

# DAF TSAFON

19 April / 20 April 2025  
21 Nisan / 22 Nisan 5785

Pesach Day 7 / Day 8  
Pesach Day 7 / Day 8

Day 7: ArtScroll: 366 Hertz: 265  
Day 8: ArtScroll: 1018 Hertz: 814



The number seven has tremendous symbolism within Judaism. Seven is described as the natural number of completion. Seven days in the week, seven notes on the musical scale, seven are the colours of the rainbow. Seven is the day that the sea split and the Jews left to forge their unique destiny.

What is it about the seventh day of Pesach that on the one-hand is greater than the other days and on the other hand there is no special ritual to celebrate it?

In the Haggadah we read that in Egypt there were ten plagues, on the sea there were fifty, based on the exclamation of the magician Ezba Elokim – the finger of God versus the Yad Hashem, the Hand of God what a hand has five fingers the miracle of the sea was five times greater.

When we read the text relating to the splitting of the sea we hear echoes of a previous story.

In the story of the sea, we read of *“and the pillar of the cloud moved from the front to the back of them. It came between the camp of the Egyptians and the Camp of the Israelites and there was cloud and darkness – while it illuminated the night.*

*Moses stretched out his hand over the sea and Hashem moved the sea with a strong east wind all the night and He turned the sea into a damp land and the water split. And Israel came within the sea on dry land...*

In Genesis Chapter 1, we have an echo. The book opens with an earth formless and empty, *tohu vavohu*. And the darkness was on the face of the deep with the spirit –*ruach-* of G-d hovering over the face of the waters. Into this darkness God injects light. G-d then divided between the light and the darkness, established the firmament in the midst of the upper waters and then commanded:

*“Let the waters under the heaven gather into one place so that the dry land Earth and the gathering of the waters He called seas. And God saw that it was good.*

We thus see the parallels between the two stories:

Bereishit	Shemot
And there were clouds of darkness and the Almighty lit up the night with light.	Darkness on the face of the depths and God said let there be light.
<b>God moved a powerful eastern wind</b>	<b>And the spirit of God hovered over the depths</b>

As we notice from the parallel, we see that the story of the sea was the story of a second creation of the world. With one difference, whereas in Bereishit, God functions alone, in Shemot the splitting of the sea requires participation and even the initiative of the Israelites.

Moses initially tells the people watch and see how G-d fights for you. G-d has other plans “Speak to the Children of Israel and go. It is not meant to be a passive participation. The Jews were an intrinsic partner in the miracle.

God creates the world alone but recreated the world together with the Israelites by forging them into a nation predicated upon freedom and morality. This recreation of the world is symbolized by the birth motives within the narrative, the darkness, the pain, the splitting of the waters, passing through the centre. And at the other end a new reality is born. The Am Hayehudi the birth of the people who would accept the commands of G-d at Mount Sinai. To bring the message of Tikkun Olam fixing the world to serve the one Living God.

As Jews we are imbued with a sense of purpose to correct and fix the world, to make it a better place. We need to understand that without our partner G-d this will not succeed. One only has to look at the great social revolution of the 20<sup>th</sup> century. Communism took root in Europe and thousands of Jews bought into the ideology to perfect the world. But without the partnership with God, it was doomed to fail. Not only that the ones who suffered most were the Jews themselves.

In this new world post the sea God wants and needs us as a partner –but we are not the virtuosos in the story. Without recognition of our partner our efforts will come to naught. With our partner we can work to change the world order and bring redemption to humanity.

## Haftarah

ArtScroll: 1224      Hertz: 1017  
ArtScroll: 1226      Hertz: 1023

II Samuel 22:1-51

The Haftarah is David's song of gratitude to Hashem for a lifetime of kindness and salvation, during which God rescued him from a constant succession of conspiracy, danger, and attempts on his life. Thus, it is fitting complement to the song that Moses and the Children of Israel sang at the Splitting of the Sea.

Popularly known as the Song of David, this Haftarah has the distinction of being one of the few chapters in Scriptures that is recorded twice: II Samuel, Chapter 22, and Psalms, Chapter 18.

Abarbanel, in his commentary to Samuel, is of the opinion that David originally composed this song in his youth when he was still deeply enmeshed in his many problems and misfortunes. He created it to be an all-inclusive psalm that would relate to every woe which could possibly occur in his life. Throughout his long life, David kept this psalm at hand, reciting it on every occasion of personal salvation.

**Our congregation acknowledges the following  
yahrzeit anniversaries and wishes long life to  
those who are commemorating a  
yahrzeit during the coming week.**

## חיים ארוכים

Mollie Fisher	mother of John Fisher
Bessie Goldstein	mother of David Goldstein
Charles Mark Groden	father of Ian Groden, grandfather of David Groden
Freda Prisman	mother of Lola Lazarus
Elizabeth Rapken	grandmother of Sarah Zukerman
Ethel Robicsek	aunt of Eva Robey-Menzies
Beryl Sawicki	mother of Leo Sawicki
Millie Smith	mother of Denise Landor
Cecil Warnock	father of Michael Warnock
Harry Morris Wolfsohn	uncle of Ken Wolfsohn
Helene Wolfsohn	sister of Ken Wolfsohn

These will be acknowledged during the  
Yizkor Service  
on  
Pesach Day 8,  
20 April 2025 / 22 Nisan 5785