

The Ben Ish Hai recommends in his *Lashon Hakamim* the following to read at one's table at the Festival meals on the 7th Day of Pesah in a pleasant voice with a joyous heart. This too is attached.

Peace to you Holy Holiday! Peace to you Holy Festival! You are *Mikra Kodesh*/a Holy Convocation! You are an appointed time of the place called Holy! You are crowned and desired, and you are sanctified and praised with joy. You are desired, for you are the deep of the depths, and rivers flow from you. Yisrael called holy receive you with illuminated faces, in joy and praise. They appointed you and prepared for you an honorable feast with a set table, a complete preparation with honorable vessels in joy and praises of the Holy One blessed be He.

Oh Festival, Oh Festival of Pesah! You are cherished and honored. Fortunate too is your Seventh Day, on which the Holy One blessed be He did great miracles by the Sea of Reeds. As it is written, "*Hashem shall fight for you, and you shall hold your peace.*" Assuredly, you shall hold your peace, and not arouse what is not needed by you. The Holy One, blessed be He, did not want Yisrael to awaken from below at all, because the Patriarchs preceded and caused this awakening from above. And their merit stood before Him. According to this, *Mosheh* said to the people, "*Fear not, stand still and see the salvation of Hashem.*" You do not have to do battle because the Holy One, blessed is He, will do battle for you. Fortunate is the day that the Holy One Blessed is He, performed a miracle within a miracle, as it is written, "*And the depths were congealed in the heart of the sea.*" Yisrael were walking on the dry ground within the sea. This is what is written, "*And the children of Yisrael went into the midst of the sea on dry ground.*" Fortunate is this day when the Sea of Reeds was split. For the splitting of the sea depended on *Atika Kadisha*. On this it said, "*And Hashem said to Mosheh, 'Why do you cry out to Me?'*" It all depended upon *Atika Kadisha*. At that moment, *Atika Kadisha* was revealed, goodwill was present in all the worlds above, and then the collective light shone. Then, when everything shone together, the sea executed the supernal laws.

Fortunate was the day the Holy One, blessed be He, showed Yisrael the minister appointed over Egypt who He had passed through the River of fire, that was on the shore of the Upper Sea. As it was written, "*And Yisrael saw Egypt dead on the shore of the sea*". The dominion of below and the dominion of above they grasp onto, both of them were given over to that Great Sea and the great dominion, to take revenge on them.

That night, a mighty power was awakened, as is written: "*And Hashem caused the sea to go back by a strong east wind all that night*". At that time, the Queen requested of the King that all the multitudes of Egyptians below and all the Princes above be given over into Her hands. They were all given over into Her power to do vengeance with them. As it is written: "*The horse and its rider He cast into the sea.*" Here, "*Into the sea*" without adjectives, hinting both to the sea above and the sea below.

Fortunate is this day of which it is said that *Mosheh* and the children of Yisrael sang by the sea. Anyone who is worthy of this song in this world merits it in the World to Come, and will be worthy of praising with it in the days of King Messiah in the

rejoining of the Congregation of Yisrael with the Holy One, blessed be He. It is written, "*saying*," meaning "saying" it at that time, "*saying*" it in the Holy Land in the time when Yisrael will be settled in the land, "*saying*" it during exile, "*saying*" it at the redemption of Yisrael, "*saying*" it in the World to Come.

Fortunate is this day which the Holy King ascended and was crowned with His crowns to bring forth blessings and strength and mighty deeds, with all of which to be elevated. As it is written, "*I will sing to Hashem for He has triumphed gloriously. For He has triumphed*" in this world, "*gloriously*" in the World to Come. He triumphed gloriously at that time in order to be crowned later with His crowns in complete joy. Fortunate is this Festival from the side of the Jubilee where is found joy for Yisrael. And thus for the appointed time of yours as written, "*On that day a great Shofar shall be blown.*"

It too would be worthwhile to read the following adapted from *Maggid Mesharim* (K. Skaist trans.) on the 7th Day of Pesah:

On the 7th Day of Pesah **Hesed/lovingkindness** rules. The first day of Pesah is ruled by the aspect of **Malkut**, and therefore judgment was wrought and appeared on that very night. Each day of Pesah hints at another sefira going from bottom to top [**which is the reverse of the Sefirat HaOmer**]. Thus when the 7th day arrives, **Hesed/lovingkindness** rules. As it is written, "*Your right hand [related to Hesed] Hashem glorious in strength*" (Shemot 15:16), and it is also written וַיֵּרָא יִשְׂרָאֵל אֶת-הַיָּד הַגְּדוֹלָה "and the Yisraelites saw the great hand [related to Hesed whose older name is Gedulah]." (14:31). When Gd brought upon the Egyptians the 10 plagues, the battle came from the **Sefirah Gevurah**, as it was said by the Egyptian magicians אֶצְבַּע אֱלֹהִים הוּא "a finger of Elokim [which is a name of judgment related to Gevurah]." (8:15). But that day when the battle was from the side of **Hesed**, it is written הַיָּד הַגְּדוֹלָה "great hand." The word "hand" alone refers to **Gevurah**, whereas הַיָּד הַגְּדוֹלָה "great hand" refers to **Hesed**. For that reason it is written, וַיִּירָאוּ הָעָם, אֶת-יְהוָה וְאֶת-יְהוֹשֻׁעַ בְּנֵי-יְהוָה "and the people feared [which relates to Gevurah] Hashem" (14:31), that is until that day they feared only **Gevurah**, but since they saw that even **Hesed** which signifies mercy could carry out judgment, they saw that even more so will judgment be carried out by **Tiferet**, which contains **Hesed** as well as **Gevurah**, and they feared it now as they had not feared it before.

When it is written וַיֵּאֱמִינוּ, בִּי-יְהוָה, וּבְמֹשֶׁה, עַבְדּוֹ "they believed in Hashem and in Mosheh His servant," (14:31), means that until that day they did not understand why **Tiferet** and **Netzah** were necessary. Was it not enough for **Hesed** and **Gevurah** to direct the world: **Hesed** rewards the righteous and **Gevurah** exacts punishment from the wicked. But when they saw **Hesed** exacting punishment like the sefirah of **Din/judgment**, וַיֵּאֱמִינוּ "they believed" that **Tiferet** had to mediate between them. Otherwise **Gevurah** would burn the world in its fire and the world could not exist for one hour. **Netzah**/endurance was needed to make repairs so that

judgment would not go out to the world with all its might. **Netzah** was referred to עבְדוּ וּבְמֹשֶׁה, "Mosheh His servant" because Mosheh himself alluded to **Netzah** (as **Ushnpizin** order of **Sukkot--See Sefer Haknassat Orhim**) and he was a servant of **Tiferet**.