

Romemu Dvar Torah Jan 22, 2016

[Audio issues render the beginning unintelligible.] the 26 students, to about a week ago, really should have arrived this week, but, it's nice to have, about a week ago, really should have arrived this week, but, it's nice to have two singing weekends, Because this is a special weekend that is called the weekend of singing. Tu B'Shvat takes place.

It almost always coincides. And there is a tradition, of course, within the Jewish tradition, that last week in the study center in the Beit Midrash, a Torah of beautiful Torah from the great-grandson of the Baal Shem Tov, the founder of the Hasidic movement, who said that when we pray, they add to your prayer. So there's a lot of singing going on this weekend.

For Shabbat Shira, the special Shabbat of song is rooted in the famous song, the most famous song in the Torah that we'll be reading tomorrow morning. It's a song that is before Marley's Redemption Song or Freedom Song, there was this song. This was the song. As the Israelites are leaving Egypt, they take the long circuitous route. God knows that they're afraid, and if they see war, they'll go back the other way. And so they make their way, and they camp by the Yam Suf, the Reed Sea. The Jokers to the left of me.

Yam Suf in front of me. Egyptians behind me. The Egyptians catch up.

And they are scared. And in what should be another sermon, so I don't want to distract you, but you'll see all three stages of PTSD happening for the Israelites. They are ready to fight.

They went out ready to fight. They're also fleeing. They're running away.

And now they have the third and most dangerous stage of PTSD, which is freezing. They freeze, and they begin to pray to God. And God says to Moses, Don't tell them to pray.

Now is not the time for prayer, my friends. Now you have to go. And so they go into the Reed Sea, and it opens, and they make their way through, and we all know the story.

And then they burst out in song, and that is the song we sing every day in liturgy, and especially tomorrow morning we'll read the actual song of the sea here in Shul. And it begins with this mysterious line, Az Yashir Moshe Uvnei Yisrael Atashira Zot Ladoonai, Vayom Ru Leimur. And then Moses sang, Az, A-Z, can you all say that? Az.

Az. Az. Yashir.

Can you say that? Yashir. Az Yashir Moshe. Az Yashir Moshe.

Okay, you can stop now. And then Moses sang a song, but the grammatical form is problematic. It's true that it means, and then he burst out in song, but more often than not, when you hear the word Az, like in the psalm that we sing traditionally before, Birkat HaMasam, before [?], we say, Az Yimalei Sechog Pinu.

Az means, and then it will be. It's a future tense. And then it will be.

Az Yimalei. Then our mouths will be filled with laughter, says the psalmist. And here too, Az Yashir Morsher One.

From the Kiddushat Levi, from Levi Yitzchak Berditchev. Az Yashir One. From the Kiddushat Levi, from Levi Yitzchak Berditchev.

The Berditchever says, very, very beautifully here, that the future tense here is actually not future, but another form, which is, Mitpael, it's to cause another. It's causative. And he says, that Az Yashir Morsher, Uvinayisrat Hashirazot means, and then, Moses and the Israelites sang this song, or will sing this song, is this.

And here are his words, if I can find it. He says that, the real thing, and then Moses caused to sing, Az Yashir Mosher, Uvinayisrat Hashirazot. And then, it's L'Donai, Az Yashiraszot.

And then, L'Donai for God, Az Yashir Morsher, L'Donai for God. L'Donai for God. Vayom ru leymor, then they said to God, now you sing.

Az Yashir Morsher, and then, Moses, Yashir will cause to sing and they ask God now that we're singing God you sing what does it mean to sing a song that then invites others to sing a song what does it mean to sing for God's sake sing for God's sake to sing for God's sake is at least twofold maybe more to sing for God's sake means that when you sing your song the only song that you can sing the only song that you were meant to sing the only song that is your song and it doesn't have to be melodious or harmonic or in perfect pitch it doesn't have to be any good from the shtetl or doesn't have to be Adele it can be the song that is the natural obstructive you you voice when that's you then invite other so many when that's you then invite other you then invite other so many of us grew up in thinking that if I sing if I if I tell if I tell the truth it means it's saying we're invitations what would it look like if our thing were invitations what would it look like if our being was a being that said I want to invite you to sing your song now watch me I'm gonna sing mine what would the world look like if that was even the muted God as Moshe as Moshe you sing God you need a purpose is behind all of this thing and purpose is behind all of this but we're gonna sing our song we're going to invite that that's what it is to sing a song that's one level my destiny what it is that I'm bringing to the world is that I destiny what it is that I'm bringing to the world is that I'm inviting that strength in others I had the good fortune this past so I said to him my friend what do you do with your days when they asked me if I wouldn't mind supporting that person to go to school when they asked me if I wouldn't mind supporting that person to go to school I said I and so we started mentoring this one person mentoring five mentoring during five days a week that's what he does he wakes up any mentors when they long of creation the song of me over the long of creation the song of me this weekend creation the song of me this week long of creation the song this week and he said you know David what do you think Roman needs more than anything and this week and he said you know David what do you think Roman needs more than anything and so I said well I don't know we could probably use a building of our own at some point in the world be what the universe will give you world be what the universe will give you the universe will give you now I don't know I don't know but like the the the caduceus lady that lady gets a verdict it says that Moshe and Israel are singing a song that will cause song to happen sing and they will join you if you sing it they will come if you say it will go if you sing this this which I what would it look like for me and for you what would it what would it look like for me and for you what

would it be like for all of us goddess spirit universe goddess spirit universe consciousness
being it's the uncle the grandfather this any uncle the grandfather this any image you want
if that presence was whispering in our ear you have that's for that first moment when a
child comes into the world that first scream is the most beautiful the song that first moment
when a child comes into the world that first scream is the most beautiful song song of the
arrow arrows yearning the desire of all worlds to bring forth the man and it gives a crack say
sir it gives a crack say sir at the Shiraz oh he's sir at the Shiraz oh and yearning for yearning
for freedom every human shoe that I'm shoe that I'm wearing doesn't fit the soul of my if
we not only remember that for ourselves if we not only remember that for ourselves but
asked others how can I be how can I be a witness for your song to come forth as a sheer
Moshe when they saw the Shira Lando night and the last thing I'll say on this little
interpretation from the caduceus lazy from the bird ditch ever it's not about you when it's
you when it's you it's not about you when it's me it's not about me I'm singing the song of
my soul not because of me but because when a soul doesn't sing its song the world is made
poorer when a soul doesn't sing its song when souls are unable to find that support that
they need to breathe to sing to sound the God field is reduced divinity is impoverished we
are made less as you're sure Moshe overnight so the Shiraz oh I don't know I don't know
daikon for God for you devorah and for you you who know that many of your permitting
you're probably thinking when is he gonna say that one and here it is you're playing small
right you're playing small right you're playing small measure our light measure our light it is
our light not sure our light it is our light not our darkness that most frightens us you're
heightened about shrinkings that other people won't feel in about shrinkings that other
people won't feel insecure around you for traditions traditions for religious traditions to
sometimes feel that interfaith dialogue means I have to pull back and let's meet in fullness
of song let's meet in fullness of song it happens politically it happens in this country perhaps
maybe the reason why Bernie and Donald with all of their radical differences and important
distinctions most attractive about them as they're pulling them would attractive about them
as they're pulling them would pull more punches but whatever they would pull more
punches then would pull more punches but there's someone who feels freedom to sing
there's bless all of you on this all of you on this Shabbat of song to sing for God's sake sing
and sing and others will sing too please rise