

הַגְּדָה לַיַּל שְׁבִיעֵי שָׁל פֶּסַח

Haggadah for the Seventh Night of Pesach



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The custom of presenting a Haggadah on the seventh night of Pesach

While there is no fixed custom (minhag) of sharing a Haggadah for the seventh night of Pesach, there is a minhag of marking the night of the splitting of the Reed Sea with special readings, song, and reflection.

As an historic moment, the Torah outlines this miraculous event in Exodus/Shmot, chapters 13-15.

The influence of Miriam (the sister of Moshe) and her cohort in singing and dancing after the miracle of the crossing cannot be overemphasized. Women continue to demonstrate spiritual leadership, expressing redemption through movement and words, and highlighting great joy notwithstanding the experience of terrible fear.

It is noted that, while we celebrate our redemption this evening, we also recognize the loss of many Egyptian soldiers. This is felt so deeply by the Jewish community that we omit two Psalms from the Hallel prayer starting on the 3rd day of Pesach for the remainder of the Chag.

The Jewish community marks the leaving from Mitzrayim in the first days of Pesach, followed by the “crossing” on the seventh day, and then the culmination of redemption by the immediate and spontaneous response of singing praises to HaShem.

May we always recognize the “Hand of HaShem” in our lives and may our marking this special day in the Jewish calendar inspire us to reach ever higher.

As we begin this special day of Pesach...

- The seventh night of Pesach commemorates the splitting of the Sea, a moment of transformation, faith, and revelation.
- Unlike the first nights of the Seder, this evening invites reflection—on water, on transition, and on the quiet miracles that unfold not only in dramatic moments, but in the spaces between them.
- This Haggadah gathers themes of water, covenant, and the human response to the divine presence.

מים



Water as Creation

Water is the first medium of life, present at creation and sustaining all existence.

Water as Boundary

The Sea represents both barrier and passage—what stands in the way also becomes the דרך forward.

Water as Transformation

At Yam Suf, מים becomes revelation: פחד becomes שירה and the unknown becomes faith-אמונה.

מים

יום ליבשה נהפכו מצולים. שירה חדשה שבחו גאולים:
הטבעת בתרמית. רגלי בת ענמית. ופעמי שולמית. יפו בנעלים:
שירה חדשה שבחו גאולים:
וכל רואי ישורון. בבית הודי ישורון. אין כאל ישורון. ואויבינו פלילים:
שירה חדשה שבחו גאולים:
דגלי כן תרים. על הנשארים. ותלקט נפזרים. כמלקט שבלים:
שירה חדשה שבחו גאולים:
הבאים עמך. בברית חותמך. ומבטן לשמך. המה נמולים:
שירה חדשה שבחו גאולים:
הראה אותותם. לכל רואי אותם. ועל כנפי כסותם. יעשו גדילים:
שירה חדשה שבחו גאולים:
למי זאת נרשמת. הכר נא דבר אמת. למי החותמת. ולמי הפתילים:
שירה חדשה שבחו גאולים:
ושוב שנית לקדשה. ואל תוסיף לגרשה. והעלה אור שמשה. ונסו הצללים:
שירה חדשה שבחו גאולים:
ידידים רוממוך. בשירה קדמוך. מי כמוכה. יהנה באלים:
ה חדשה שבחו גאולים:
בגלל אבות תושיע בנים ותביא גאלה לבני בניהם:
שירה חדשה שבחו גאולים:

מים

On the day that the watery depths of the world turned dry, the redeemed Jewish people sang a new song of praise;

You (HaShem) deceived the Egyptian army when they saw the dry land and entered the Reed Sea, while HaShem guided the Jewish people who are called Shulamit (since they are wholly faithful in HaShem);

And all who saw the Jews who are called Yeshurun (for they are directed and praiseworthy in their actions), will sing when they are in my Sanctuary – “There is none like our God,” and even our enemies will admit the same;

Now I ask: May the symbols of salvation be raised for those who remain in exile, and may the dispersed be gathered like a farmer gathering his sheaves;

The Jewish people who join with You with the covenantal symbol on their flesh (the circumcision) and from the earliest age (8 days) are circumcised to demonstrate their acceptance of the covenant;

Show their Tefillin to all that observe them, and on the corners of their garments shall there be fringes (the Tzitzit);

Am Yisrael, also called “Zot”, are truly aligned with HaShem, to Whom is the circumcision dedicated and for Whom do we attach the fringes?

And so, we return to You again, asking for redemption from exile, and we implore You not to continue chasing us away, and may the light of the sun presage the coming redemption, and may the shadows of exile be extinguished.

The Jewish people who love You will raise You up and through song will walk before You when they exclaim “Who is like You, HaShem, amongst the powerful ones” and a new song will be sung by Am Yisrael who have been redeemed from Mitzrayim (Egypt).

(Translation of Yom L'Yabasha by Jesse Hefter based upon the commentary on this liturgical poem as presented in the Siddur “HaMeforash HaShaleym” – Nusach Ashkenaz – Yaakov Weingarten, Gefen Publishers, Jerusalem, Israel, 1991/5751.)

מים

מזמור לדוד

Psalm 15

A Psalm of David.

O Lord, who may dwell in Your tent?
Who may abide on Your holy mountain?
One who walks with integrity,
and acts righteously,
and speaks truth in his heart;
who has no slander on his tongue,
who does no evil to his fellow,
nor takes up reproach against his neighbor;
in whose eyes a vile person is despised,
but who honors those who fear the Lord;
who swears to his own harm and does not change;
who does not lend his money with interest,
nor take a bribe against the innocent.
One who does these things
shall never be shaken.

ה' מי יגור בְּאֹהֶלְךָ
מי יִשְׁכֵּן בְּהַר קִדְשֶׁךָ:
הוֹלֵךְ תְּמִים וּפְעֵל צְדָק
וְדֹבֵר אֱמֶת בְּלִבּוֹ:
לֹא רָגַל עַל לְשׁוֹנוֹ
לֹא עָשָׂה לְרֵעֵהוּ רָעָה
וְחִרְפָּה לֹא נִשְׂא עַל קִרְבּוֹ:
נִבְזָה בְּעֵינָיו נִמְאָס
וְאֵת יְרֵאֵי ה' יִכְבֵּד
נִשְׁבַּע לְהָרַע וְלֹא יִמַר:
כֶּסֶף לֹא נָתַן בְּיָדוֹ
וְשִׁחַד עַל נֶקִי לֹא לָקַח
עָשָׂה אֱלֹה לֹא יִמוּט לְעוֹלָם

From Sea to Song: Then and Now

Crossing and Destruction

The crossing of the Reed Sea stands as a moment of profound transition. What had been an impassable barrier became a —**דרך** an opening forward. For **בני ישראל** the sea did not merely part; it redefined possibility.

At the same moment, the waters that made way for Israel returned upon the Egyptian army. Redemption and judgment unfolded together: the same sea that saved also destroyed. The **גבול** between liberation and downfall was not in the water itself, but in how it was encountered.

The Song of Miriam

Following the crossing, Miriam the prophetess took her timbrel in hand, and the women followed her in dance and song:

שִׁירוּ לַה' כִּי גָאָה גָאָה

Miriam's song is not a repetition of the moment—it is its transformation. Where fear had stood, there is now rhythm. Where uncertainty had prevailed, there is now **שירה**

The **נשים**, often less visible in the narrative of departure, emerge here as leaders of expression, giving voice and movement to redemption.

For Then — and For Now

The crossing of the sea is not only an event of the past; it is a pattern for the life of **עם ישראל**.

There are moments when the path forward is not visible until one steps into the water.

There are forces that pursue, and obstacles that seem absolute.

And there are moments when what appears as a barrier becomes, in retrospect, the very **דרך** to transformation.

Yet the story does not end at the crossing. It culminates in song. Redemption is not complete until it is recognized, articulated, and shared.

A Closing Reflection

As we reflect on this night:

May we have the courage to enter uncertain waters.

May we recognize the openings that emerge where none seemed possible.

And may we, like Miriam and her cohort, find the voice to respond with **שירה**

— **אז ישיר** and then we will sing.