

מחזור החמה

Those who follow Sephardic custom begin here.
Those who follow Ashkenazi custom begin at Section Three.

סימן א (תהלים צ)

יְיָ יִהְיֶה נְעֻם אֱדֹנָי אֱלֹהֵינוּ עֲלֵינוּ; וּמַעֲשֵׂה יָדֵינוּ כֹּונָנָה עֲלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ כֹּונָנָהוּ.

סימן ב (תיקוני זוהר, הקדמה, יז ע"א)

פֶּתַח אֱלֹהֵי הַנְּבִיא זְכוּר לְטוֹב וְאָמַר: רַבּוֹן עֲלֵמִין, דְּאֵנְתָּ הוּא חַד וְלֹא בַחֲשָׁבָן. אֵנְתָּ הוּא עֲלֵאָה עַל כָּל עֲלֵאִין, סְתִימָא עַל כָּל סְתִימִין, לִית מַחֲשָׁבָה תְּפִיסָא בְּךָ כָּלִל. אֵנְתָּ הוּא דְּאַפְקָתָ עֶשֶׂר תְּקוּנִין, וְקָרִינֵן לֹון עֶשֶׂר סְפִירָן, לְאַנְהָגָא בְּהוֹן עֲלֵמִין סְתִימִין דְּלֹא אֲתַגְלִין וְעֲלֵמִין דְּאֲתַגְלִין. וּבְהוֹן אֲתַכְּסִיאת מְבַנֵּי נֶשָׂא, וְאֵנְתָּ הוּא דְּקָשִׁיר לֹון וּמִיחַד לֹון. וּבִגִּין דְּאֵנְתָּ מְלֵגָא, כָּל מָאן דְּאַפְרִישׁ חַד מִן חֲבֵרִיה מְאֵלִין עֶשֶׂר, אֲתַחֲשִׁיב לִיה כְּאֵלוּ אֲפְרִישׁ בְּךָ. וְאֵלִין עֶשֶׂר סְפִירָן אֲנוּן אֲזִלִּין כְּסֻדְרָן, חַד אֲרִיךְ, וְחַד קָצֵר וְחַד בִּינוּנִי. וְאֵנְתָּ הוּא דְּאַנְהִיג לֹון, וְלִית מָאן דְּאַנְהִיג לָךְ, לֹא לְעֵלָא וְלֹא לְתַתָּא וְלֹא מְכַל סְטָרָא.

- 6 Since God governs the worlds by means of Expressions, consequently, God's Essence remains unknown.
- 7 As explained in Chapter Two, the Ten Expressions do not appear simultaneously, rather the first Expression gives birth to two Expressions, each of which in turn give birth to other Expressions and so they continue to reproduce singly or by combination with other Expressions until all ten Expressions appear. Thus all the Expressions are essentially connected to one another.
- 8 Although God is completely beyond comprehension, yet at the same time, in the deepest innermost sense the entire world both its familiar and unknown manifestations is God, and nothing exists apart from God.
- 9 i.e. if someone considers each Expression as a separate and unique unit.
- 10 Since, God is at once a single unified being and also encompasses everything, therefore if someone considers one Expression as unique and separate from other Expressions, he is thereby dividing God.
- 11 Each of the Ten Expressions belong to one of three groups. The more expressive (whose impact is extensive) are referred to as long, the more repressive (whose impact is limited) are referred to as short, and those Expressions which are a product of two Expressions from opposing groups, are referred to as the medium or the middle.
- 12 God is the prime mover but remains unmoved. This is in opposition to physical reality, where, as stated by Newton's third law of motion, every action has an equal and opposite reaction.

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Section One*¹

(Psalms 90)

17 And let the graciousness of God our Lord be upon us; and establish our handiwork, and our handiwork should be secure.²

Section Two*

(Tikunei Zohar, Introduction, 17a)

Eliyahu the prophet of righteous memory commenced and said: Master of the world, You are One but not by reckoning.³ You are most high, most hidden, no conception can grasp Your essence at all. You issued forth ten rectifications,⁴ which we name Ten Expressions,⁵ by which to govern both hidden and revealed worlds. Through them You are hidden from humans,⁶ even as You are the One Who binds them and unites them.⁷ Moreover, since You are innermost,⁸ whoever parts one of the Ten Expressions from the other,⁹ it is as if he parts You.¹⁰ These Ten Expressions proceed in order, one long, one short and one medium.¹¹ You are the One Who moves them, and none move You, neither up nor down, nor in any direction.¹²

1 The * indicates that the section is explored in greater depth in Chapter Two.

2 Sections One and Two serve as a preface to the prayers which follow. In this verse we beseech God that our prayers succeed, as explained at length in Chapter Two.

3 As Maimonides explains in הלכות יסודי התורה א ז: God does not possess any attributes. Eliyahu is saying: God is One i.e. a single unified being, but does not possess the attribute of the number one.

4 All that exists, both physical and spiritual, originates from ten basic energies. These ten energies were God's first creations. God named these energies rectifications because by means of unifying correctly these energies, man rectifies the world, as will be explained further in Chapter Two.

5 ספר הבהיר paragraph 125 states:

ואמאי קרי ליה ספירות, משום דכתיב: השמים מספרים כבוד אל (תהלים יט).

And why are they called Expressions, because it says: the heavens express the honor of the Lord.

(Compare also the Mishnah in אבות ה א which states that the world was created with ten phrases.) Man refers to the ten basic energies as Expressions, because God expresses His creation through these energies.

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לבושין תקנת לון, דמניהו פרחין נשמתינ לבני נשא. וכמה גופין תקנת לון; דאתקריאו גופא לגבי לבושין דמכסין עליהון. ואתקריאו בתקונא דא: חסד, דרועא ימינא; גבורה, דרועא שמאלא; תפארת, גופא; נצח והוד, תרין שוקין; יסוד, סיומא דגופא - אות ברית קדש; מלכות, פה - תורה שבכל פה קרינן לה; חכמה, מוחא - איהי מחשבה מלגאו; בינה, לבא - ובה הלב מבין; ועל אלן תרין כתיב: הנסתרת ליהוה אלהינו (דברים כט כח); כתר עליון איהו כתר מלכות, ועליה אתמר: מגיד מראשית אחרית (ישעיה מו י), ואיהו קרקפתא דתפלי. מלגאו איהו אות יו"ד²² אות ה"א אות וא"ו ואות ה"א דאיהו ארץ אצילות. איהו שקיו דאילנא בדרועוי וענפוי, כמאי דאשקי לאילנא ואתרבי בההוא שקיו.

רבון עלמין, אנת הוא עלת העלות וסבת הסבות דאשקי לאילנא בההוא נביעו, וההוא נביעו איהו כנשמתא לגופא דאיהו חיים לגופא. וכך לית דמיון ולית דיוקנא מכל מה דלגאו ולבר. ובראת שמאי וארעא ואפקת מנהון שמשא, וסיהרא, וכוכביא ומזלי.

Oral Law is particular, where not all explanations are true and not all halachic opinions are correct, therefore the interpretation of the Oral Law must be limited by using the Expression of Power. On the other hand the Written Law can be interpreted in innumerable ways all of which might be correct, therefore the Written Law is interpreted with Wisdom which is a member of the expressive group.

- 19 The Zohar deduces from the expression *the hidden ones* which is plural, that God is aware of two hidden things; of man's thoughts and his feelings, which emanate from the brain and heart respectively.
- 20 This refers to the fact that the highest expression *כתר עליון* – *the Upper Crown* and the lowest *מלכות* – *Majesty*, are synonymous. This is because all Ten Expressions were created in order to enable God to express His Majesty. Thus the last expression is the articulation of the first. In other words, the beginning predicts the end.
- 21 i.e. the Upper Crown corresponds to the scalp.
- 22 The *יו"ד* is punctuated with a *shuruk* in conformance with popular usage. The correct transcription is possibly *יו"ד* with a *cholam*.
- 23 There are four stages of creation; the highest is *אצילות* which is the most basic form of creation and the one closest to the Divine, hence, *Emanation*. The next three stages are: *בריאה* – *Creation*, *יצירה* – *Formation* and *עשייה* – *Action*. To each stage of creation there corresponds a differing arrangement of the Divine name, which is the source of energy for that specific stage. *יו"ד ה"א וא"ו ה"א* which has a numerical value of 45, corresponds to the stage of *Emanation*.
- 24 The arrangement of the Ten Expressions is sometimes described as a tree.
- 25 The energy of the letters of the Divine Name flow into the Tree of Emanation.
- 26 There is nothing in the earlier or later stages of creation which can provide an understanding of the essence of God.

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You fashioned garments for them, from which the souls fly to mankind.¹³ You fashioned several bodies for them;¹⁴ termed bodies with respect to the garments which cover them. They¹⁵ are called in this rectification: Kindness, the right arm;¹⁶ Power, the left arm; Magnificence, the torso; Victory and Splendor, the two thighs; Foundation, the extremity of the body – the sign of the holy covenant;¹⁷ Majesty, the mouth – we name it the Oral Law;¹⁸ Wisdom, the brain – this is the inner thought; Insight, the heart – by which the heart understands; concerning these two the verse states: *the hidden ones are revealed to God*;¹⁹ the Upper Crown is the crown of majesty, concerning which the verse states: *from the beginning He predicts the end*,²⁰ and that is the scalp²¹ where the phylacteries are placed. Innermost are the letters ו"א, ה"א, יו"ד, ה"א, which is the path of Emanation.²³ They are the sustenance of the limbs and branches of the tree,²⁴ like water which waters a tree and it grows with that watering.

Master of the World, You are the First Cause and the Prime Mover Who waters the tree with that flow,²⁵ which flow is like a soul to a body which is the life of the body. But to You there is no comparison and no model in whatever is inside or outside.²⁶ You created heaven and earth and drew out from

13 The ten primordial Expressions are covered by a lower set of Expressions. The relationship between the higher and lower Expressions, is the same as the relationship between body and clothing. The souls are situated in the lower set of Expressions.

14 Each prime Expression is a compound entity and can be divided indefinitely into successive series of ever smaller Expressions. For example, Kindness can be divided into ten Expressions, giving rise to Kindness of Kindness, Power of Kindness, Magnificence of Kindness and so on. Dividing further, gives Kindness of Kindness of Kindness, or Magnificence of Power of Kindness etc. Thus, each body is in reality comprised of an endless series of bodies. The same division applies to every Expression at every level, whether body or clothing.

15 i.e. the Expressions are called Kindness, Power, Magnificence etc.

16 The Ten Expressions correspond to the spiritual Primordial Man who formed the template of creation, and who in turn corresponds to the human body.

17 Circumcision is the sign of the holy covenant between God and the Jew.

18 The Oral Law is expressed by the mouth, i.e. by discussing and arguing the meaning of the Mishnah and Gemara. Majesty is an aspect of Power, both of which belong to the repressive group. Since the study of the

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ובארעא, אילנין, ודשאין, וגנתא דעדן, ועשבין, וחיין, ועופין, ונונין, ובעירין ובני נשא
לאשתמודעא בהון עלאין, ואיך יתנהגון עלאין ותתאין, ואיך אשתמודעא מעלאי
ותתאי. ולית דידיע בך כלל, ובר מנך לית יחודא בעלאי ותתאי, ואנת אשתמודע אדון
על כלא.

וכל ספירן כל חד אית ליה שם ידיע, ובהון אתקריאו מלאכיא. ואנת לית לך שם
ידיע דאנת הוא ממלא כל שמעה ואנת הוא שלימו דכלהו. וכד אנת תסתלק מנהון,
אשתארו כלהו שמעה כגופא בלא נשמעתא.

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר
ידיעא, אלא לאשתמודעא תקפך וחילך לבני נשא ולאחזאה לון איך אתנהיג עלמא
בדינא וברחמי דאיןון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה; משפט
עמודא דאמצעיתא; צדק מלכותא קדישא; מאוני צדק (ויקרא יט לו) תרין סמכי קשוט;

that man can refer somehow to his Maker.

- 34 This statement is difficult to comprehend. Since God comprises everything, then if God removes Himself from an object, then that object would cease to exist entirely, without soul or body. Rabbi Shneur Zalman of Liadi provides a lengthy and complex answer to this question in his edition of the prayer book, in the section preceding prayers for Friday night, to which the interested reader is referred.
- 35 Just as God is One without possessing the quality of one, so too, God is wise and comprehending but not by means of the qualities of wisdom or insight. Humans on the other hand, are wise and comprehending only by resource to qualities of wisdom and insight. God's Wisdom, Comprehension, Unity and all the other attributes by which man describe God are all one with His essence. See further *מורה ונבוכים א נו* and *הלכות יסודי התורה ב י*.
- 36 i.e. nothing limits the Divine. The only reason that God limited His power and created a finite world, was in order that man should know of His power and strength, etc.
- 37 Law is equivalent to Justice, and Mercy to Jurisprudence.
- 38 One may ask, if God governs the world by Justice, what place is there for Mercy? Rabbi Moshe Chaim Luzzatto answers, that Mercy is utilized to apply Justice in a sympathetic manner. See *מסילת ישרים ד*.
- 39 The next few lines give another set of names for some of the Ten Expressions. See the table in Chapter Two.
- 40 The Divine attribute of Law is equivalent to the expression of Power previously mentioned.
- 41 Mentioned previously as the medium. Thus, Jurisprudence, Mercy, Glory and the medium or middle pillar, are all to some degree synonymous.
- 42 The term Justice as used here, is to be understood differently than the Justice which appears in the previous context. Whereas previously it is associated with Law-Power, presently it signifies Holy Majesty.
- 43 *Just balances etc. just volume etc.* is a verse in the Torah which requires a man's measures to always be accurate, so that he does not cheat anyone when trading.

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them²⁷ the sun, moon, stars and constellations. On earth, trees, grass, the garden of Eden, greenery, animals, birds, fish, cattle and humans by which to comprehend the higher creations, and how the higher and lower creations function,²⁸ and how He is known from the higher and lower.²⁹ But none knows of You at all,³⁰ and apart from You there is no unity above or below,³¹ and You are known as the Master of All.

Every expression has a particular name, and with them the angels are named.³² But You do not have a name because You fill all names and You are the completeness of them all.³³ When You remove Yourself from them, all the names remain as a body without a soul.³⁴

You are wise but not by means of wisdom. You comprehend but not by means of insight.³⁵ You have no known location,³⁶ only that which is necessary to inform man of Your power and strength and to show them how the world is governed by Law and Mercy which are Justice and Jurisprudence,³⁷ in accordance with human behavior.³⁸ Law³⁹ is Power;⁴⁰ Jurisprudence is the middle pillar;⁴¹ Justice⁴² is the Holy Majesty; *just balances*.⁴³

27 When heaven and earth were created on the first day, all succeeding creations were also inherent. Everything which appeared in the following days, was a product of heaven or earth. See Rashi **בראשית א יד** **חולין ס** **ע"א רש"י ד"ה קרניו**.

28 Since all creation is interconnected, therefore by contemplating the lower physical world, one can acquire an understanding of how the higher spiritual world functions. Just as a master architect can draw up the original building plans by examining the finished building, so too can a God fearing scholar comprehend the original blueprint of creation by examining the physical world. (As heard from my teacher Rabbi Avraham Gurwicz.)

29 There is some disagreement here about the precise wording of the text. See **קצג** **פ** **תקוני זוהר עם הביאור מעלות הסולם חלק הקדמות** **חלופי גרסאות**. The text here follows the commentary of the Vilna Gaon which was the simplest to understand.

30 Although it may be possible to determine the form of the highest spiritual worlds and God's behavior, God Himself, even as He is the creator and leader of these worlds, remains unknown.

31 i.e. it is impossible to create a unity if one excludes God.

32 Since the **ספירות** are Expressions of God's will, therefore the names of the **ספירות** can also be used to denote angels who act as messengers to perform God's will. See also Rashi **קהלת ה ה**.

33 A name is used to distinguish objects from one another; a table is not a chair and a chair is not a tree and so on. Since, as stated earlier, God is the innermost essence of everything, therefore God Himself has no name, as it is impossible to distinguish God apart from anything else. The names by which man denotes God are descriptive and utilitarian, so

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הִין צֶדֶק (שם) אוֹת בְּרִית; כָּלָא לֹאחֲזָאָה אִיךְ אֶתְנַהִיג עֲלֵמָא. אָבֵל לֹא דְאִית לָךְ צֶדֶק יִדְעָא דְאִיהוּ דִּין. וְלֹא מִשְׁפָּט יִדְעָא דְאִיהוּ רַחֲמִי, וְלֹא מִכָּל אֲלִין מִדּוֹת כָּלֵל. קוּם רַבִּי שְׁמַעוֹן וִיתְחַדְשׁוּן מְלִין עַל יְדֶךָ, דְּהָא רְשׁוּתָא אִית לָךְ לְגַלְאָה רְזִין טְמִירִין עַל יְדֶךָ, מַה דְּלֹא אֶתְיָהִיב רְשׁוּ לְגַלְאָה לְשׁוּם בֶּר נֶשׁ עַד כְּעֹן.

קָם רַבִּי⁴⁶ שְׁמַעוֹן פִּתַּח וְאָמַר: לָךְ יְהוָה הַגְדֵּלָה וְהַגְבוּרָה וְכו' (דברי הימים א כט יא). עֲלֵאִין שְׁמַעוֹ - אֲנֹן דְּמִיכִין דְּחִבְרוֹן, וְרַעֲיָא מְהִימְנָא אֶתְעָרוּ מִשְׁנַתְכוֹן. הִקְצִיו וְרַנְּנוּ שְׁכִנֵּי עֶפֶר (ישעיה כו יט), אֲלִין אֲנֹן צְדִיקָא דְאֲנֹן מִסְטָרָא דְהָהוּא דְאֶתְמַר בָּהּ: אֲנִי יִשְׁנָה וְלִבִּי עָר (שיר השירים ה ב), וְלֹא אֲנֹן מֵתִים, וּבְגִין דָּא אֶתְמַר בְּהוֹן הִקְצִיו וְרַנְּנוּ וְכו'. רַעֲיָא מְהִימְנָא אֲנִת וְאֶבְהֵן הִקְצִיו וְרַנְּנוּ לְאֶתְעָרוּתָא דְשְׁכִינְתָּא דְאִיהִי יִשְׁנָה בְּגִלּוּתָא. דְּעַד כְּעֹן צְדִיקָא כָּלְהוּ דְּמִיכִין וְשִׁנְתָּא בְּחֹרִיָּהוֹן. מִיד יְהִיבֵת שְׁכִינְתָּא תִּלְת קָלִין לְגַבִּי רַעֲיָא מְהִימְנָא וְיִימָא לִיָּה: קוּם רַעֲיָא מְהִימְנָא דְהָא עֲלָךְ אֶתְמַר: קוּל דּוּדִי דּוֹפֵק (שם), לְגַבִּאי בְּאַרְבַּע אֲתוֹן דִּילִיָּה. וְיִימָא בְּהוֹן: פִּתְחִי לִי אַחֲתִי רַעֲיָתִי יוֹנְתִי תַמָּתִי (שם), דְּהָא: תָּם עֲוֹנָךְ בֵּית צִיּוֹן, לֹא יוֹסִיף לְהַגְלוּתְךָ (איכה ד כב).

שְׂרָאשִׁי נְמָלָא טַל (שיר השירים שם), מַאי נְמָלָא טַל? אֲלֹא אֲמַר קְדָשָׁא בְּרִיךְ הוּא, אֲנִת חֲשַׁבֵּת דְּמִיּוּמָא דְאֶתְחַרַּב בִּי מִקְדָּשָׁא דְּעָאֲלָנָא בְּבִיתָא דִּילִי וְעָאֲלָנָא בִּישׁוּבָא. לֹא חֲכִי, דְּלֹא עָאֲלָנָא כָּל זְמַנָּא דְאֲנִת בְּגִלּוּתָא. הֲרִי לָךְ סִימְנָא, שְׂרָאשִׁי נְמָלָא טַל, ה"א - שְׁכִינְתָּא בְּגִלּוּתָא. שְׁלִימוּ דִּילָהּ וְחִיִּים דִּילָהּ אִיהוּ טַל, וְדָא אִיהוּ אוֹת יו"ד אוֹת ה"א

49 Referring to Moshe who shepherded the Jews out of Egypt and through the desert.

50 שְׁכִינָה has been rendered as *Divine Presence*, as the root שִׁכַן means rest. See מורה נבוכים א כה.

51 One of the fundamental paradigms for Divine unity is the male-female archetype, where the Divine Presence is of a female aspect.

52 The four letters of the Divine Name when united signify an end to exile, as will be presently explained.

53 My beloved (God).

54 The four letters of His Name. The four letters of the Divine Name correspond to the four names; sister, spouse, dove, flawless.

55 The *head* represents the first three letters of the Divine Name, יו"ד, ה"א, ו"ו, whose energy is in principle designed to flow into the last letter ה"א – which corresponds to the Divine Presence. When there is a lack of unity the Divine Presence goes into exile and the ה"א is separated from the first three letters. In this state of disunity the energy cannot flow further and remains in the head. Thus the head remains full of טַל – *den*.

56 The last letter ה of the Divine Name which signifies the Divine Presence, is separate from the first three letters.

Chapter Five

are the two supports of truth;⁴⁴ *just volume*⁴⁵ the sign of the covenant; all which show how the world is governed. But not that You are possessed of the generic Justice which is Law, and not of the generic Jurisprudence which is Mercy, and not possessed of any of these qualities at all.

Arise Rabbi Shimon⁴⁷ and let ideas be discovered through you, for you have permission to reveal hidden secrets, which permission was not granted until this day.

Rabbi Shimon arose, commenced and said: *To you God is the greatness and the power etc.* Exalted ones listen – they are the sleeping ones of Hebron,⁴⁸ and the faithful shepherd⁴⁹ wake up from your slumbers. *Arise and praise you who rest in the earth*, these are the saints who are from the aspect about whom it says: *I am asleep but my heart is awake*, for they really are not dead, and therefore it says about them *arise and praise etc.* Faithful shepherd you and your ancestors arise and praise to arouse the Divine Presence⁵⁰ for She⁵¹ is slumbering in exile. For up to the present all the saints are sleeping and slumber is in their eyes. Immediately the Divine Presence emits three sounds to the faithful shepherd and says to him: Arise faithful shepherd for concerning you it says: *The voice of my beloved knocks* for me, with His four letters.⁵² And He⁵³ says with them:⁵⁴ *Open for me my sister, my spouse, my dove, my flawless*, for: *Your sin is expiated daughter of Zion, He shall no longer exile you.*

For my head is full of dew, what does it mean *full of dew*? The Holy One blessed be He said, you thought that from the day the Temple was destroyed I ascended to My dwelling and ascended to My abode. This is not so, for I did not ascend as long as you are in exile. And this is proof, *for My head is full of dew*,⁵⁵ ה"א – the Divine Presence is in exile.⁵⁶ The completion

44 i.e. Victory and Splendor.

45 A הין is a measure of liquid volume. The Zohar translates הין as *yes*, see also בבא מציעא מט ע"א. According to this exposition הין צדק means *just affirmation*. The verse is saying that a man should always speak honestly. Speech is frequently associated with the sign of the covenant.

46 The text gives רבי for Rabbi, as this is how it is commonly pronounced. However, the correct pronunciation, as evidenced by ancient manuscripts is רבי or רבי.

47 Referring to Rabbi Shimon bar Yochai.

48 Referring to the patriarchs Avraham, Yitzchak and Yakov.

מתזור החמה

אות וא"ו. ואות ה"א איהי שְׁכִינְתָּא דְּלֵא מְחַשְׁבֵּן ט"ל, אֶלֶּא אות יו"ד אות ה"א וְאוֹת
וא"ו דְּסֻלִּיקוֹ אֶתְנֹן לְחַשְׁבֵּן ט"ל, דְּאִיהִי מְלִיא לְשִׁכְיָנְתָּא מְנַבִּיעוּ דְּכָל מְקוֹרִין עֲלָאִין.
מִיד קָם רַעֲיָא מְהִימָנָא וְאַבְהֵן קְדִישִׁין עֲמִיה. עַד פֶּאן רִזָּא דִּיחֻדָּא.

ברוך יהוה לעולם אָמֵן וְאָמֵן (תהלים פט נג).

סימן ג
תורה
(בראשית א)

יד וַיֹּאמֶר אֱלֹהִים יְהִי מְאוֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאוֹתֹת
וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנִים. טו וְהָיוּ לְמְאוֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל הָאָרֶץ וַיְהִי
כֵן. טז וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאוֹרֹת הַגְּדֹלִים אֶת הַמָּאוֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת

the Jewish astrological tradition. Another possibility is that *signs* could simply signify a method of marking time, as for example, when the angel told Avraham: next year when the sun reaches the same point you will have a child. See Rashi בראשית כא ב.

- 63 Rabbi Shmuel ben Meir explains that this refers to the motion of the moon, as the verse says: *He made the moon for the festivals*. Rabbi Avraham ben Ezra in one explanation says that *אוֹתוֹת* are minutes and *אוֹר שְׁמַח הַלְכוֹת עֲדוּת א* hours. This runs counter to the opinion of the אור שמח הלכות עדות א, who says that Biblically there is no division of minutes.
- 64 The verse seems to contradict itself, in the first part of the verse the two lights are described equally as *great*; while the second part of the verse states that there is a great light and a small light. The most famous solution is that of the sages חולין ט"ז ע"ב who explain that the moon was created the same size as the sun, but was then reduced in size, due to an improper remark. Another explanation is that the *great lights* in the beginning of the verse, refers to the angular diameter of the two lights, as the sun and moon are both of equal size when viewed from earth (which is why the moon covers the sun during a solar eclipse). The great light and the small light subsequently referred to, indicate their true size.
- 65 At first glance it would seem that a day by definition is the period when the sun is illuminating the earth. Yet the wording of the verse *the great light to rule the day* implies that the day has an existence independent of the sun. This point is discussed by Rabbi Elchanan Wasserman in his קובץ שיעורים ח"א פסחים סימן ב.

Chapter Five

thereof and the life thereof⁵⁷ is טל – *dew*, which are the letters א"ה, יו"ד and וּא"י. The א"ה represents the Divine Presence which is not part of the sum of thirty-nine, only the letters יו"ד א"ה יו"י וּא"י which equal the sum of thirty-nine, for they fill the Divine Presence from the flow of all the highest sources. Immediately the faithful shepherd and the holy patriarchs arise.⁵⁸ This is the secret of the unity.⁵⁹

Blessed be God for ever and ever.

Section Three*

Torah

(Genesis 1)

14 And God said: Let there be⁶⁰ lights in the dome of the heaven,⁶¹ to differentiate between the day and the night, and they shall be for signs,⁶² festivals,⁶³ days and years. 15 And they shall be lights in the dome of the heaven to illuminate the earth, and it was so. 16 And God made the two great lights,⁶⁴ the great light to rule the day⁶⁵ and the small light to rule the

57 The completion and life of the letter א"ה.

58 In order to attempt to effect a unity. The Zohar believes that the sages, even those who have passed away, can still bring about significant accomplishment in both the physical and spiritual worlds.

59 i.e. the secret is that the various aspects of the Divine Name need to be unified in order to bring redemption to the world.

60 The verb יהי – *let there be*, is used exclusively with reference to the creation of celestial phenomena; the light, the heaven and the luminaries. See also תרגום יונתן שמות ג יד and תהלים לג ט.

61 There are at least six different opinions regarding the correct translation of the words רָקִיעַ and שָׁמַיִם, see Rabbi Meir Malbim in his commentary to בראשית א ו. The translation here is based on the majority of the early commentators, Rabbi Avraham ibn Ezra, Ramban and others, who understand רָקִיעַ as something which has been stretched or spread out and שָׁמַיִם simply as heaven.

62 The Medrash בראשית רבה ו א explains that *signs* means the Sabbath day, which is a sign of the relationship between God and the Jews. Rabbi Shmuel ben Meir explains in his commentary that the signs refers to the miracles God performs with the luminaries, as when the sun and moon stood still in the days of Yehoshua. Rabbi Avraham ben Ezra suggests that it might refer to the various celestial phenomena, such as eclipses, comets, alignment of stars, all of which have meaning in

מחזור החמה

הַמְּאֹר הַקָּטָן לְמִמְשָׁלֶת הַלֵּילָה וְאֵת הַכּוֹכָבִים. יוֹ וַיִּתֵּן אֶתֶם אֱלֹהִים בְּרִקִּיעַ הַשָּׁמַיִם
לְהָאִיר עַל הָאָרֶץ. יח וְלִמְשַׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים
כִּי טוֹב. יט וַיְהִי עָרֶב וַיְהִי בֹקֶר יוֹם רְבִיעִי.

סימן ד
נביאים
(ירמיהו לא)

לד כה אָמַר יְהוָה נָתַן שָׁמֶשׁ לְאֹר יוֹמָם חֻקֹּת יָרֵחַ וְכּוֹכָבִים לְאֹר לַיְלָה רִגְעֵי הַיּוֹם וַיְהִימוּ
גְלִיו יְהוָה צְבָאוֹת שָׁמוּ. לה אִם יִמְשׁוּ הַחֻקִּים הָאֵלֶּה מִלְּפָנַי נֶאֱמַר יְהוָה גַּם זֶרַע יִשְׂרָאֵל
יִשְׁבְּתוּ מִהָיֹת גּוֹי לְפָנַי כָּל הַיָּמִים. לו כה אָמַר יְהוָה אִם יִמְדּוּ שָׁמַיִם מִלְּמַעְלָה וַיַּחֲקְרוּ
מוֹסְדֵי אָרֶץ לְמִטָּה גַם אֲנִי אֲמַאֵס בְּכָל זֶרַע יִשְׂרָאֵל עַל כָּל אֲשֶׁר עָשׂוּ נֶאֱמַר יְהוָה. לז הִנֵּה
יָמִים בָּאִים נֶאֱמַר יְהוָה וְנִבְנְתָה הָעִיר לִיהוָה מִמִּגְדַּל חֲנָנָאֵל שְׁעַר הַפֶּנֶה. לח וַיֵּצֵא עוֹד קוֹ
הַמִּדֶּה נִגְדּוּ עַל גִּבְעַת גֶּרֶב וְנִסַּב גְּעֵתָהּ. לט וְכָל הָעֵמֶק הַפְּגָרִים וְהַדָּשָׁן וְכָל הַשְּׂדֵמוֹת
עַד נָחַל קֶדְרוֹן עַד פְּנֵת שְׁעַר הַסּוּסִים מִזְרַחָה קִדְשׁ לִיהוָה לֹא יִנָּתֵשׁ וְלֹא יִהְרַס עוֹד
לְעוֹלָם.

does God destroy them, see Rashi טו טז. בראשית טו טז. Here, God is telling the prophet that the same way the extent of the sky and earth cannot be measured, so too the Jewish people – no matter how much they sin – will never reach their allotted measure and accordingly they will never be destroyed. (An individual Jew on the other hand, is sometimes destroyed for his sins.)

- 69 These verses prophesize the size of the city of Jerusalem in the Messianic age.
- 70 The valley where the army of Sancheriv was destroyed.
- 71 The valley where the ashes taken from the Holy Temple altar were deposited.
- 72 A race track which was once located outside Jerusalem (Rabbi David Kimchi).
- 73 The larger the population of a town in the Land of Israel the greater its size, see גיטין נו ע"א. The prophet is saying that in Messianic times, Jerusalem, the center of the Jewish religion, will greatly extend its original size, indicating that it will contain a huge population devoted to serving God.

Chapter Five

night and the stars.⁶⁶ 17 And God placed them in the dome of the heaven to illuminate the earth. 18 And to rule by day and by night and to differentiate between the light and the dark, and God saw that it was good. 19 And it was evening and it was morning, the fourth day.

Section Four

Prophets
(Jeremiah 31)

34 Thus said God, Who sets the sun to light the day, and the regulations of the moon and stars to light the night, Who agitates the sea and its waves roar, the Lord of Hosts is His name. 35 If these laws depart from before Me said God, so too the seed of Israel shall cease to be a nation before Me forever.⁶⁷ 36 So said God, if the heavens be measured above or the foundations of the earth plumbed below, I too shall reject all the seed of Israel for all which they have done, said God.⁶⁸ 37 Behold days are coming said God, and the town⁶⁹ will be built to God from the tower of Chananel to the gate of the corner. 38 And the measuring line shall further proceed respective to it, to the hill of Garev and turn to Goah. 39 And the whole valley of the corpses⁷⁰ and the ashes⁷¹ and all the fields up to the Kidron Valley to the corner of the Horses Gate⁷² eastwards sacred to God, and shall not be abandoned or destroyed ever more.⁷³

- 66 This is not to say that the moon will shine every night. For every month there is a day or two where the moon is not visible at all. Rather, the verse means that when the moon will shine, it will be during the night. In the same way, the sun does not always rule the day; during a solar eclipse the light of the sun is blocked by the moon. But when the sun does shine, it is during the day.
- 67 Just as it is impossible to envision this universe without its physical laws, so too the Jews form a fundamental part of the universe and will always exist.
- 68 When someone sins, God does not punish immediately. Only when a person or a nation sins in excess of the measure allotted to them

מחזור החמה

סימון ה
כתובים
(תהלים קלו)

א הודו ליהוה כי טוב	כי לעולם חסדו.
ב הודו לאלהי האלהים	כי לעולם חסדו.
ג הודו לאדני האדנים	כי לעולם חסדו.
ד לעשה נפלאות גדלות לבדו	כי לעולם חסדו.
ה לעשה השמים בתבונה	כי לעולם חסדו.
ו לרקע הארץ על המים	כי לעולם חסדו.
ז לעשה אורים גדלים	כי לעולם חסדו.
ח את השמש לממשלת ביום	כי לעולם חסדו.
ט את הירח וכוכבים לממשלות בלילה	כי לעולם חסדו.

Some communities omit the next passage
and continue at **לך יום** etc.

סימון

לשם יחוד קדשא בריך הוא, בדחילו ורחימו וברחימו ודחילו, לִיְחִידָא שֵׁם י"ה בו"ה⁸¹

explanation of isostasy see Maaseh Bereshith. The phenomenon of isostasy is used by Rabbi Yehoshua Leib Diskin in his commentary to the Torah (Jerusalem, 2008) to explain the Medrash בראשית רבה ה ח which states: Why is it called ארץ – *earth*? Because שרצתה – *it runs* to do the will of its Maker. Rabbi Yakov Emden in his commentary to the prayer book (מעמדות ליום שלישי) understands this Medrash as proof that the sages believed the earth orbits the sun. However, this view is difficult to sustain, for in that case all planets should be called ארץ and not just the earth. Assuming that the Medrash is referring to isostasy resolves the difficulty. In order to enable the earth to float on top of the water, it was necessary for the rocks to rearrange themselves, which movement the Medrash terms as *runs*. This rearrangement is unique to earth, for there are no large bodies of water to be found on other planets. See also שו"ת כ"ו חתם סופר קובץ תשובות סימן כ"ו who writes similarly.

79 These last three verses are based on the verses in בראשית found in Section Three.

80 For an explanation of unity, see Chapter Two, Section Two.

81 Pronounced: Yud-Hay with Vav-Hay.

Chapter Five

Section Five*

Writings

(Psalms 136)

- 1 Give thanks to God for He is good,⁷⁴
for His kindness endures for ever.⁷⁵
- 2 Give thanks to the Lord of lords,⁷⁶
for His kindness endures for ever.
- 3 Give thanks to the Master of masters,⁷⁷
for His kindness endures for ever.
- 4 To He Who makes great wonders unaided,
for His kindness endures for ever.
- 5 To He Who makes the heavens with wisdom,
for His kindness endures forever.
- 6 To He Who spreads the earth upon the waters,⁷⁸
for His kindness endures for ever.
- 7 To He Who makes great lights,
for His kindness endures for ever.
- 8 The sun for the rule of the day,
for His kindness endures for ever.
- 9 The moon and stars for the rule of the night,⁷⁹
for His kindness endures for ever.

Section Six*

For the unity of the Holy One blessed is He,⁸⁰ with fear and

- 74 A fundamental idea in Jewish thought is the concept of God as a compassionate and loving God. This is not to deny the very real existence of pain and suffering in the world, but those adverse occurrences are to be viewed as aberrations rather than the rule.
- 75 This clause has a double meaning. Not only does God's kindness endure for all time, but God's kindness is also active every moment of time.
- 76 Rabbi Avraham ibn Ezra explains that in this context the term **אלהים** – *lords* refers to angels. Thus God is the Lord of lords.
- 77 Referring to the earthly kings (*ibid.*).
- 78 Rabbi David Abudraham in his commentary to the morning blessings explains that earth is denser than water and thus the water should float on top of the earth making earth uninhabitable. King David is thanking God for the phenomenon of isostasy, where the relative density of earth and water are arranged in a manner which allows part of the Earth to float on top of the water so that man has where to live. For a scientific

מחזור החמה

בִּיחודָא שְׁלִים, בְּשֵׁם כָּל יִשְׂרָאֵל. הִנֵּה אֲנַחְנוּ בָּאִים לְבָרֵךְ עַל רְאִיתָ הַחֲמָה בְּתַקּוּפָתָהּ, כְּמוֹ שֶׁתִּקְנוּ לָנוּ חֲכָמֵינוּ זְכוֹרֵנוֹם לְבִרְכָּהּ, וּלְתַקֵּן אֶת שְׁרָשָׁהּ בְּמָקוֹם עֲלִיוֹן. וְאַנְחָנוּ מְכוּוֹנִים לְפָאָר שְׁמֵךְ מַלְכֵנוּ, שֶׁאַתָּה הוּא רֶבּוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הָעוֹלָמִים עֲלִיוֹנִים וְתַתְּוֹנִים, וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים, נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, אֲשֶׁר הַכִּינּוֹת וּפְעֻלָּתָּה זֹהֲרֵי חֲמָה. וְאַנְחָנוּ מְקַבְּלִים עָלֵינוּ וְעַל זֶרְעֵנוּ וְעַל זֶרַע זֶרְעֵנוּ עַד סוֹף כָּל הַדּוֹרוֹת אֲדוֹנֵיךָ וְאֱלֹהֵיךָ יִתְבָּרֵךְ שְׁמֵךְ, וְאַהֲבֵיךָ, וִירְאֵתְךָ, וִיחֻדְךָ, לַעֲשׂוֹת רְצוֹנְךָ כְּרִצּוֹנְךָ, וּלְעַבְדְּךָ בְּאַמֶּת בְּלִבֵּב שָׁלֵם. וְיַעֲלֶה לְפָנֶיךָ בְּרָכָה זוֹ כְּאִלוֹ כּוֹנֵנוּ בְּכָל הַכּוֹנֵנוֹת הָרְאוּיוֹת לָכֵן. וְיַחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֵךְ. לֵב טָהוֹר בְּרָא לָנוּ אֱלֹהֵינוּ וְרוּחַ נְכוֹן חֲדָשׁ בְּקֶרְבָּנוּ. וְשִׁמְרָנוּ וְתַצִּילֵנוּ מִכָּל פְּגָעִים וּמִקְרִים רָעִים הַמִּתְחַדְּשִׁים לָבָא בְּמַחְזוֹר זֶה בְּכָל יוֹם וְיוֹם, וּבְכָל שָׁעָה וְשָׁעָה, וּבְכָל רֵגַע וְרֵגַע. וּבְצֵל כְּנַפֶּיךָ תַּסְתִּירֵנוּ, כְּנֹשֶׁר יַעִיר קִנּוּ עַל גּוֹזְלָיו יִרְחֵף. וְשִׁמּוֹר צְאֲתָנוּ וּבּוֹאֲנוּ מַעֲתָה וְעַד עוֹלָם. וְגַם עַד זִקְנָה וְשִׁיבָה אֱלֹהִים אֵל תַּעֲזֹבֵנִי, עַד אֶגִּיד זִרְעֶךָ לְדוֹר, לְכָל יְכוֹא גְבוּרָתְךָ. וְעוֹרֶרָה אֶת גְּבוּרָתְךָ לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים כְּרוֹת יִכְרֹתוֹן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי. יִבְשׁוּ כָּל עוֹבְדֵי

- 84 When performing a mitzvah a Jew should consider himself as a part and a representative of the entire Jewish community. A mitzvah performed by all of Jewry is invested with greater spiritual power, than one performed singly.
- 85 The root of the commandment is its spiritual source. For example, the commandment to drink wine on the festivals is one which relates to the physical body. Yet, this physical commandment emanates from a spiritual source.
- 86 By performing a commandment properly, its spiritual source is rectified. See Chapter Two, Sections One and Two.
- 87 Sometimes when performing a mitzvah a person adds his own personal touch. This personal touch, needless to say, only detracts from the ideal fulfillment of the mitzvah. Here we request that God help us perform the mitzvah as He commanded, and not colored by our personal additions. In the same vein, I heard Rabbi Avraham Litmanowitz explain Rashi's statement in **במדבר ח ג** that Aharon was praised for lighting the Menora as God commanded without any changes. The question is, why would Aharon make any changes, and why was he worthy of praise if he did not make those changes? The answer is, as just explained, that he resisted the common inclination of adding his personal touch to the mitzvah, and performed it precisely as God commanded, no more and no less.
- 88 To each commandment numerous meditations or intentions are attached.
- 89 The twenty-eight year solar cycle.

Chapter Five

love and with love and fear,⁸² to unite the name יה"ו with ו"ה in a perfect unity,⁸³ in the name of all Israel.⁸⁴ We prepare hereby to recite a blessing on seeing the sun in its season, as directed by our sages may their memory be a blessing, and to rectify its root⁸⁵ in the upper location.⁸⁶ We intend to praise Your Name our King, that You are the Master of all things, Ruler of all the worlds upper and lower, and the hosts of heavens bow down to You, Who stretches out the heavens and establishes the earth, Who arranged and produced the rays of the sun. We accept upon ourselves and upon our children and on all our descendants for eternity Your mastery, Your lordship blessed be Your Name, Your love, Your fear and Your unity, to perform Your desire as You wish,⁸⁷ to serve You faithfully with a whole heart. Let this blessing appear before You as if we meditated all the appropriate meditations.⁸⁸ Unite our hearts to love and fear Your Name. A pure heart create for us our God and a committed spirit renew in our breast. Guard us and rescue us from all misfortune and harmful occurrences which will arise in this cycle⁸⁹ in every day, and every hour, and every moment. Shelter us in the shade of Your wings, as an eagle awakens its nest, hovering over its young. Guard our departures and arrivals from now to eternity. Until seniority and old age O God do not forsake me, until I relate Your might to a generation, Your strength to all who will yet come. Arouse Your power to remove idols from the earth, and the false gods will be utterly cut off, to establish the reign of God

82 Though fear and love would seem to be mutually exclusive, this is not the case. A son who loves his father deeply, will not do anything that might hurt him, not because of fear of his father per se, but because he fears to hurt the person he loves. Conversely, a king who is greatly feared by his subjects, those same subjects will aspire to be intimately close with him. Though fear and love function together, clearly, fear is inferior to love. Thus we pray that through our fear of God's punishment we may come to love Him. Once we have achieved love, we hope to use that love to reach a higher level of fear, where we fear to disobey God only due to love. The second level is how the righteous fear God, see, **סוטה לא ע"א** regarding Avraham. See also, **קומץ המנחה חלק ב אות ג**.

83 As explained in Chapter Two, Section Two, a Jew aims to unite the various Expressions of the Divine by fulfilling the Torah's commandments in optimal fashion.

מתזור החמה

פסל המתהללים באיללים, והמה משתחוים קדמה לשמש. יאבדו כל אויביך יהוה, ואוהביו כצאת השמש בגבורתו. וקיים לנו אדני אלהינו מקרא שכתוב: כי אז אהפך אל עמים שפה ברורה לקרא כלם בשם יהוה לעבדו שכם אחד (צפניה ג ט). והיה יהוה למלך על כל הארץ ביום ההוא יהיה יהוה אחד ושמו אחד. יהיו לרצון אמרי פינו והגיון לבנו לפניך יי צורנו וגואלנו.

לך יום אף לך לילה אתה הכינות מאור ושמש (תהלים עד טז).

סימן ז

כי שמש ומגן יהוה אלהים חן וכבוד יתן יהוה לא ימנע טוב להלכים בתמים (תהלים פד יב).

ייראוך עם שמש ולפני ירח דור דורים (תהלים עב ה).

הודינו לך אלהים הודינו וקרוב שמך ספרו נפלאותיך (תהלים עה ב).

וזרח לכם יראי שמי שמש צדקה ומרפא בכנפיה ויצאתם ופשתם כעגלי מרפק (מלאכי ג כ).

הגידו השמים צדקו וראו כל העמים כבודו (תהלים צו ו).

סימן ח

(תהלים קמח)

א הללו יה הללו את יהוה מן השמים הללוהו במרומים. ב הללוהו כל

Avraham ibn Ezra).

93 i.e. by day and by night.

94 Rashi explains that God's name is continually on a Jew's lips, either for gratitude or for prayer. Rabbi Avraham ibn Ezra explains that God's name is close, meaning familiar, to the Jewish people, as they always talk of His benevolence. Rabbi David Kimchi explains that God is always near the Jews to help them escape from their troubles.

95 The earlier generations who benefited from God's help.

96 The translation of צדקה as benevolent is based on the words of Rabbi David Kimchi in his commentary who explains this verse, that not only will the sun heal (מרפא בכנפיה), but it will also save them from all evil.

97 The Gemara פסחים ק"ז ע"א provides two possible translations for הללויה. Either, *praise effusively*, or *praise God*, in which case הללו יה is to be written as two words.

Chapter Five

on the world. All image worshippers who pride themselves with false gods and bow east to the sun will be ashamed.⁹⁰ Let all Your enemies O God be destroyed, and those that love Him, as the sun emerges in its strength.⁹¹ Fulfill unto us God our Lord the verse which states: *Then I will turn to the nations in a clear tongue that all may call in the name of God and serve Him in unity.* And God will be a king on the entire world, on that day God will be one and His Name will be one. Let the words of our mouths and the thoughts of our hearts be acceptable before You, God our Rock and our Redeemer. Day is Yours even night, You arranged the luminary⁹² and the sun.

Section Seven

For a sun and a shield is God the Lord, grace and honor will God endow, He shall not withhold goodness from those who walk with faithfulness.

They will fear You with the sun and the moon⁹³ for all generations.

We thank You O Lord, we thank, and Your Name is close,⁹⁴ they⁹⁵ have spoken Your wonders.

And there shall shine for you who fear My Name, a benevolent⁹⁶ sun and healing in its wings, and you shall go out and flourish like fattened calves.

The sky tells His righteousness and all the nations will see His honor.

Section Eight

1 Halleluya!⁹⁷ Praise God from the heavens, praise Him upon

90 The Tosefta ברכות 11 notes that Rabbi Yehuda opposed the recital of the Sun Blessing, because this ritual could be misconstrued as worshipping the sun, which was the custom of some pagan tribes in the sages' time. These sentences make clear that we recite this blessing solely to praise God.

91 Just as the sun grows in strength and intensity from sunrise to midday, so too, those who love God, will continually develop and advance. See the commentary of Rabbi David Kimchi to שופטים ה לא.

92 This refers to the moon. Since the verse mentions the night, it then talks immediately of the moon, even though it is the inferior luminary (Rabbi

מחזור החמה

מְלֹאכֵי הַלְלוּהוּ כָּל צָבָאָו. ג הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ הַלְלוּהוּ כָּל כּוֹכְבֵי אוֹר. ד
הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם וְהַמַּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם. ה יְהַלְלוּ אֶת שֵׁם יְהוָה כִּי
הוּא צוּה וְנִבְרָאוּ. ו וַיַּעֲמִידֵם לְעַד לְעוֹלָם חֵק נָתַן וְלֹא יַעֲבוּר.

סימן ט

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עוֹשֶׂה מַעֲשֵׂה בְּרָאשִׁית.

סימן י

אֲנֵא בְּכַח גְּדֻלַּת יְמִינְךָ תַּתִּיר צָרוּרָה.
קִבֵּל רִנַּת עַמְּךָ שְׂגָבְנוּ טְהַרְנוּ נוֹרָא.
נֵא גְבוּר דּוֹרְשֵׁי יַחֲוֹדְךָ כִּבְבַּת שְׁמֶרֶם.
בְּרַכֵּם טְהַרֵּם רַחֲמֵי צְדָקָתְךָ תְּמִיד גְּמֻלָּם.
חֲסִין קְדוּשׁ בְּרַב טוֹבְךָ נִהַל עֲדָתְךָ.
יַחֲדִי גָאָה לְעַמְּךָ פְּנֵה זֹכְרֵי קִדְשָׁתְךָ.
שׁוּעָתֵנוּ קִבֵּל וּשְׁמַע צַעֲקָתֵנוּ יוֹדֵעַ תַּעֲלוּמוֹת.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

explains that *stars of light* refers specifically to the planets which appear particularly bright in the night sky.

- 101 Rabbi David Kimchi understands the *law* to refer to the laws which govern the processes of the physical world. These laws were previously mentioned in Section Four. Rabbi Azaria Figo in *בִּנְיָה לַעֲתִים כ* understands the *law* to refer to the Torah. The verse is saying that the existence of the physical world depends on the Jewish people upholding the Torah.
- 102 There is a major disagreement whether these and all similar blessings (for example, *בּוֹרָא פְּרִי הָעֵץ*, *גּוֹאֵל יִשְׂרָאֵל*), are verbs in the past tense, present tense or are altogether nouns. See *מִגֵּן אַבְרָהָם אוֹרֵחַ חַיִּים קִסוּ ח* and *סִידוֹר ר' שְׁבָתִי* and *מִגֵּן אַבְרָהָם אוֹרֵחַ חַיִּים קִסוּ ח*. In this blessing, *עוֹשֶׂה* could be translated as: *Who made*, or: *Who makes*, or: *Maker of*. I have translated this word in the present tense in line with what was written in Chapter Two, Section Five.
- 103 *עוֹשֶׂה מַעֲשֵׂה בְּרָאשִׁית* translates literally as *works of creation*. However, as detailed in Chapter Two, Section Nine the meaning is simply *the entire world*.
- 104 God keeps the sins confined with him, see *הוֹשַׁע יג יב*. We ask God to let go of those sins, so they disappear.
- 105 Those who seek to worship the one united God.
- 106 Mercy and Justice are the two Expressions by which God runs the world, as stated in the Zohar found in Section Two. As noted there n. 38, the two Expressions work in unison, thus *merciful righteousness*.

Chapter Five

high. 2 Praise Him all His angels,⁹⁸ praise Him all His hosts.⁹⁹ 3 Praise Him sun and moon, praise Him all the stars of light.¹⁰⁰ 4 Praise Him the high heavens and the waters above the heavens. 5 They shall praise the name of God for He commanded and they were created. 6 And He established them for eternity, He instituted a law,¹⁰¹ it shall not change.

Section Nine*

Blessed are you God our Lord Who makes¹⁰² the world.¹⁰³

Section Ten*

Please, with the strength of Your right hand, release the confined.¹⁰⁴

Accept the song of your people, elevate us, purify us, O feared one.

Please Almighty, they who seek your unity,¹⁰⁵ guard them like the pupil of an eye.

Bless them, purify them, Your merciful righteousness¹⁰⁶ always reward them.

Mighty and Holy, in Your abundant goodness, lead Your community.

The Only Proud One, turn to Your people, those who remember Your holiness.

Accept our prayers and hear our cries, You Who knows secrets.

Blessed be the name of His honored kingdom for ever and ever.

98 Asking the angels to praise God would indicate that they have free will and praise of their own volition, for otherwise, their praise would be meaningless. Whether or not the angels have free will is an argument between the Rambam in his commentary to the Mishnah Sanhedrin פרק חלק, and the Ramban in his introduction to his commentary on Iyov.

99 This refers to the celestial creations, such as the planets, comets and similar (Rabbi David Kimchi).

100 The term *stars of light* is obscure, as by definition stars are alight. Rashi explains that *light* in this context is a euphemism and translates the term *stars of the night*. Rabbi Yechiel Altschuler in his commentary מצודת דוד

מתזור החמה

סימן יא
(תהלים סז)

א לַמְנִצַּח בְּנִגִּינַת מְזֻמּוֹר שִׁיר. ב אֱלֹהִים יַחֲנֶנּוּ וַיְבָרְכֵנוּ יָאֵר פָּנָיו אֶתְנוּ סֶלָה. ג לְדַעַת
בְּאַרְץ דְּרָכָךְ בְּכָל גּוֹיִם יִשׁוּעָתְךָ. ד יוֹדוּךָ עַמִּים אֱלֹהִים יוֹדוּךָ עַמִּים כָּלָם. ה יִשְׁמְחוּ
וַיִּרְנְנוּ לְאֲמִים כִּי תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל וְלְאֲמִים בְּאַרְץ תִּנָּחֵם סֶלָה. ו יוֹדוּךָ עַמִּים אֱלֹהִים
יוֹדוּךָ עַמִּים כָּלָם: ז אֶרֶץ נִתְּנָה יְבוּלָהּ יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ. ח יְבָרְכֵנוּ אֱלֹהִים וַיִּירָאוּ
אֶתֹּךְ כָּל אֶפְסֵי אֶרֶץ.

סימן יב
(תהלים יט)

א לַמְנִצַּח מְזֻמּוֹר לְדוֹד. ב הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל וּמַעֲשֵׂה יָדָיו מְגִיד
הַרְקִיעַ. ג יוֹם לְיוֹם יִבְיַע אֱמֶר וְלַיְלָה לַלַּיְלָה יַחֲוֶה דַּעַת. ד אֵין אֱמֶר וְאֵין
דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם. ה בְּכָל הָאֶרֶץ יֵצֵא קוֹם וּבִקְצֵה תֵּבֵל מְלִיָּהֶם לְשִׁמְשׁ
שֶׁם אֱהָל בָּהֶם. ו וְהוּא כֹחֲתֵן יֵצֵא מִחֻפְתּוֹ יִשְׁיֵשׁ כְּגִבּוֹר לְרוּץ אֶרֶץ. ז מְקַצֵּה
הַשָּׁמַיִם מוֹצֵאוֹ וְתִקּוּפָתוֹ עַל קְצוֹתָם וְאֵין נִסְתָּר מִחֻמָּתוֹ. ח תּוֹרַת יְהוָה
תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֵדוּת יְהוָה נֶאֱמָנָה מַחְכִּימַת פֶּתִי. ט פִּקּוּדֵי יְהוָה יִשְׁרִים

then speaks specifically: *all nations* meaning every nation on its own will praise God (Rabbi Ovadia Sforno).

- 112 At the End of Days disputes will be settled peacefully and there will be no more war, as prophesized in *מיכה ד ג And a nation will not lift a sword against another nation* (ibid.).
- 113 As Israel's influence extends to greater distances, more nations will learn to fear the one true God (ibid.).
- 114 Those who see the wonders of the heavens are moved to speak of these marvels and praise God (Rabbi David Kimchi).
- 115 The heavens and other natural phenomena themselves are not capable of speech, and yet they still inspire others to talk of them (Rabbi David Kimchi). This verse would seem to disprove the opinion of Maimonides who writes in *הלכות יסודי התורה ג ט* that the heavenly bodies are sentient creatures who praise God.
- 116 The sky extends over the entire universe (Rashi).
- 117 Rabbi Avraham ibn Ezra translates the word *אהל* as *light*. The sages (בראשית רבה ו ז) translate *אהל* as *tent* explaining that it refers here to the sun's corona.

Chapter Five

Section Eleven*

(Psalms 67)

1 For the Instrument Conductor,¹⁰⁷ a chant, a song.¹⁰⁸ 2 The Lord shall give us grace and bless us, He shall shine His countenance towards us constantly.¹⁰⁹ 3 To know on earth Your ways,¹¹⁰ among all nations Your salvation. 4 Nations shall praise You O Lord, all nations shall praise You.¹¹¹ 5 Peoples will be happy and rejoice when You judge nations with justice¹¹² and You will lead peoples on earth constantly 6 Nations shall praise You O Lord, all nations shall praise You. 7 The land yielded its produce, may the Lord our Lord bless us. 8 May the Lord bless us and let all ends of the earth fear Him.¹¹³

Section Twelve*

(Psalms 19)

1 For the Conductor, a chant for David. 2 The heavens express the honor of the Lord, and the firmament tells His handiwork. 3 Day to day they issue forth speech, and night to night they utter knowledge.¹¹⁴ 4 Without speech and without words, their voice is not heard.¹¹⁵ 5 Their boundaries have extended in all the world,¹¹⁶ and in the ends of the universe their words, He placed the sun in them as a light.¹¹⁷ 6 And God is like a groom who emerges from his chamber, He rejoices as a strong man to run a course. 7 From the end of the sky is His going forth, and His circuit is to the end, and none can hide from His sun. 8 The law of God is perfect, restoring the soul, the testimony of God is faithful, it makes wise a fool. 9 The commandments

107 Rabbi David Kimchi writes in ספר השרשים that the root נגן means music produced by an instrument.

108 This chapter is a prophecy regarding the end of days, when God will deliver His people and remove those who cause them harm.

109 This means that God will always fulfill our requests, see Rabbi Avraham ibn Ezra במדבר ו כה. Conversely, it means that the Jews will make only requests that God would want to fulfill.

110 When God redeems His people, the whole world will know that those who live a meritorious life are amply rewarded (Rabbi David Kimchi).

111 First the verse speaks in general terms: *nations will praise God*. The verse

מחזור החמה

מִשְׁמַחֵי לֵב מִצֹּת יְהוָה בָּרָה מְאִירַת עֵינַיִם. י יִרְאֵת יְהוָה טְהוֹרָה עוֹמֶדֶת
לְעַד מִשְׁפָּטִי יְהוָה אֶמֶת צִדְקוֹ יַחֲדוּ. יא הִנֵּח־מַדִּים מִזֶּהָב וּמִפָּז רַב וּמִתּוֹקִים
מִדְּבַשׁ וְנוֹפֶת צוּפִים. יב גַּם עֲבָדְךָ נִזְהָר בָּהֶם בְּשִׁמְרָם עֵקֶב רַב. יג שְׂגִיאוֹת מִי
יְבִין מִנִּסְתָּרוֹת נִקְנִי. יד גַּם מַזְדִּים חֲשֹׁךְ עֲבָדְךָ אֵל יִמְשְׁלוּ בִי אֲזִי אֵיתָם וְנִקִּיתִי
מִפֶּשַׁע רַב. טו יִהְיוּ לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי.

סימן יג
(תהלים קכא)

א שִׁיר לְמַעֲלוֹת אֲשָׁא עֵינֵי אֵל הַהָרִים מֵאֵין יְבֵא עֲזָרִי. ב עֲזָרִי מֵעַם יְהוָה
עֲשֵׂה שְׁמִים וְאַרְץ. ג אֵל יִתֵּן לְמוֹט רִגְלְךָ אֵל יָנוּם שִׁמְרֶךָ. ד הִנֵּה לֹא יָנוּם וְלֹא
יִישָׁן שׁוֹמֵר יִשְׂרָאֵל. ה יְהוָה שִׁמְרֶךָ יְהוָה צִלְךָ עַל יַד יְמִינֶךָ. ו יוֹמָם הַשֶּׁמֶשׁ לֹא

126 By nature, a Jew always desires to do the will of God. Only when his passions rule him does he behave contrary to what he truly wants. King David therefore asks God, that his passions should never overpower his natural inclinations.

127 Rabbi David Kimchi (תהלים קכ א) explains the word המעלות as *ascents*, referring to the texts the Jews will recite when they ascend from the dispersion to the Land of Israel. Rabbi David Kimchi quotes an alternative explanation by Rabbi Sadia Gaon who says that these psalms were recited in a progressively ascending or louder tone. According to other commentators, מעלות is to be translated as *degrees* or *steps*. According to Rabbi Avraham ibn Ezra *ibid.* the degrees refer to the musical scale by which it was sung. According to Rashi, the steps are the steps of the בית המקדש where there were fifteen steps corresponding to the fifteen psalms which being with שִׁיר המעלות.

128 ישן is a shallower form of sleep than ישן (Rabbi David Kimchi).

129 צלך can also mean *your shadow*. The commentators understand this to mean that God is like a shadow to a man. If a person acts charitably God behaves charitably to him. But if a person behaves otherwise, God responds in kind.

130 This is how the verse is translated by the majority of commentators. See also יִשְׂעִיָּה מֵא יג: *For I am God your Lord Who supports your right*. The commentators do not explain why the right is specified. On the contrary, regarding accompanying a scholar, the Gemara יומא לו ע"א states that the assistant should be on the left, so that the assistant's right hand be available to help his master. Since we relate to God as if He has a right and left, see יומא ג ע"ב, it would therefore seem that if God is to come to our aid, He should be on our left. According to Rabbi Vidal Tzarfati's explanation in his work צוף דבש, this difficulty is resolved. He translates: *God is your shield with your right*. This means that God together with a person's right hand shield a person from all harm. For God expects a person to attempt his best, and only then does God intervene to help

Chapter Five

of God are just, they gladden a heart, the precepts of God are clear,¹¹⁸ enlightening the eye. 10 The fear of God is pure,¹¹⁹ it lasts forever,¹²⁰ the mandates of God are true, they are all just. 11 They are more desirable than gold and precious stones,¹²¹ and sweeter than honey and sweet nectar.¹²² 12 Also Your servant is careful with them, for the consequence of their adherence is great.¹²³ 13 None can discern errors,¹²⁴ clear me of those unknown.¹²⁵ 14 Also deter your servant from deliberate transgressions, let them not rule me,¹²⁶ then I shall be perfect and cleared from many sins. 15 Let the words of my mouth and the thoughts of my heart be acceptable before You, God my Rock and my Redeemer.

Section Thirteen

(Psalms 121)

1 A song of ascents,¹²⁷ I lift my eyes to the mountains, from where will my help come? 2 My help is from God, maker of heaven and Earth. 3 He will not let your feet stumble, your Guardian shall not rest. 4 For He shall not rest nor sleep the Guardian of Israel.¹²⁸ 5 God is your Guardian, God is your Shield¹²⁹ aside your right.¹³⁰ 6 By day the sun will not strike you,

118 Rashi explains ברה to mean *clear*. Rabbi Ovadia Sforno translates ברה as *pure*, meaning, free of any error.

119 Rabbi David Kimchi translates this phrase as: *The pure fear of God lasts forever*. However, based on the rhythm of the previous two verses, where a noun is followed by an adjective, it would seem that the translation of Rabbi Ovadia Sforno as provided in the text is the correct one. *The fear of God*, refers to the negative commandments which a person will not violate due to fear of punishment.

120 The Torah is unchanging as befits a Divine set of rules (Rabbi David Kimchi).

121 Translated according to Rabbi Avraham ibn Ezra. Rabbi David Kimchi translates פז as a particularly pure form of gold.

122 As translated by Rashi.

123 The reward for keeping the commandments is a great one (Rashi).

124 Though I (King David) genuinely desire to fulfill all commandments, sometimes I make mistakes due to lack of knowledge or awareness (Rabbi David Kimchi).

125 God should forgive those errors that I transgressed unknowingly (Rashi).

מחזור החמה

יִכְכֶּה וַיֵּרַח בְּלִילָהּ. זִיְהוּה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ. חִיְהוּה יִשְׁמֹר צִאתְךָ וּבּוֹאֶךָ מֵעֵתָה וְעַד עוֹלָם.

סימן יד
(ברכות נ"ט ע"ב)

תִּנּוּ רַבָּנִן: הֲרֹאָה חֲמָה בְּתִקּוּפָתָהּ, לִבְנֵה בְּגִבּוֹרָתָהּ, וְכוֹכָבִים בְּמַסְלוֹתָם, וּמַזְלוֹת כְּסֻדְרָן אוֹמֵר, בְּרוּךְ עוֹשֶׂה בְּרָאשִׁית. וְאִמַּת הוּא, אָמַר אַבִּי, כָּל עֲשָׂרִים וּשְׁמוֹנֶה שָׁנִין וְהֵדָר מַחְזֹר, וְנִפְלָה תִּקּוּפַת נִסָּן בְּשַׁבָּתָאֵי בְּאוֹרְתָא דְּתַלְתָּ נִגְהִי אֲרַבַּע.

סימן טו
(פרק שירה)

שָׁמַשׁ אוֹמֵר: שָׁמַשׁ יֵרַח עָמַד וּבָלָה לְאוֹר חֲצִיךָ יִהְיוּ לְנִגְהַ בְּרַק חֲנִיתְךָ (חבוקק ג יא).
וְאוֹמֵר: קוֹמִי אוֹרִי כִּי בָּא אוֹרְךָ וּכְבוֹד יְהוָה עָלֶיךָ זָרַח (ישעיהו ס א).

סימן טז

אל אֲדוֹן עַל כָּל הַמַּעֲשִׂים. בְּרוּךְ וּמְבָרֵךְ בְּפִי כָּל נִשְׁמָה. גִּדְּלוּ וְטוֹבוּ מְלֵא עוֹלָם. דַּעַת

and physical objects. The praise is a verse from the Bible which has some connection with the creature or object offering the praise. Three possible explanations are proposed to explain this idea.

1. The Rambam (הלכות יסודי התורה ג ט) writes that the planets and stars are sentient beings. According to this opinion, the sun itself offers praise to God. This explanation does not suffice to explain how the animals praise God. There are another two explanations which are based on Tosafos חולין ז ע"א ד"ה אמר.

2. Every object in the universe has a corresponding spiritual angel who is in charge of its development, and it is this angel who praises God.

3. When man contemplates the miracles manifest in a specific object, he is impelled to praise God.

136 When the Jews were conquering Israel God performed a miracle and ordered the sun and moon to remain motionless in the sky in order to give the Jews more time to pursue their Emorite enemies, see יהושע יב.

137 The Jews who were pursuing their enemies.

138 God's arrows and spears are the hailstones with which God pounded the Emorites when they were fleeing from the Jews.

139 Meaning the city of Jerusalem.

140 Rashi גדלך דברים ג כד explains – *your greatness*, as goodness. The greater a person is, the kinder he is. See also מורה נבוכים ג יא who explains that

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nor the moon by night. 7 God will guard you from all evil, He will guard your soul.¹³¹ 8 God will guard your departure and your arrival from now and for all time.

Section Fourteen¹³² (Tractate Brachos 59b)

The rabbis learned: A person who sees the sun in its season, the moon in its strength, the stars on their path, and the constellation in their order, says *Blessed Who makes the world*.¹³³ And when does this occur? Abaye said, every twenty-eight years when the cycle returns and the spring season falls on Saturn the night between Tuesday and Wednesday.¹³⁴

Section Fifteen (Chapter of Song)¹³⁵

The sun says: The sun and moon stood their place,¹³⁶ they¹³⁷ went by the light of Your arrows, by the glow of the glance of Your spears.¹³⁸ And it says: Arise and shine,¹³⁹ for your radiance has come and the honor of God has shined upon you.

Section Sixteen*

Lord, master of all works, blessed and exalted by the mouth of every soul, His greatness¹⁴⁰ and His goodness fill the world,

further. But if a person makes no effort and merely sits back and awaits God's help, then God does not come to his aid. This explanation can be adapted for the translation given above. *God is your shield aside your right*, on condition that your right hand is indeed the right hand, i.e. it is active and operating, only then, is God besides you to assist you.

131 Rabbi David Kimchi explains, that even if a person must suffer a little, God will ensure that his soul will remain unbroken, i.e. he will not die. Rabbi Ovadia Sforno explains, that God will guard a person's soul by giving him the strength to overcome his evil inclinations.

132 This passage and its various possible meanings are discussed at length in Chapter Six.

133 The translation of this blessing has been discussed in depth in Chapter Two, Section Nine.

134 See Chapter Four for an explanation of this date.

135 פרק שירה or *Chapter of Song* is an early work from the period of the Gaonim which details the praise offered to God by various animals

מחזור החמה

וּתְבוּנָה סוֹבְבִים אוֹתוֹ. הַמִּתְגַּאֵה עַל חַיּוֹת הַקֹּדֶשׁ. וְנִהְדָּר בְּכְבוֹד עַל הַמִּרְכָּבָה. זְכוּת וּמִישׁוֹר לִפְנֵי כִסְאוֹ. חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ. טוֹבִים מְאֹד לְשִׁבְרָא אֱלֹהֵינוּ. יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁכָּל. כַּחַ וּגְבוּרָה נָתַן בָּהֶם. לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב תְּבִיל. מְלָאִים זֵיו וּמְפִיקִים נֶגֶה. נָאֵה זֵיוֹם בְּכָל הָעוֹלָם. שְׂמִיחִים בְּצִאתָם וְשָׁשִׁים בְּבֹאֵם. עֹשִׂים בְּאִמָּה רְצוֹן קוֹנֵם. פֶּאֶר וְכְבוֹד נֹתְנִים לְשִׁמּוֹ. צִהְלָה וְרִנָּה לְזִכֵּר מְלֻכוֹתָו. קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר. רָאָה וְהִתְקִין צוּרַת הַלְבָנָה. שָׁבַח נֹתְנִים לוֹ כָּל צָבָא מְרוֹם. תַּפְאֶרֶת וּגְדֻלָּה שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ.

סימן יז

שִׁמְךָ יְהוָה אֱלֹהֵינוּ יִתְקַדֵּשׁ וְזִכְרְךָ מְלֻכְנוּ יִתְפָּאֵר בְּשִׁמְשׁ מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת. תִּתְבָּרַךְ מוֹשִׁיעֵנו עַל שְׁבַח מַעֲשֵׂי יְדִידְךָ וְעַל מְאֹרֵי אוֹר שְׁעָשִׂיתָ יְפָאֵרוֹךְ סֶלָה.

סימן יח

עֲלִינוּ לְשִׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית. שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת. וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם חָלְקָנוּ כָּהֶם. וְגוֹרְלָנוּ כְּכָל הַמוֹנֵם. שֶׁהֵם מִשְׁתַּחֲוִים

and moon are to rule in the day and night respectively. Rabbi Yehuda ben Yakar in his commentary to the prayer book understands this phrase differently. According to him, *so that they rule throughout the universe* refers to the influence the planets and constellations have on earth.

- 145 Rabbi Elazar Rokeach in his commentary to the prayer book explains, that God saw that if there should be only one luminary in the heavens, man would worship it as a god. He therefore created the moon to counter the supposed importance of the sun.

- 146 The wheel is a spiritual concept described by the prophet Yechezkel in his vision יחזקאל א

- 147 The initial letters of the first five words of the last sentence, שְׁבַח נֹתְנִים שְׁבַח נֹתְנִים, form an acrostic of the name of the five planets and the moon מאדים, צדק, כוכב, נוגה, שבתאי – Saturn, Venus, Moon, Mercury, Jupiter, Mars, see ילקוט פרפראות עמוד מב אות י

- 148 Rabbi Chaim Pontremoli (see introduction to Chapter Two) added this verse to the liturgy in order to emphasize that the blessing on the sun is directed to God, and that none should misconstrue that the Jews worship the sun at all.

- 149 The translation of בראשית as world is explained in Chapter Two, Section Nine

- 150 God gave the Jews a Torah whose laws act as a restraint to their base impulses, unlike the gentiles who do not have a code of conduct by which to lead their daily lives (Rabbi Elazar Rokeach).

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knowledge and wisdom surround Him. He Who elevates Himself above the holy beings, and is magnificent with honor on the chariot,¹⁴¹ Merit and Righteousness face His throne, Kindness and Mercy face His honor.¹⁴² Good are the lights which our Lord created,¹⁴³ He created them with knowledge, wisdom and sense, strength and power He imparted to them, so that they rule throughout the universe.¹⁴⁴ Full of luster and radiating light, their luster is pleasing all over the world, happy when they depart and rejoicing when they return, they perform with awe the will of their Owner. They give glory and honor to His name, delight and song to the remembrance of His majesty, He called for the sun and the light arose, He saw¹⁴⁵ and determined the form of the moon. They give Him praise all the hosts upon high, majesty and greatness the Seraphim and the wheels¹⁴⁶ and the holy beings.¹⁴⁷

Section Seventeen*

Your name O God our Lord should be sanctified and Your remembrance our King should be exalted in the heavens above and on the earth below. May You be blessed our Savior on Your superior handiwork and on the luminescent lights which You made, they shall continuously praise You.¹⁴⁸

Section Eighteen

It is incumbent upon us to praise the Master of all. To give homage to the Creator of the world.¹⁴⁹ That He did not make us as the nations of the lands, and did not consign us as the families of the earth.¹⁵⁰ That He did not consign our portion like theirs, and our destiny like all their masses. For they bow

a person's cruelty or wickedness is directly proportional to his lack of intelligence.

141 For a description of the chariot see ספר היכלות.

142 Rabbi Sadia Gaon (אמונות ודעות ב' י) explains that God's honor, mentioned numerous times in the Torah (כבוד ה'), is not God Himself but rather a created entity separate from God which represents God and inspires those who see it to honor and fear God.

143 See Section Three, verse eighteen.

144 A reference to verse sixteen of Section Three which states that the sun

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לְהַבִּיל וְרִיק. וּמִתְפַּלְלִים אֶל אֵל לֹא יוֹשִׁיעַ. וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִּים וּמוֹדִים. לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מְמַעַל. וּשְׁכִינָת עֶזּוֹ בְּגִבְיַת מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד. אֶמֶת מְלֻכְנוּ. אָפֶס זוּלָתוֹ. כִּפְתּוּב בְּתוֹרָתוֹ: וַיִּדְעָת הַיּוֹם וְהִשְׁבַּת אֶל לְבָבָהּ כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד (דברים ד לט).

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ. לְרִאוֹת מַהֲרָה בְּתַפְאֶרֶת עֲזָךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ. וְהַאֲלִילִים כְּרוֹת יִכְרֹתָנוּ. לְתַקֵּן עוֹלָם בְּמִלְכוּת שְׁדִי. וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אֶרֶץ. יִכְירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל. כִּי לָךְ תִּכְרַע כָּל בָּרָךְ. תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָּלֶם אֶת עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם מַהֲרָה לְעוֹלָם וָעֶד. כִּי הַמִּלְכוּת שֶׁלָּךְ הִיא. וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד. כִּפְתּוּב בְּתוֹרָתֶךָ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד (שמות טו יח). וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד (זכריה יד ט).

סימן יט
(מכות כ"ג ע"ב)

רַבִּי חֲנַנְיָא בֶּן עֲקִישָׁיָא אוֹמֵר: רָצָה הַקָּדוֹשׁ בְּרוּךְ הוּא לְזַכּוֹת אֶת יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת. שְׁנֵאמַר: יְהוָה חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וַיֹּאדִיר (ישעיה מב כא).

possess any of the powers their worshippers ascribe to them. See ירמיה י and the commentaries thereon.

- 155 Rabbi David Abudraham explains as follows: Since God chose the Jewish people and gave them a perfect set of laws, we therefore beg God to enable us to fulfill these laws under the most favorable circumstances.

- 156 חגיגה יב ע"א is a Name that signifies that God limits His power, see שדי. This Name implies that man too must contribute his efforts in order to facilitate the optimal functioning of the earth. In this prayer we ask God, that He support man so that both God and man work in unison in order to create a just and moral society.

- 157 One explanation of the verb לזכות is that it derives from the root זך – pure. God wanted to purify the Jews to make them flawless. For this reason He instituted so many commandments, because the more commandments a Jew observes, the purer he becomes. As the Medrash א בראשית רבה מד א says: "What does God care if a person slaughters from the throat or from the nape? See! The commandments were given only to purify man." A different explanation of the word לזכות and the one followed in the translation above, is to cause to acquire merit, from the same root as זכות – merit. The more opportunities a person has to fulfill commandments, the more merit he can acquire. A legitimate question now arises. Is not increasing the commandments also a liability? For the more commandments there are, the more there is opportunity to

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down to vanity and emptiness, and pray to a god who does not save. But¹⁵¹ we kneel, bow down and give thanks before the King of kings of kings,¹⁵² the Holy One blessed be He. For He stretches out the heavens and establishes the earth, and His precious seat is in the heavens above, and the repose of His might is in the uppermost heights.¹⁵³ He is our Lord there is no other. True¹⁵⁴ is our King, there is none besides Him, as it is written in His Torah: *You are to know today and place in your heart, that God is the Lord in the heavens above and on the earth below, there is no other.*

Therefore¹⁵⁵ we hope for You God our Lord, to see soon the magnificence of Your might. To remove idols from the earth, and the false gods will be utterly cut off. To establish on the world the reign of God¹⁵⁶ and all flesh will call Your name. To turn to You all wicked of the earth. All the inhabitants of the universe will recognize and know. That to You every knee shall kneel, avow every tongue. Before You God our Lord they shall kneel and fall. And to the honor of Your Name they shall grant esteem. And all shall accept the yoke of Your kingdom, and You shall rule over them speedily for ever. For kingship is Yours, and forever You shall reign with honor. As it is written in your Torah: *God shall rule for ever and ever.* And it says: *And God will be a king over all earth, on that day God will be one and His Name will be one.*

Section Nineteen

(Tractate Makos 23b)

Rabbi Chanaya the son of Akashya says: God wished that Israel acquire merit,¹⁵⁷ therefore He increased for them Torah and commandments. As it says: *God wishes that he¹⁵⁸ be righteous,¹⁵⁹ He will increase and amplify the Torah.*

151 Rabbi David Abudraham in his commentary to the prayer book translates the prefix ו as *but*, not as, *and*, as is common.

152 Some exceptionally powerful Babylonian kings, see מגילה יא ע"א, are described in the Bible as *kings of kings*. See for example יחזקאל כו ז and עזרא ז יב. God is the King over even the most powerful kings of kings.

153 The *precious seat* and *uppermost heights* are concepts which are found in the ספרי היכלות.

154 Meaning that God is truly omnipotent, whereas all other gods do not

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סימן כ
(קדיש דרבנן)

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא (אִמֵּן) בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזִמְנָא קָרִיב וְאָמְרוּ אָמֵן.
יְיָ שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

of them conforms to the accepted explanation. In the first blessing of the evening prayers we say:

ומסדר את הכוכבים במשמרותיהם ברקיע כרצונו.

He arranges the stars in their watches in the heavens according to His will.

This blessing states that God created the world in accordance with His will. The Vilna Gaon brings proof for his position from the prayer recited on Sabbath morning. This prayer states:

על הכל יתגדל... שמו של... הקדוש ברוך הוא... בעולמות שבא... כרצונו וכרצון יראיו וכרצון כל בית ישראל.

Over everything should be sanctified... the name of... the Holy One blessed is He, in the worlds He created... according to His will, the will of those who fear Him and the will of all Israel.

In this prayer, claims the Vilna Gaon, *according to His will etc.* certainly refers back to the beginning of the section *Over everything should be sanctified*, as the world was certainly not created according to the will of the Jewish people. However, this proof is not conclusive, as the Medrash documents that when creating the world, God consulted with the angels (בראשית רבה ח ה) and with the souls of the righteous (ibid. ז). The weight of evidence therefore seems to indicate that the commonly accepted understanding of *His will* is indeed the correct one. Rabbi David Abudraham in his commentary on the Kaddish explains *His will* that God created the world on His own, as there was no one with whom to consult. However, this explanation is disproved by the text of *על הכל* mentioned above.

- 161 All the commentators translate *שמה רבה* as, *His Great Name*. Indeed this is how the Gemara translates it, in *ברכות כא ע"ב*. This translation is slightly ambiguous, for the prayer does not say to whom the pronoun *His* refers, although, it is obvious enough. I venture to say that there is no other prayer which lacks a proper noun which designates God. A different translation is proposed based on a verse from *בכ*. The verse states: *להוא שמה די אלהא מברך מן עלמא ועד עלמא*.

May the Name of the Lord be blessed for ever and ever.

It is clear that the phrase *יהא שמה רבה מברך לעלם ולעלמי עלמאי* is identical to this phrase, where *רבה* takes the place of *להוא*. As such, the correct translation of *רבה* would be, *the Great One*. Accordingly *שמה רבה* should be translated as *May the Great One's name be exalted and sanctified*. Similarly *יהא שמה רבה* would be translated *May the Great One's name be etc.* According to the original translation, the noun *שמה* is followed by an adjective; according to this new explanation the noun *שמה* is followed by another noun. This is in fact how it appears later. *שמה דקודשא בריך הוא* – *the name of the Holy One blessed is He*.

- 162 Tosafos quotes Rabbi Simcha of Vitri who explains

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Section Twenty

(Rabbi's Kaddish)

May His Great Name become great and sanctified (Amen) in the world which He created according to His will.¹⁶⁰ May He establish His kingdom in your life and in your days and in the days of all of Israel speedily and soon and say Amen. May His Great Name¹⁶¹ be blessed for ever and ever.¹⁶²

disobey God's will; for every benefit accrued by the increased number of commandments there is also a possible increase of harm. The answer is that a Jew intrinsically is a good person who deeply desires to act correctly (see the words of the Rambam הלכות גירושין ב כ). Consequently, an increase of commandments ultimately causes more benefit than harm. This same principle can explain a different idea articulated by the Rambam in ספר המצות לא תעשה רצ, where he explains that the reason the courts are so stringent about accepting evidence, thus making it very difficult to find someone guilty, is because it is better that a thousand criminals be wrongly acquitted, than one innocent man should be wrongly convicted. However, as regards pagans, the law is different. Even relatively weak evidence can be accepted and used for a guilty verdict. The question is: if there is an *a priori* preference for wrongful acquittal over wrongful conviction, then the same should apply to a pagan too? It would therefore seem that the reason why a wrongful conviction is to be absolutely rejected in the case of a Jew is because even if a thousand Jewish criminals are wrongly acquitted, it is reasonable to hope that they would subsequently lead moral lives due to the Jews' inherently good character. Thus there is good reason to set them free. Whereas should a pagan criminal be freed, he would likely continue with his primitive and destructive behavior, since he lacks the tendency to behave positively. Therefore a pagan is punished, even when there is only relatively weak evidence.

158 Meaning, every individual Jew.

159 This translation is in line with the sages' exposition of the verse. Since God wishes that the Jews accumulate merit, therefore God provided many opportunities to do so by increasing the number of commandments. The literal translation of the verse according to Rashi, is: *God wished due to His justice to increase and amplify the Torah*. This means, that God saw that many persons are unaware of the laws of the Torah. Since God is just, He increased and amplified the Torah to the extent that it encompasses all of daily life, as that way more people will become aware of their obligations.

160 The words *His will* are ambiguous. Most commentators understand these words as a continuation of the previous phrase: the world which God created in accordance with His wishes. The Vilna Gaon disagrees and explains that *His will* refers back to the beginning of the sentence: May God's Great Name be sanctified etc. in accordance with His will. It is particularly hard to determine the correct meaning of כרעותיה – *His will* as there are almost no echoes of this idea in the various rabbinical writings. Of the two occurrences which can be found for this idea, one

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יִתְּבַרְךָ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמָה
דְּקִדְשָׁא בְּרִיךְ הוּא.

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֵלְמָא וְאִמְרוּ
אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן וְעַל כָּל
מֵאֵן דְּעִסְקִין בְּאוּרֵיתָא דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל אַתְר וְאַתְר יֵהֵא לְהוֹן וּלְכוֹן
שְׁלָמָא רַבָּא חָנָא וְחֶסְדָּא וְרַחֲמִין וְחֵיין אַרְיִכִין וּמְזוּגֵי רוּיְחֵי וּפְרָקְנָא מִן קִדָּם
אֲבוּהוֹן דְּבִשְׁמִיָּא וְאַרְעָא וְאִמְרוּ אָמֵן.

יֵהֵא שְׁלָמָא רַבָּא מִן שְׁמִיָּא וְחֵיִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן.
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן.

סימן כא

מוֹדִים אֲנַחְנוּ לָךְ וּמִהַלָּלִים לְשֵׁם תְּפָאֲרֶתְךָ, בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
עַל שֶׁחֲיִיתָנוּ וְקִיַּמְתָּנוּ וְהַגַּעַתָּנוּ עַד הַיּוֹם הַזֶּה לְבָרְךָ בְּרַכַּת הוֹדָאָה זוֹ לְפָנֶיךָ. וְיֵהֵי
רְצוֹן מִלְּפָנֶיךָ אֲדֹנֵי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂכָשֵׁם שְׂזַכִּיתָנוּ לְבָרְךָ בְּרַכַּת הַחֲמָה בְּיוֹם
הַזֶּה, כֵּן הָאֵל הַחַי הַטּוֹב וְהַמֵּיטִיב לְכָל בְּרוּאָיו כֵּן תַּחֲיִינוּ וְתַקִּיֶּמְנוּ וְתַחַנְנוּ וְתִזְכְּנוּ לְבָרְךָ
בְּרַכָּה זוֹ לְתַקּוּפוֹת הַחֲמָה הָאַחֲרוֹת הַבָּאוֹת עָלֵינוּ לְשְׁלוֹם, שְׂמִיחִים בְּבִגְדֵי עֵירֶךְ וְשִׂשִׁים
בַּעֲבוּדֶתְךָ. וְתֵן לָנוּ חַיִּים אַרְכִּים, חַיִּים שֶׁל שְׁלוֹם, חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרַכָּה,
חַיִּים שֶׁל פְּרִנְסָה טוֹבָה, חַיִּים שֶׁל חֲלוּץ עֲצָמוֹת, חַיִּים שְׂיֵשׁ בָּהֶם יִרְאֵת חֲטָא, חַיִּים

163 In the Babylonian yeshivas there was a strict division of the teachers and students into differing ranks. A תלמיד חכם is a student of a scholar who sat in the first seven rows of the classroom. תלמידי תלמידהון refers to the student of a student, who sat behind the first seven rows. See Chapter Three of Rabbi Arie Leib Fromkin's introduction דברים אחדים to his edition of the prayer book of Rabbi Amram Gaon.

164 There are some who read חיים ארוכים meaning a healthy life, as in ירמיה לג 1. The translation above is based on the Aramaic text of the Kaddish which contains וְחֵיין אַרְיִכִין where it certainly means a long life; as a healthy life would be וְחֵיין אַסְיִין.

165 The sages offer two explanations for this phrase. The Gemara in יבמות קב translates it as a vigorous body. The Medrash ויקרא רבה לד טו translates it as a calm body, i.e. a life without pressure. The translation adopted here follows the Gemara in יבמות shaded by Rashi's explanation to ישעיה נח יא. Various other explanation are given in the commentaries to ישעיה ibid.

Chapter Five

May the name of the Holy One blessed is He be blessed, praised, glorified, elevated, raised high, made splendid, ennobled and exalted.

Greater than all blessings and songs, praises and eulogies which are said in the world and say Amen.

For Israel and for the teachers and the students and the students of the students¹⁶³ and for all who study the Torah in this place and everywhere else, may you and they have great peace, grace, kindness, mercy, long life and ample sustenance and salvation from before our father on heaven and earth and say Amen.

Let there be great peace from heaven and life on us and on all of Israel and say Amen.

He Who makes peace in the high heavens, may He make peace on us and all of Israel and say Amen.

Section Twenty-One

We thank You and praise Your glorious Name, blessings and thanks to Your great and holy Name for having kept us alive and sustained us and enabled us to reach to this day to recite this blessing of thanks before You. May it be Your will O God our Lord and the Lord of our fathers that just as You gave us the merit to recite the Sun Blessing on this day, so too, O Living Lord, the Good, the Munificent to all His creations, keep us alive, sustain us, grant us and give us the merit to recite this blessing on other sun cycles which are coming unto us peacefully, happy in the building of Your city, and rejoicing in Your worship. Give us a long life,¹⁶⁴ a life of peace, a life of goodness, a life of blessing, a life of good livelihood, a life of health,¹⁶⁵ a life which includes fear of sin, a life without shame

that the words יהא שמייה רבא should be read יהא שם יה רבה – *Let the Name of God be whole*. This is a prayer to unite God's name and uproot the evil in the world, for so long as evil exists, the name of God is not united but separated into two parts יה"ה and ה"ה. (See also Section Six and the end of Section Two.) According to Rabbi Simcha the concluding phrase מברך לעלם ולעלמי עלמיא is an additional prayer, asking that God's Name be blessed for ever. Tosafos reject this opinion and translates the sentence as found above in the text. The Gemara in סוכה לט ע"א also indicates that the entire phrase is just one prayer.

מחזור החמה

שָׁאִין בָּהֶם בּוֹשָׁה וּכְלָמָה, חַיִּים שֶׁל עֶשֶׂר וְכַבּוּד לַעֲבוּדָתְךָ וּלְיִרְאָתְךָ, חַיִּים שֶׁתֵּהָא בְּנוֹ אֶהְבֵּת תּוֹרָה וִירָאת שְׁמַיִם לְשִׁמָּה, חַיִּים שֶׁתִּמְלֹא מִשְׁאָלוֹת לְבָנוּ לְטוֹבָה לַעֲבוּדָתְךָ וּלְיִרְאָתְךָ. וּתְזַכֵּנוּ לְרֵאוֹת פְּנֵי מְשִׁיחְךָ, וּתְקִיִּם בְּנוֹ מְקָרָא שְׁכָתוֹב עַל יְדֵי נְבִיאָךְ: וְהָיָה אֹר הַלְבָנָה כְּאוֹר הַחֲמָה וְאוֹר הַחֲמָה יִהְיֶה שְׁבַעַתִּים כְּאוֹר שְׁבַעַת הַיָּמִים בְּיוֹם חֲבֹשׁ יִהְיֶה אֶת שְׁבַר עֲמוֹ וּמַחֲץ מַכָּתוֹ יִרְפָּא (ישעיה ל כו). וְאַנְ"א מַה"ר וּגְאֻלָּנ"ו בְּמַהַר"ה בְּיָמֵינוּ"ו (לפ"ק), אָמֵן כֵּן יִהְיֶה רְצוֹן.

Additional prayers recited according to differing customs.
For details see the end of the Introduction to Chapter Two.

סימן כב

יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ כְּמוֹ שֶׁחַיִּיתָנוּ וְקִיַּמְתָּנוּ וְהִגַּעְתָּנוּ לְזֶמֶן הַזֶּה לְבָרֶךְ בְּרָכָה זֹאת, כֵּן תַּחֲיִינוּ וּתְקִיַּמְנוּ וּתְזַכֵּנוּ לְבָרָכָה בְּתַקּוּפוֹת הַחֲמָה הָאֲחֵרוֹת הַבָּאוֹת עָלֵינוּ לְשָׁלוֹם, שְׂמִיחָה בְּבִנְיָן עִירָךְ וְשָׂשׂוֹן בְּעִבוּדָתְךָ. וּתְזַכֵּנוּ לְרֵאוֹת פְּנֵי מְשִׁיחְךָ, וּתְקִיִּם בְּנוֹ מְקָרָא שְׁכָתוֹב עַל יְדֵי נְבִיאָךְ כְּאִמּוֹר: וְהָיָה אֹר הַלְבָנָה כְּאוֹר הַחֲמָה וְאוֹר הַחֲמָה יִהְיֶה שְׁבַעַתִּים כְּאוֹר שְׁבַעַת הַיָּמִים בְּיוֹם חֲבֹשׁ יִהְיֶה אֶת שְׁבַר עֲמוֹ וּמַחֲץ מַכָּתוֹ יִרְפָּא (ישעיהו ל כו), בְּמַהַרָה בְּיָמֵינוּ אָמֵן סָלָה.

סימן כג

(תהלים קמח)

א הִלְלוּ יְיָ הִלְלוּ אֶת יְהוָה מִן הַשָּׁמַיִם הִלְלוּהוּ בַּמְּרוֹמִים. ב הִלְלוּהוּ כָּל מַלְאָכָיו הִלְלוּהוּ

brightness disappeared and was replaced by the less powerful sun, see
בראשית רבה ג ו

167 The original text by Rabbi Medini stated:

ובן דוד עבדך יבא ויגאלנו במהרה בימינו.

Let the son of David Your servant come and redeem us speedily in our days, the numerical value of which equals (5)657 the year for which Rabbi Medini arranged the blessing. I changed the text so that its numerical equivalent is now equal to the year (5)769.

168 This is the original text as given by Rabbi Meldola. There are some minor differences between this text and the texts provided subsequently by Rabbis Papo and Palagi. For further information about these authors, see Introduction to Chapter Two n. 10.

169 For an explanation of this verse, see the end of Section Twenty-One.

170 See Section Eight for an explanation of the beginning of this psalm up to verse seven.

Chapter Five

and embarrassment, a life of wealth and honor for the sake of Your worship and Your fear, a life in which we have a love of Torah and a genuine fear of heaven, a life in which You fulfill our hearts desires for the best, for Your worship and Your fear. Let us be fortunate to see the face of Your Messiah, and fulfill for us the verse which was written by Your prophet: *And the light of the moon will be as the light of the sun and the light of the sun will be sevenfold as the light of the Seven Days*¹⁶⁶ *on the day when God will bind the break of His people and the crushing wounds He will heal.* Please hasten and rescue us quickly in our days Amen¹⁶⁷ may it be Your will.

Section Twenty-Two¹⁶⁸

May it be your will O God our Lord and the Lord of our fathers, that just as You kept us alive and sustained us and helped us reach this occasion to recite this blessing, so too You should keep us alive and sustain us and give us the merit to recite it on other sun cycles which are coming upon us peacefully, happy in the building of Your city, and rejoicing in Your worship. Let us be fortunate to see the face of Your Messiah, and fulfill in us the verse which was written by Your prophet as it says: *And the light of the moon will be as the light of the sun and the light of the sun will be sevenfold as the light of the Seven Days*¹⁶⁹ *on the day when God will bind the break of His people and the crushing wounds He will heal,* speedily in our days Amen forever.

Section Twenty-Three¹⁷⁰

1 Halleluya! Praise God from the heavens, praise Him upon high. 2 Praise Him all His angels, praise Him all His hosts.

166 Rashi explains that the light of the sun in the time of the Messiah will be seven times seven, or forty-nine times as powerful as the light of seven days combined. This would make the sun's luminescence three hundred and forty-three times as strong as the light of the sun today. The sages expound this verse differently. According to them this verse means that in Messianic times the sun will shine with the primordial brightness that was in force only during the first seven days of Creation, after which this

מחזור החמה

כָּל צָבָאוֹ. ג הִלְלוּהוּ שָׁמֶשׁ וַיְרַח הִלְלוּהוּ כָּל כּוֹכְבֵי אוֹר. ד הִלְלוּהוּ שָׁמַי הַשָּׁמַיִם וְהַמַּיִם
אֲשֶׁר מַעַל הַשָּׁמַיִם. ה יִהְלֹלוּ אֶת שֵׁם יְהוָה כִּי הוּא צוּה וְנִבְרָאוֹ. ו וַיַּעֲמִידֵם לְעֵד לְעוֹלָם
חָק נָתַן וְלֹא יַעֲבוֹר. ז הִלְלוּ אֶת יְהוָה מִן הָאָרֶץ תְּנִינִים וְכָל תְּהוֹמוֹת. ח אֵשׁ וּבָרָד שֶׁלֹּג
וְקִיטּוֹר רוּחַ סַעְרָה עֲשֶׂה דְבָרוֹ. ט הַהָרִים וְכָל גְּבְעוֹת עֵץ פְּרִי וְכָל אֲרָזִים. י הַחִיָּה וְכָל
בְּהֵמָה רֶמֶשׂ וְצִפּוֹר כָּנָף. יא מַלְכֵי אֶרֶץ וְכָל לְאֻמִּים שָׂרִים וְכָל שִׁפְטֵי אֶרֶץ. יב בַּחוּרִים
וְגַם בְּתוֹלוֹת זָקֵנִים עִם נְעָרִים. יג יִהְלֹלוּ אֶת שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל אֶרֶץ
וּשְׁמַיִם. יד וַיֵּרָם קֶרֶן לַעֲמוֹ תִּהְיֶה לְכָל חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ הִלְלוּ יְהוָה.

סימן כד

(קדיש יתום)

וַתִּגְדֵּל וַיִּתְקַדֵּשׁ שְׁמָהּ רַבָּא (אָמֵן) בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ. וַיְמַלִּיךְ מַלְכוּתָהּ בַּחֲיִיכוֹן
וּבְיוֹמִיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ אָמֵן.
יְהֵא שְׁמָהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמָיָא.
וַתִּבְרֹךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרומם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמָהּ דְּקָדְשָׁא
בְּרִיךְ הוּא.

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמְרִין בְּעֶלְמָא וְאָמְרוּ אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

סימן כה

(תהלים קנ)

א הִלְלוּ יְהוָה הִלְלוּ אֵל בְּקֹדְשׁוֹ הִלְלוּהוּ בְּרִקְיעַ עֻזּוֹ. ב הִלְלוּהוּ בַּגְּבוּרָתוֹ הִלְלוּהוּ כְּבוֹד

171 Most commentators translate תהום as water.

172 This translation expounds this verse as indicating that God's grandeur is first found on earth and only subsequently in the heavens.

173 God's greatness is a rallying point for the Jewish people. As a rallying cry is usually sounded by a horn, the verse simply says: *He raised a horn etc.* (מצודת ציון)

174 This is a shorter version of the Kaddish that was explained in Section Twenty.

175 Rabbi Avraham ibn Ezra writes in דניאל ג ה that it is not known to which instruments this psalm is referring. The names given below are reasonable conjectures. The footnotes provide sources and alternative suggestions. I wish to thank my wife for her help identifying instruments and for translating the various Greek terms.

176 This translation follows the commentary of the מצודת דוד.

177 God's might can be clearly discerned in the awesome extent of the galaxies, stars and more which comprise the universe (ibid.).

178 God's great feats provide reason for praising His powers.

Chapter Five

3 Praise Him sun and moon, praise Him all the stars of light. 4 Praise Him the high heavens and the waters above the heavens. 5 They shall praise the name of God for He commanded and they were created. 6 And He established them for eternity, He instituted a law, they shall not change. 7 Praise God from the earth, the whales and all the waters.¹⁷¹ 8 Fire and hail, snow and vapor, a stormy wind which does His word. 9 The mountains and all the hills, fruit trees and all cedars. 10 Animals and all cattle, insects and winged birds. 11 Kings on earth and all peoples, princes and all terrestrial judges. 12 Youths and maidens, elders together with young boys. 13 Let them praise the name of God for His Name alone is lofty, His grandeur pervades earth and heavens.¹⁷² 14 And He raised a horn for His people,¹⁷³ esteem for all His devoted ones, for the people of Israel, His cherished nation, Halleluya!

Section Twenty-Four¹⁷⁴

(Mourner's Kaddish)

May His Great Name be great and be sanctified (Amen) in the world which He created according to His will. May He establish His kingdom in your life and in your days and in the days of all of Israel speedily and in a short while and say Amen.

May His Great Name be blessed for ever and ever.

May the name of the Holy One blessed is He be blessed, praised, glorified, elevated, raised high, made splendid, ennobled and exalted.

Greater than all blessings and songs, praises and eulogies which are said in the world and say Amen.

Let there be great peace from heaven and life on us and all of Israel and say Amen.

He Who makes peace in the high heavens, may He make peace on us and all of Israel and say Amen.

Section Twenty-Five*¹⁷⁵

1 Halleluya! Praise the Lord in His spiritual realm,¹⁷⁶ praise Him in His mighty heaven.¹⁷⁷ 2 Praise Him with His great feats,¹⁷⁸

מתחזור החמה

גְּדִלוֹ. ג' הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר הַלְלוּהוּ בְּנֶבֶל וְכִנּוֹר. ד' הַלְלוּהוּ בְּתֹף וּמַחֲוֵל הַלְלוּהוּ בְּמִנִּים וְעֶגְב. ה' הַלְלוּהוּ בְּצִלְצְלִי שְׁמַע הַלְלוּהוּ בְּצִלְצְלִי תְרוּעָה. ו' כָּל הַנְּשֻׁמָּה תִהְיֶה הַלְלוּ יָהּ.

סימן כו

כִּי שְׁמַשׁ וּמִגֵּן יִהְיֶה אֱלֹהִים חֵן וְכְבוֹד יִתֵּן יְהוָה לֹא יִמְנַע טוֹב לַהֲלָכִים בְּתָמִים (תהלים פד יב).

יִירָאוּךְ עִם שְׁמַשׁ וּלְפָנֶי יֵרֶת דּוֹר דּוֹרִים (תהלים פרק עב ה).
הוֹדִינוּ לָךְ אֱלֹהִים הוֹדִינוּ וְקָרוֹב שְׁמָךְ סִפְרוּ נִפְלְאוֹתֶיךָ (תהלים פרק עה ב).
וְזָרְחָה לָכֶם יְרָאִי שְׁמִי שְׁמַשׁ צְדָקָה וּמִרְפָּא בְּכַנְפֶיהָ וַיֵּצֵאתָם וּפְשָׁתָם כְּעֶגְלִי מִרְבֵּק (מלאכי ג כ).

וְהָיָה אֹר חֶלְבָנָה כְּאוֹר הַחֲמָה וְאוֹר הַחֲמָה יִהְיֶה שְׁבַעֲתִים כְּאוֹר שְׁבַעֲת הַיָּמִים בְּיוֹם חֹבֵשׁ יִהְיֶה אֶת שְׁבַר עֲמוֹ וּמַחֲץ מַכְתּוֹ יִרְפָּא (ישעיה ל כו). וְכֵן הוּא אוֹמֵר: וְאַהֲבִיו כְּצֵאת הַשֶּׁמֶשׁ בְּגִבְרָתוֹ (שופטים ה לא).

is shaped like a cave.

- 182 Some commentators translate מִנִּים as *variety*, i.e. a collection of instruments playing a single melody. See for example the commentary of Rabbi Avraham ibn Ezra. Rabbi Avraham Portaleone in his work שלטי הגבורים Chapter Seven notes that מִנִּים is in the plural, yet describes a single instrument. Consequently he translates מִנִּים as a clavichord, which is a single instrument composed of many parts. The reason this suggestion was adopted is based on the fact that the instruments are listed in pairs, and עֶגֶב is an organ, as the next note explains.
- 183 The Jerusalem Talmud הוֹכֵחַ סוֹכָה translates עֶגֶב as the Greek *hydraulis* or an organ. This runs counter to standard history which claims that Ctesibius of Alexandria invented the hydraulis in the year 246 B.C.E. Rabbi Avraham Portaleone *ibid.* Chapter Ten translate עֶגֶב as bagpipes. This suggestion is supported by the Targum to כֹּאֵל בְּרֵאשִׁית ד' כֹּאֵל who translates עֶגֶב as אֲבוֹב, which is a flute or pipe as evidenced by the Mishnah in ג' עֲרֵכִין ב' ג' that mentions a reed אֲבוֹב.
- 184 This translation follows Rabbi David Kimchi who writes that צִלְצְלִי are cymbals. In the rabbinic writing too, a cymbal is named צִלְצֵל. The rabbis explain תְרוּעָה as a broken sound, see ראש השנה לג ע"ב.
- 185 This section was formulated by Rabbi Yosef Chaim, see the Introduction to Chapter Two, and is based on Section Seven with which it shares the first four verses. In the original section the first letters of the final four verses spelled out the Divine four lettered Name. In this new arrangement however the name does not appear. It is unclear why Rabbi Yosef Chaim would omit this mystical allusion.
- 186 This verse also appears at the end of Section Twenty-One.
- 187 This verse is found towards the end of Section Six.

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praise Him in accord with His prolific greatness. 3 Praise Him with horn blasts, praise Him with harp and lyre.¹⁷⁹ 4 Praise Him with drum¹⁸⁰ and pipe,¹⁸¹ praise Him with clavichord¹⁸² and organ.¹⁸³ 5 Praise Him with resonant cymbals, praise Him with vibrating cymbals.¹⁸⁴ 6 All souls praise God, Halleluya!

Section Twenty-Six¹⁸⁵

For a sun and a shield is God the Lord, grace and honor will God endow, He shall not withhold goodness from those who walk with faithfulness.

They will fear You with the sun and the moon for all generations.

We thank You O God, we thank, and Your Name is close, they have spoken Your wonders.

And there shall shine for you who fear My Name, a benevolent sun and healing in its wings, and you shall set out and flourish like fattened calves.

And the light of the moon will be as the light of the sun and the light of the sun will be sevenfold as the light of the Seven Days on the day when God will bind the break of His people and the crushing wounds He will heal.¹⁸⁶ And so it says: And those that love Him, as the sun emerges in its strength.¹⁸⁷

179 The Mishnah קינים גו explains that נבל and כנור are both stringed musical instruments made from the intestines of an animal. The נבל uses the larger entrails and the כנור the small intestine, see also ערכין יג ע"ב. A strong case can be made that the כנור is a flute, based on the fact that the Bible uses the words חליל and כנור interchangeably, see ירמיה טז יא and ירמיה מז יא, and חליל is most certainly a pipe. This is also how כנור is translated in בראשית רבה כג כא מהדורת אלבק. This is also the opinion of the Ramban in his introductory poem to מלחמות ה'. The translation above gives lyre based on the internal structure of this psalm, which seems to mention the instruments in pairs. נבל וכנור being strings, תוף ומחול percussion etc. as will be explained further.

180 The Targum in קינים ibid. writes that a תוף was made of leather, which is how some drums are still constructed today.

181 The Targum to the word המחולות לב יט is שמונת לב יט, the same as for the word בחללים – *with pipes* in מ מלכים א א יב. See also ירמיה ה יב where the same pairs are found: כנור ונבל תוף וחליל. Since the word מחול is also associated with dance as in ירמיה לא ג, it would seem that this pipe served as a percussion instrument, similar to a drum. One possibility that I have not seen mentioned is that מחול is from the same root as מחילה – *cave*. If this is correct then מחול might be a Goblet Drum (in Israel: Daburka), which

מחזור החמה

סימן כז

לְשֵׁם יְחִיד קֹדֶשׁא בְּרִיךְ הוּא, בְּדַחֲלוֹ וּבְרַחֲמוֹ וּבְרַחֲמוֹ וּדְחִילוֹ, לַיְחַדָּא שֵׁם י"ה בּו"ה
בְּיַחְוֵדָא שְׁלִים, בְּשֵׁם כָּל יִשְׂרָאֵל. הִנֵּה אֲנַחְנוּ בָּאִים לְהוֹדוֹת לְאֲדֹנֵי עַל מַעֲשֵׂה בְּרָאשִׁית
אֲשֶׁר עָשָׂה, וּלְבָרֵךְ בְּשִׁמּוֹ הַבְּרָכָה אֲשֶׁר תִּקְנֶנוּ חֲכָמִים זְכוּרָנָם לְבָרְכָה בְּיוֹם זֶה עַל הַחֲמָה
בְּתַקּוּפָתָהּ, שְׁעוֹמֶדֶת בְּרָקִיעַ בְּתַחֲלֵת הַמַּחְזוֹר כ"ח שָׁנָה שְׁלָהּ, כָּמוֹ תַּחֲלֵת עֲמִידָתָהּ
בְּיוֹם רְבִיעִי בְּשִׁשֶּׁת יָמֵי בְּרָאשִׁית. כְּדֵי לַעֲשׂוֹת נַחַת רוּחַ לְיוֹצְרֵנוּ, וְלַעֲשׂוֹת רְצוֹן בּוֹרְאֵנוּ,
לְתַקֵּן שְׂרֵשׁ מִצְוֹת הַבְּרָכָה הַזֹּאת בְּמָקוֹם עֲלִיוֹן. וַיַּעֲלֶה לְפָנֶיךָ כָּאֵלּוֹ כּוֹנְנֵנוּ בַּמִּצְוָה הַזֹּאת
כָּל הַכּוֹנְנוֹת הָרְאוּיוֹת לְכּוֹן.

סימן כח
(תהלים קלו)

א	הוֹדוּ לַיהוָה כִּי טוֹב	כִּי לַעֲוֹלָם חֲסָדוֹ.
ב	הוֹדוּ לְאֱלֹהֵי הָאֱלֹהִים	כִּי לַעֲוֹלָם חֲסָדוֹ.
ג	הוֹדוּ לְאֲדֹנֵי הָאֲדָנִים	כִּי לַעֲוֹלָם חֲסָדוֹ.
ד	לַעֲשֵׂה נִפְלְאוֹת גְּדִלוֹת לְבָדוֹ	כִּי לַעֲוֹלָם חֲסָדוֹ.
ה	לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה	כִּי לַעֲוֹלָם חֲסָדוֹ.
ו	לְרַקַּע הָאָרֶץ עַל הַמַּיִם	כִּי לַעֲוֹלָם חֲסָדוֹ.
ז	לַעֲשֵׂה אוֹרִים גְּדִלִים	כִּי לַעֲוֹלָם חֲסָדוֹ.
ח	אֵת הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם	כִּי לַעֲוֹלָם חֲסָדוֹ.
ט	אֵת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשָׁלוֹת בַּלַּיְלָה	כִּי לַעֲוֹלָם חֲסָדוֹ.
י	לְמַכָּה מִצְרִים בְּבִכּוּרֵיהֶם	כִּי לַעֲוֹלָם חֲסָדוֹ.

188 This prayer is an earlier version of the one found in Section Six. Some of the notes found there are applicable here, and thus are not repeated in this Section.

189 This psalm up to verse nine is found earlier in Section Five.

Chapter Five

Section Twenty-Seven¹⁸⁸

For the unity of the Holy One blessed is He, with fear and love and with love and fear, to unite the name יה"י with יה"ו in a perfect unity, in the name of all Israel. We prepare hereby to thank God for the works of creation which He did, and to bless with His Name the blessing which the sages may their memory be a blessing instituted on this day for the sun in its cycle, which is situated in the sky in the beginning of its twenty-eight year cycle, as its original position on the Wednesday of the Six Days of Creation. In order to give contentment to our Designer and to do the will of our Creator, to rectify the root of the commandment of this blessing in its upper location. Let it be considered before You as if we meditated with this commandment all the appropriate meditations.

Section Twenty-Eight¹⁸⁹

Writings
(Psalms 136)

- 1 Give thanks to God for He is good,
for His kindness endures for ever.
- 2 Give thanks to the Lord of lords,
for His kindness endures for ever.
- 3 Give thanks to the Master of masters,
for His kindness endures for ever.
- 4 To He Who makes great wonders unaided,
for His kindness endures for ever.
- 5 To He Who makes the heavens with wisdom,
for His kindness endures forever.
- 6 To He Who spreads the earth upon the water,
for His kindness endures for ever.
- 7 To He Who makes great lights,
for His kindness endures for ever.
- 8 The sun for the rule of the day,
for His kindness endures for ever.
- 9 The moon and stars for the rule of the night,
for His kindness endures for ever.
- 10 And¹⁹⁰ killing the Egyptian firstborns,
for His kindness endures for ever.

מתזור החמה

יא וַיֵּצֵא יִשְׂרָאֵל מִתּוֹכָם	כי לעולם חסדו.
יב בֵּיד חֲזָקָה וּבְזֹרַע נְטוּיָה	כי לעולם חסדו.
יג לְגִזְרֵי יָם סוּף לְגִזְרֵים	כי לעולם חסדו.
יד וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכּוֹ	כי לעולם חסדו.
טו וְנָעַר פְּרָעָה וַחֲלִלוּ בָיִם סוּף	כי לעולם חסדו.
טז לְמוֹלִיד עָמוֹ בַּמִּדְבָּר	כי לעולם חסדו.
יז לְמַכָּה מַלְכִים גְּדֻלִּים	כי לעולם חסדו.
יח וַיַּהַרְג מַלְכִים אֲדִירִים	כי לעולם חסדו.
יט לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי	כי לעולם חסדו.
כ וּלְעֹוג מֶלֶךְ הַבָּשָׁן	כי לעולם חסדו.
כא וַנָּתַן אֶרֶצָם לְנַחֲלָה	כי לעולם חסדו.
כב נַחֲלָה לְיִשְׂרָאֵל עֲבָדָיו	כי לעולם חסדו.
כג שֶׁבַשְׁפָּלָנוּ זָכָר לָנוּ	כי לעולם חסדו.
כד וַיַּפְרִקֵנוּ מִצָּרֵינוּ	כי לעולם חסדו.
כה נָתַן לָחֶם לְכָל בָּשָׂר	כי לעולם חסדו.
כו הוֹדּוּ לְאֵל הַשָּׁמַיִם	כי לעולם חסדו.

סימן כט

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ	בְּטָרֶם כָּל יַצִּיר נִבְרָא
לַעֲת נַעֲשֶׂה בַּחֲפָצוֹ כָּל	אֲזִי מֶלֶךְ שָׁמוּ נִקְרָא

- 190 As explained in Chapter Two, Section Five, the prefix ל is here translated as: *And*.
- 191 Into twelve sections, one for each tribe (Rashi).
- 192 The prefix ל is here to be translated as the article: *The Sichon*, see מצודת ציון and is ignored in the translation of this verse and the next, as it is ungrammatical in the English.
- 193 Rabbi Avraham ibn Ezra explains that since the bread grows by the action of the rain and sun which come from the heavens, therefore the psalm ends: *Give thanks to the Lord of the heavens*.
- 194 There are several versions of אֲדוֹן עוֹלָם some of which contain significant differences. The version of אֲדוֹן עוֹלָם given here is the one most familiar to the average reader.
- 195 In the Bible the word עוֹלָם means eternal, thus some translate here: *Eternal Master*. However, since many prayers were composed following the rabbinic mode of speech, and in the rabbinical literature אֲדוֹן עוֹלָם certainly means master of the world, see for example שמות רבה ג יד, this is the translation that has been chosen here.
- 196 The correct translation of טָרֶם is: *not yet*. See Rashi בראשית ב ה.
- 197 At the end of the Six Days of Creation, Adam declared that God was

Chapter Five

- 11 And he took Israel out from their midst,
for His kindness endures for ever.
- 12 With a strong hand and an outstretched arm,
for His kindness endures for ever.
- 13 And dividing the Red Sea into sections,¹⁹¹
for His kindness endures for ever.
- 14 And He led Israel through it,
for His kindness endures for ever.
- 15 And He churned Pharaoh and his army in the Red Sea,
for His kindness endures for ever.
- 16 And leading His people in the desert,
for His kindness endures for ever.
- 17 And killing great kings,
for His kindness endures for ever.
- 18 And He killed mighty kings,
for His kindness endures for ever.
- 19 Sichon¹⁹² king of the Emorites,
for His kindness endures for ever.
- 20 And Og king of Bashan,
for His kindness endures for ever.
- 21 And He bestowed their land as a heritage,
for His kindness endures for ever.
- 22 A heritage for Israel His servant,
for His kindness endures for ever.
- 23 That in our humbled state He remembered us,
for His kindness endures for ever.
- 24 And He redeemed us from our oppressors,
for His kindness endures for ever.
- 25 He gives bread to all flesh,
for His kindness endures for ever.
- 26 Give thanks to the Lord of the heavens,¹⁹³
for His kindness endures for ever.

Section Twenty-Nine¹⁹⁴

Master of the world,¹⁹⁵ Who reigned, when no creature had yet¹⁹⁶ been created.
When all was made as He wished, then King was His Name declared.¹⁹⁷

מחזור החמה

לְבַדּוֹ יִמְלֹךְ נֹרָא	וְאַחֲרֵי כָּלֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרָה	וְהוּא הָיָה וְהוּא הוּא
לְהַמְשִׁילוֹ לְהַחֲבִירָה	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעֵז וְהַמְשָׁרָה	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוּר חֲבֵלִי בְיוֹם צָרָה	וְהוּא אֵלִי וְחִי גּוֹאֲלִי
מִנֵּת כּוֹסֵי בְיוֹם אֶקְרָא	וְהוּא נָסִי וּמְנוֹס לִי
בַּעַת אִישׁוֹן וְאַעִירָה	בְּיָדוֹ אֶפְקִיד רוּחִי
אֲדַנִּי לִי וְלֹא אֵירָא	וְעַם רוּחִי גּוֹיֹתִי

סימן ל

יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, כְּמוֹ שֶׁחֲחִיטֵינוּ וְקִימָתֵנוּ וְהַגְעָתֵנוּ לְזִמְן
הַזֶּה לְבָרֶךְ בּוֹ בְּרַכַּת הַחֲמָה לְשִׁמְךָ, כֵּן תַּחֲיֵינוּ וְתַקִּימֵנוּ וְתַזְכֵּנוּ בְּתַקִּיפוֹת הַחֲמָה אֲשֶׁר
תַּהֲיִינָה בְּשָׁנִים הַבָּאִים עָלֵינוּ לְחַיִּים טוֹבִים וּלְשָׁלוֹם, שְׂמֵחִים בְּבִנְיַן עִירָךְ וְשָׂשׂוֹנִים
בְּעִבּוּדְךָ. וְתַזְכֵּנוּ לְרֵאוֹת פְּנֵי מְשִׁיחֲךָ, וְיִתְקַן בְּיָמֵינוּ מִקְרָא שְׁכָתוֹב: וְהָיָה אוֹר הַלְּבָנָה
כְּאוֹר הַחֲמָה וְאוֹר הַחֲמָה יִהְיֶה שְׁבַע עֵתִים כְּאוֹר שְׁבַע הַיָּמִים בְּיוֹם חֲבַשׁ יְהוָה אֶת שְׁבַר
עַמּוֹ וּמַחֲץ מַכָּתוֹ יִרְפָּא (יִשְׁעִיהוּ ל כו). וְיִהְיֶה נֶעֱם אֲדַנִּי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה
עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהוּ (תְּהִלִּים צ יז). יְהִיו לְרְצוֹן אִמְרֵי פִינוּ וְהִגִּיוֹן לְבָנוּ לְפָנֶיךָ יְהוָה
צוּרֵנוּ וְגֹאֲלֵנוּ.

בראשית רבה יז ד Master, see

198 in this context means lot or portion, see the commentary of Rabbi Avraham ibn Ezra to תהלים יא ו

199 I trust God to always return my spirit to my body.

200 This Section composed by Rabbi Yosef Chaim of Baghdad is based on Section Twenty-Two.

201 See the end of Section Twenty-Two for an explanation of this verse.

202 See Section One for an explanation of this verse.

Chapter Five

And after all ceases, He the Fearful One will rule alone.

He was, He is, and He will be glorious.

He is One and there is no second, to compare to Him or to join Him.

With no beginning and no end, He has the might and the reign.

He is my Lord and my Living Savior, the rock in my troubles in times of anguish.

He is my banner and my refuge, and my lot¹⁹⁸ on the day I call.

Into His hands I entrust my spirit, when I sleep and awaken.

With my spirit is my body,¹⁹⁹ God is for me and I fear not.

Section Thirty²⁰⁰

May it be your will O God our Lord and the Lord of our fathers, that just as You kept us alive and sustained us and helped us reach this occasion to recite the Sun Blessing to Your Name, so too You should keep us alive, sustain us and give us the merit on other sun cycles which will occur in the following years which come upon us for a good and peaceful life, happy in the building of Your city, and rejoicing in Your worship. Let us be fortunate to see the face of Your Messiah, and fulfill in our days the verse which says: *And the light of the moon will be as the light of the sun and the light of the sun will be sevenfold as the light of the Seven Days on the day when God will bind the break of His people and the crushing wounds He will heal.*²⁰¹ And let the graciousness of God our Lord be upon us; and establish our handiwork, and our handiwork should be secure.²⁰² Let the words of our mouths and the thoughts of our hearts be acceptable before You, God our Rock and our Redeemer.