured out, thus the maidens love you.
4. Draw me after you, we will run; the king has brought me into his chambers; we will be glad and rejoice in you, we will praise your love more than wine; rightly they love you.
5. I am black, but comely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon.
6. Gaze not upon me, for I am dark, because the sun has scorched me. My mother's children were angry with me; they made me the keeper of the vineyards; but my own vineyard I have not kept.
7. Tell me, O you whom my soul loves, where do you pasture your flock, where do you make it rest at noon; for why should I be like one who veils himself by the flocks of your companions?
8. If you know not, O most beautiful among women, go your way forth by the footsteps of the flock, and pasture your kids beside the shepherds' tents.
9. I compare you, O my love, to a mare of the chariots of Pharaoh.
10. Your cheeks are comely with rows of jewels, your neck with strings of beads.
11. We will make you ornaments of gold studded with silver.
12. While the king was reclining at his table, my nard sent forth its fragrance.
13. My beloved is to me a bundle of myrrh, that lies between my breasts.
14. My beloved is to me a cluster of henna in the vineyards of Ein-Gedi.
15. Behold, you are beautiful, my love; behold, you are beautiful; your eyes are doves.
16. Behold, you are beautiful, my beloved, truly lovely; our couch is green.
17. (K) The beams of our house are cedar, and our rafters are of cypress.

Chapter 2

1. I am the rose of Sharon, a lily of the valleys.
2. Like a lily among thorns, so is my love among the maidens.
3. Like the apple tree among the trees of the wood, so is my beloved among young men. I sat down under his shadow with great delight, and his fruit was sweet to my taste.
4. He brought me to the banqueting house, and his banner over me was love.
5. Sustain me with raisins, comfort me with apples; for I am sick with love.
6. His left hand is under my head, and his right hand embraces me.
7. I adjure you, O daughters of Jerusalem, by the gazelles or by the hinds of the field, that you stir not up, nor awake my love, until it please.
8. The voice of my beloved! Behold, he comes leaping upon the mountains, skipping upon the hills.
9. My beloved is like a gazelle or a young hart; Behold, he stands behind our wall, gazing in at the windows, looking through the lattice.
10. My beloved speaks and says to me, Arise, my love, my beautiful one, and come away.
11. For, behold, the winter is past, the rain is over and gone;
12. The flowers appear on the earth; the time of the singing bird has come, and the voice of the turtledove is heard in our land;
13. (K) The fig tree puts forth her green figs, and the vines in blossom give forth their scent. Arise, my love, my beautiful one, and come away.
14. O my dove, in the clefts of the rock, in the secret places of the cliff, let me see your countenance, let me hear your voice; for your voice is sweet, and your countenance is comely.
15. Catch us the foxes, the little foxes that spoil the vineyards; for our vineyards are in blossom.
16. My beloved is mine, and I am his; he pastures his flock among the lilies.
17. Until the day cools, and the shadows flee away, turn, my beloved, and be like a gazelle or a young hart upon the mountains of Bether.

Chapter 3

1. By night on my bed I sought him whom my soul loves; I sought him, but I found him not.
2. I will rise now, and go around in the city; in the markets and in the broad streets will I seek him whom my soul loves; I sought him, but I found him not.
3. The watchmen that go around in the city found me; Have you seen him whom my soul loves?

4. I had just passed them when I found him whom my soul loves; I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.
5. I adjure you, O daughters of Jerusalem, by the gazelles, or by the hinds of the field, that you stir not up, nor awake my love, until it please.
6. Who is this who comes from the wilderness like columns of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?
7. Behold, it is the litter of Solomon; sixty mighty men are around it, of the mighty men of Israel.
8. All girt with swords and expert in war; every man has his sword at his thigh because of the fear in the nights.
9. King Solomon made himself a palanquin from the wood of Lebanon.
10. He made its pillars of silver, its back of gold, its seat of purple, its interior inlaid with love by the daughters of Jerusalem.
11. Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him on the day of his wedding, and on the day of the gladness of his heart.

Chapter 4

1. Behold, you are beautiful, my love; behold, you are beautiful; your eyes are doves behind your veil; your hair is like a flock of goats, sliding down from Mount Gilead.
2. Your teeth are like a flock of shorn ewes, that have come up from the washing; all of which bear twins, and none among them is bereft.
3. Your lips are like a thread of scarlet, and your mouth is comely; your cheeks are like a piece of a pomegranate behind your veil.
4. Your neck is like the tower of David built with turrets, on which hang one thousand bucklers, all of them shields of mighty men.
5. Your two breasts are like two fawns, twins of a gazelle, that feed among the lilies.
6. Until the day cools, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.
7. You are all beautiful, my love; there is no blemish in you.
8. Come with me from Lebanon, my bride, come with me from Lebanon; look from the peak of Amana, from the peak of Senir and Hermon, from the lions' dens, from the mountains of the leopards.
9. (K) You have ravished my heart, my sister, my bride; you have ravished my heart with one of your eyes, with one link of your necklace.
10. How beautiful is your love, my sister, my bride! how much better is your love than wine! and the aroma of your anointing oils than all spices!
11. Your lips, O my bride, distil like the honeycomb; honey and milk are under your tongue; and the scent of your garments is like the scent of Lebanon.
12. A locked garden is my sister, my bride; a locked spring, a sealed fountain.
13. Your shoots are an orchard of pomegranates, with pleasant fruits, henna, and nard.
14. Nard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices;
15. A fountain of gardens, a well of living waters, and streams from Lebanon.
16. Awake, O north wind; and come, O south wind! blow upon my garden, let its spices flow out. Let my beloved come into his garden, and eat its pleasant fruits.

Chapter 5

1. I have come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; drink, drink deeply, O loved ones.
2. I sleep, but my heart is awake. Knocking; it is the voice of my beloved; Open to me, my sister, my love, my dove, my perfect one; for my head is filled with dew, and my locks with the drops of the night.
3. I have taken off my robe; how could I put it on? I bathed my feet; how could I soil them?
4. My beloved put his hand through the hole of the door, and my insides were thrilled by him.
5. I arose to open to my beloved; and my hands dripped with myrrh, and my fingers with flowing myrrh, upon the handles of the lock.
6. I opened to my beloved; but my beloved had turned away, and was gone. My soul failed when he spoke; I sought him, but I could not find him; I called him, but he gave me no answer.

7. The watchmen that went around in the city found me, they struck me, they wounded me; the keepers of the walls took away my veil from me.
8. I adjure you, O daughters of Jerusalem, if you find my beloved, tell him, that I am sick with love.
9. Why is your beloved more than another beloved, O you most beautiful among women? why is your beloved more than another beloved, that you thus adjure us?
10. My beloved is white and ruddy, distinguished among ten thousand.
11. His head is like the finest gold, his locks are wavy, and black like a raven.
12. His eyes are like doves by the water courses, washed with milk, and fitly set.
13. His cheeks are like a bed of spices, like fragrant flowers; his lips like lilies, distilling liquid myrrh.
14. His hands are like circlets of gold set with emeralds; his belly is like polished ivory overlaid with sapphires.
15. His legs are like pillars of marble, set upon sockets of fine gold; his countenance is like Lebanon, excellent like the cedars.
16. His mouth is most sweet; and he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

Chapter 6

1. Where has your beloved gone, O you most beautiful among women? where has your beloved turned? that we may seek him with you.
2. My beloved has gone down to his garden, to the beds of spices, to pasture his flock in the gardens, and to gather lilies.
3. I am my beloved's, and my beloved is mine; he pastures his flock among the lilies.
4. You are beautiful, O my love, as Tirzah, comely as Jerusalem, awesome as an army with banners.
5. Turn away your eyes from me, for they have overcome me; your hair is like a flock of goats sliding down from Gilead.
6. Your teeth are like a flock of sheep which have come up from the washing, all of them bear twins, and there is not one bereaved among them.
7. Like a piece of a pomegranate are your cheeks behind our veil.
8. There are sixty queens, and eighty concubines, and maidens without number.
9. My dove, my perfect one, is only one; she is the only one of her mother, she is the choice one of her that bore her. The maidens saw her, and called her happy; the queens and the concubines praised her.
10. Who is she that looks forth like the dawn, beautiful like the moon, bright like the sun, and awesome like an army with banners?
11. I went down into the garden of nuts to see the fruits of the valley, and to see if the vine had blossomed, to see if the pomegranates were in bloom.
12. Without my knowing it, my soul set me among the chariots of a princely people.

Chapter 7

1. Return, return, O Shulamite; return, return, that we may look upon you. What will you see in the Shulamite? as it were the dance of Mahanaim.
2. How beautiful are your feet in sandals, O prince's daughter! your rounded thighs are like jewels, the work of the hands of an artist.
3. Your navel is like a round goblet that never lacks blended wine; your belly is like a heap of wheat set about with lilies.
4. Your two breasts are like two fawns, twins of a gazelle.
5. Your neck is like a tower of ivory; your eyes like the pools in Heshbon, by the gate of Bath-Rabbim; your nose is like the tower of Lebanon which looks toward Damascus.
6. Your head upon you is like Carmel, and the hair of your head like purple; a king is caught in its tresses.
7. How beautiful and how lovely are you, O love, for delights!
8. This your stature is like a palm tree, and your breasts are like clusters of grapes.
9. I said, I will go up to the palm tree, I will take hold of its boughs; may your breasts be like clusters of the vine, and the scent of your breath like apples;
10. And the roof of your mouth like the best wine for my beloved, that goes down sweetly, causing the sleepers' lips to murmur.
11. I am my beloved's, and his desire is for me.

12. Come, my beloved, let us go forth into the field; let us lodge in the villages.
13. Let us go early to the vineyards; let us see if the vine has flowered, if the grape blossoms have opened, if the pomegranates are in bloom; there will I give you my loves.
14. The mandrakes give forth fragrance, and at our gates are all kinds of choice fruits, new and old, which I have laid up for you, O my beloved.

Chapter 8

1. O that you were like a brother to me that nursed at my mother breasts! If I should find you outside, I would kiss you; and none would despise me.
2. I would lead you, and bring you into the house of my mother, who teaches me; I would give you to drink of spiced wine of the juice of my pomegranate.
3. His left hand should be under my head, and his right hand should embrace me.
4. I adjure you, O daughters of Jerusalem that you stir not up, nor awake my love, until it please.
5. Who is this that comes up from the wilderness, leaning upon her beloved? I awakened you up under the apple tree; there your mother was in labor with you; there she who bore you was in labor.
6. Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death; jealousy is cruel as Sheol; its coals are coals of fire, which has a most vehement flame.
7. Many waters cannot quench love, neither can floods drown it; if a man would give all the wealth of his house for love, it would be utterly scorned.
8. We have a little sister, and she has no breasts; what shall we do for our sister on the day when she shall be spoken for?
9. If she be a wall, we will build upon her a battlement of silver; and if she be a door, we will enclose her with boards of cedar.
10. I was a wall, and my breasts were like towers; then was I in his eyes as one that finds peace.
11. Solomon had a vineyard at Baal-Hamon; he let out the vineyard to keepers; every one for his fruit was to bring one thousand pieces of silver.
12. My vineyard, which is mine, is before me; you, O Solomon, must have one thousand, and those that keep its fruit two hundred.
13. O you who dwell in the gardens, the companions listen to your voice; let me hear it.
14. Make haste, my beloved, and be like a gazelle or like a young hart upon the mountains of spices.

Songs Inspired by Shir HaShirim

Kumi lach ra'yati yafati, u-l'chi lach

קומי לך רעיתי יפתי ולכי לך

Arise, my friend, oh beautiful one - and go to yourself. Chant by R. Shefa Gold

EREV SHEL SHOSHANIM

Erev shel shoshanim
Nitzeh na el habustan
Mor besamim ulevona
Leraglech miftan.

Layla yored le'at
Veru'ach shoshan noshvah
Havah elchash lach shir balat
Zemer shel ahava

Shachar homa yonah
Roshech maleh t'lalim
Pich el haboker shoshana
Ektefenu li.

Evening of Roses

Lets go out to the grove
Myrrh, perfumes and incense
Are thresholds at your feet.

The night falls slowly

A breeze of roses blows
Let me whisper a song to you quietly
A song of love

At dawn, a dove is cooing

Your hair is filled with dew
Your lips to the morning are like a rose
I'll pick it for myself.

KISSES SWEETER THAN WINE

When I was a young man and never been kissed
I got to thinking it over what I had missed.
I got me a girl, I kissed her and then
Oh lord, I kissed her again.

Chorus: Oh, kisses sweeter than wine, Oh, kisses sweeter than wine

I asked her to marry and be my sweet wife,
And we would be so happy the rest of our lives.
I begged and I pleaded like a natural man,
And then, oh lord, she gave me her hand. (chorus)

I worked mighty hard and so did my wife,
Workin' hand in hand to make a good life.
With corn in the field and wheat in the bins,
I was, oh lord, the father of twins. (chorus)

Our children they numbered just about four,
They all had sweethearts knockin' at the door.
They all got married and they didn't hesitate;
I was, oh lord, the grandmother of eight. (chorus)

Now that we're old, and ready to go,
We get to thinkin' what happened a long time ago.
We had a lot of kids, trouble and pain,
But, oh lord, we'd do it again. (chorus)

Songwriters - RONNIE GILBERT, LEE HAYS, FRED HELLERMAN, PETE SEEGER, HUDDIE
LEDBETTER

DODI LI - MY BELOVED IS MINE

Dodi li va'ani lo Haro'eh bashoshanim

Mi zot ola min hamidbar Mi zot ola
M'kuteret mor, mor ulevona
Mor ulevona
Dodi li . . .

Libavtini achoti kala
Libavtini kala
Dodi li . . .

Uri tzafon uvo'i teiman
Dodi li va'ani lo

My beloved is mine and I am his,
The shepherd [grazing his flock] among the
lilies.
Who is this, rising up from the desert
Who is she, rising up?
Perfumed with myrrh and frankincense
Myrrh and frankincense.

My beloved is mine and I am his,
the shepherd [grazing his flock] among the
lilies.
You have captured my heart, my sister, my
bride.
You have captured my heart, my bride.
My beloved is mine and I am his,
the shepherd [grazing his flock] among the
lilies.
Awaken, north wind, and come, south wind.
My beloved is mine and I am his, the shepherd
[grazing his flock] among the lilies.

The miracle of the splitting of the Sea can happen yet again!

Joshua 3

טו וּכְבוֹא נְשָׂאֵי הָאָרוֹן, עַד-הַיַּרְדֵּן,
וְרַגְלֵי הַכֹּהֲנִים נְשָׂאֵי הָאָרוֹן, נִטְבְּלוּ
בַקֶּצֶה הַמַּיִם; וְהַיַּרְדֵּן, מָלֵא עַל-כָּל-
גְּדוֹתָיו, כָּל, יְמֵי קְצִיר.

15 and when they that bore the ark were come unto the Jordan, and the feet of the priests that bore the ark were dipped in the brink of the water--for the Jordan overfloweth all its banks all the time of harvest--

טז וַיַּעֲמְדוּ הַמַּיִם הַיַּרְדִּים מִלְמַעְלָה
קָמוּ גַד-אֶחָד, הַרְחֵק מְאֹד בְּאֵדָם
(מֵאָדָם) הָעִיר אֲשֶׁר מֵצַד צָרְתָן,
וְהַיַּרְדִּים עַל יָם הָעֲרָבָה יָם-הַמֶּלַח,
תָּמוּ נְכַרְתּוּ; וְהָעָם עָבְרוּ, נֹגֵד יְרִיחוֹ.

16 that the waters which came down from above stood, and rose up in one heap, a great way off from Adam, the city that is beside Zarethan; and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off; and the people passed over right against Jericho.

יז וַיַּעֲמְדוּ הַכֹּהֲנִים נְשָׂאֵי הָאָרוֹן
בְּרִית-יְהוָה בְּחֶרֶבָה, בְּתוֹךְ הַיַּרְדֵּן--
הַכּוֹן; וְכָל-יִשְׂרָאֵל, עָבְרִים בְּחֶרֶבָה,
עַד אֲשֶׁר-תָּמוּ כָּל-הַגּוֹי, לַעֲבֹר אֶת-
הַיַּרְדֵּן.

17 And the priests that bore the ark of the covenant of the LORD stood firm on dry ground in the midst of the Jordan, while all Israel passed over on dry ground, until all the nation were passed clean over the Jordan.

We welcome Elijah the Prophet, and invite Miriam the Prophetess, as heralds of a better world to come:

Eliyahu hanavi,, Eliyahu batishbi,,Eliyahu bagiladi.

Bimbeirab b'yameinu, ,yavo eileinu,im Mashiach ben Davið.

Miriam baneviab, oz vezimra beyadab

Miriam tirkod itanu lebagdil zimrat olam

Miriam tirkod itanu letaken et ba'olam

Bimbeirab veyameinu tevieinu el mei bayeshuab, el mei bayeshuab

Miriam the prophet, in your hand are strength and song.

Dance with us, increase eternal song, help us to heal the world.

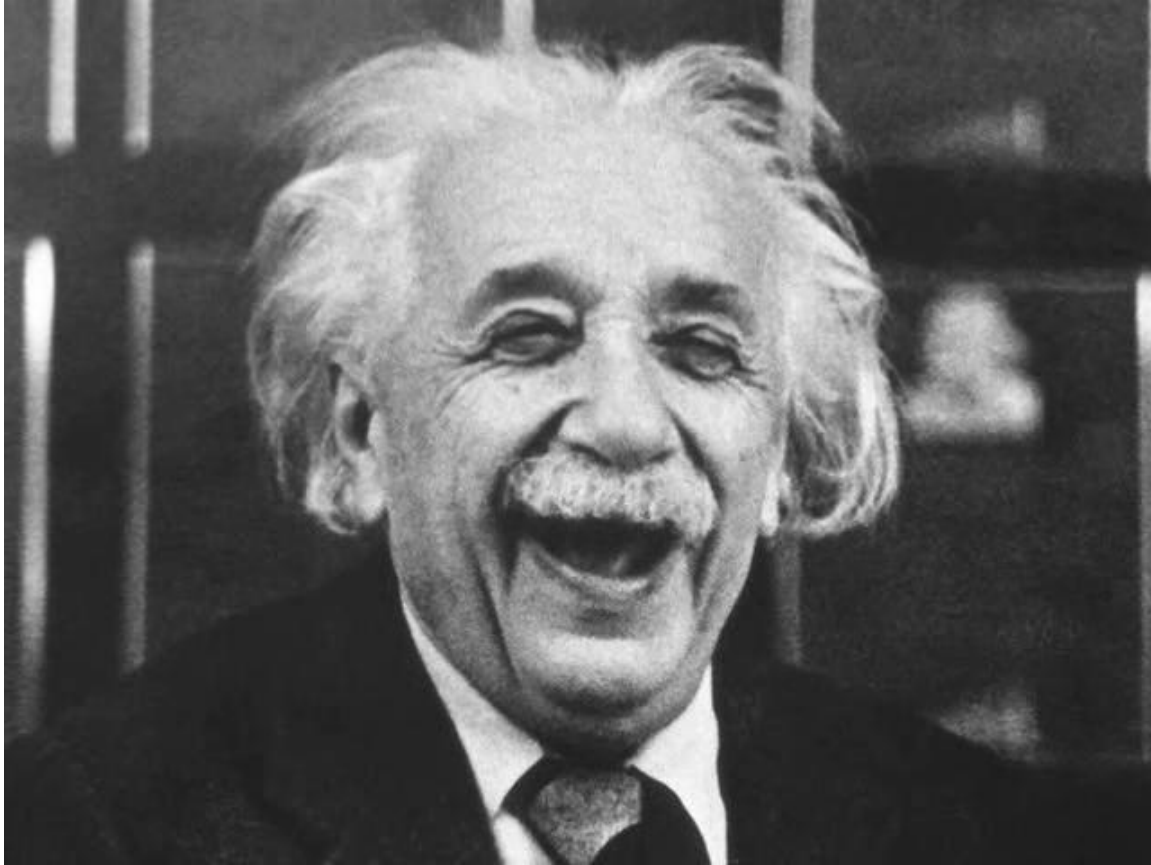
Hurry and bring us to waters of deliverance.

- Rabbi Leila Gal Berner

[After singing the Song at the Sea] Moses spoke to the Children of Israel, saying: "You have seen all the signs, miracles and works of glory that the Holy One, Blessed Be, has done for you. But even more will God do for you in the World to Come; for not like this world is the World to Come. In this world war and suffering, evil inclination, Satan and the Angel of Death hold sway. But in the future world, there will be neither suffering nor enmity, neither Satan nor the Angel of Death, neither groans nor oppression, nor evil inclination." (Louis Ginzberg, Legends of the Jews, III, p. 35).

What light is to the eyes – what air is to the lungs – what love is to the heart, liberty is to the soul of man. - Robert Green Ingersoll.

The Yiddish rubrics in old Haggadahs said that ... “Men esst un’ trinkt un’ lozt zich woyl gayen - one eats and drinks and permits oneself to feel good.”



This is the way we complete the order - Seder of Shvii Shel Pesach according to its process. With the things we can explain and those that are beyond words. “As we have been graced to relive it now may we merit to make it real for all. Next Year in Jerusalem!” Reb Zalman Schachter-Shalomi, *Toward Freeing the Seder*

Le-shanah ha-ba-a b'Yerushalayim!