

## 9 Days Completed

### Learning Focus

Here I am ready to consider **who-all is joining** this journey, undertaking to know more each day about the workings of oppression, so that we might get ourselves, all of us, out from under this millstone that is the Narrow Place.

---

According to commentary on the Book of Exodus, there were three groups of *Mitzrayim-ites*:

- those who left with the *Yisrael-ites*, “and also the *erev-rav*” -- often “mixed multitudes”; Robert Alter translates this as “motley throng” (Ex 12:38; related to “*asaf sup*” in Numbers 11:4; more later);
- those who revolted against Pharaoh and gave provisions (Ex 12:35); and
- Pharaoh, with any other unrepentant oppressors.

Ancient commentary also suggests that only one in five *Yisrael-ites* left. This reading is based on a play on words from Ex 13:18 (they went out “*chamushim*,” which is usually translated as “armed” but is related to the word for “five”). Depending on how we imagine divisions in that society, maybe some *Yisrael-ites* had family and other connections they did not want to leave, or maybe they were afraid. Or, as one tradition relates: “four parts of the people died during the three days of darkness because they were unworthy of being delivered.”

With only one-fifth of the *Yisrael-ites* leaving and some portion of the *Mitzrayim-ites* joining them, the People who go through the Sea of Reeds might be more of a self-selected group than we often suppose.

Sources: *Shemot Rabbah*, a compilation of older commentaries, probably collected around 1200 CE. Rashi (France, 1040-1105), based on *Mekhilta d’Rabbi Yishmael* (Palestine, c. 135 CE).

---

Rabbi Gerry Serotta says that, instead of focusing on the identities of the people who left, we should instead ask:

What was it that compelled some people  
to leave behind the Narrow Place and seek liberation  
outside of the circumstances they previously knew?  
How can we emulate THAT?

---

## Ritual Focus

### Here I am, ready and prepared

[use traditional *kavanah* and/or continue here]

Here I am, ready and prepared to fulfill this project of counting 49 days, from Narrowness to Expansion, seeking to examine oppression and envision liberation, inspired by the Torah's counting of the Omer, counting seven full weeks, from Liberation to Revelation, until I reach fifty days, and prepare to bring new thoughts before the Eternal and into the world.

### Bless

[See "Blessing" page for masculine or feminine God-language]

*Brukheh ateh YHVH*

ברוך אתה יהוה

*Elohéinu hei ha'olamim*

אלֵינוּ חַי הָעוֹלָמִים

*asher kidshétnu*

אשר קדשָׁתנוּ

*bəmitzvotéihe vətzivétnu*

בְּמִצְוֹתָה וְצִוְתָנוּ

*al sefirat ha'omer*

על סְפִירַת הָעֵמֶר

Blessed are you, YHVH,  
our God, Life of endless worlds,  
who made us holy  
with Voix commandments and commanded us  
to count the Omer.

### Count

הַיּוֹם עֲשָׂרָה יְמִים שְׁהֵם שְׁבּוּעַ אֶחָד וְשִׁלְשָׁה יְמִים לְעֵמֶר.

*Hayom asarah yamim shehem shavua echad ushloshah yamim la-omer*

Today is ten days, which is one week and three days of the Omer

visit <http://Rereading4Liberation.com>  
for more on Recounting Exodus and  
Rereading Exodus along the Anacostia