

The Blessing Of The Sun - Birchat HaChama - ברכת החמה

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In this [study](study.html) I would like to look at a blessing which we say once every [twenty](twenty.html)-[eight](eight.html) years. The *blessing of the sun*, Birchat HaChama[[1]](#footnote-1), or Kiddush HaChama. While we call it the *blessing of the sun*, what we mean is that we *bless* [*HaShem*](hashem.html) for the sun.

In the beginning of the Torah[[2]](#footnote-2) we learn that the sun is [one](one.html) of the luminaries that is used for [*signs*](signs.html)*, and for* [*appointed*](settimes.html) *times*. Since the [festivals](festivals.html) are also used for [appointed](settimes.html) times, we can understand the greatness of the luminaries.

Birchat HaChama is definitely [one](one.html) of the rarest blessings that [Jews](gen-jew.html) make on a regular basis. Because of it’s rarity, and because it comes in a multiple of [seven](seven.html) (7 \* 4 = 28), it must have a significance that is not always recognized.

Birchat HaChama is said in every year that is divisible by 28 +1. Birchat HaChama will be said in the [Hebrew](hebrew.html) year 5769, because 5769 is divisible by 28 +1.

Since the next Birchat HaChama will be completing the 206th [cycle](cycles.html) and beginning the 207th [cycle](cycles.html), it follows that the [Hebrew](hebrew.html) year should be 206 x 28 + 1 = 5769! Why the +1? This discrepancy arises because the order of [creation](bara.html) was suspended during the flood. All [cycles](cycles.html) are thus divisible by 28 with a remainder of 1.

When will Birchat HaChama next be said?

Birchat HaChama was last said on [Nisan](feasts.html) 8, 5741 (corresponding to April 8, 1981). This was the 205th 28-year [cycle](cycles.html) of the Sun. It will be said again on [Nisan](feasts.html) 14, 5769 - April 8, 2009, at sunrise. We say this blessing in a [hakhel](hakhel.html) year (the year of congregation), that is, the year following a [shmita](shmita.html) year. The Torah speaks about the [hakhel](hakhel.html) year:

***Deuteronomy 31:10-12*** And Moshe commanded them saying, At the end of every [seven](seven.html) years, in the [Shmita](shmita.html) year, during the [holiday](festival.html) of [Succoth](succoth.html). When all of Israel come to be seen by God in the place that He will choose, you shall read this Torah before all of Israel, that they hear it. Congregate the people,

1. the men,

2. the women,

3. and the children,

4. and the strangers (converts)

that live within your borders, so that they shall hear and learn to [fear](fear.html) God, your God, and they shall observe and perform all the words of this Torah.

We recite Birchat HaChama every [fourth](four.html) [hakhel](hakhel.html) year. Thus we have [four](four.html) [cycles](cycles.html) of [seven](seven.html) years. Hakham [Yitzchak](isaac.html) Ginsburgh puts this into perspective for us:

“As noted, the blessing of the sun is recited every [fourth](four.html) [Hakhel](hakhel.html) year, stressing its [connection](connection.html) to the [fourth](four.html) part of the [Jewish](gen-jew.html) people, the converts. The [commandment](cmds613.html) of [Hakhel](hakhel.html), of gathering the entire [Jewish](gen-jew.html) people (men, women, children, and converts), required that the king recite from the Torah before the congregation. Indeed, King David himself, who is destined to be the [Mashiach](mashiach.html), was the great-grandson of [Ruth](ruth.html), the Moabite princess, who converted to Judaism. [Ruth](ruth.html) is considered the mother of all righteous converts and the sages learn many of the [laws](law.html) of conversion from her.”

Birchat HaChama will *not* be recited on erev [Pesach](passover.html) again in this [world](worlds.html). That makes the blessing, this year, quite unique! It will never again be said on Erev [Pesach](passover.html).

The blessing of the sun is the same blessing (same words) that we say when we see lightning and a shooting [star](mazaroth.html). *Think about it*.

This year, Birchat HaChama will be said [four](four.html) days after [*Shabbat*](sabbath.html)[*HaGadol*](hagadol.html). On this [Shabbat](sabbath.html) we read the special Ashlamata (Haftarah) of Malachi 3:4-24. This Ashlamata speaks of “The great and terrible [day of HaShem](hashem.html)” (3:23). Further, these pasukim tell us that:

***Malachi 3:20*** *But unto you that* [*fear*](fear.html) *My* [*name*](name.html) *shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.*

This Ashlamata will still be in our [ears](body.html) when we recite this very special blessing. As we recite, we will also be remembering that the Prophet was prophesying, at this [time](time.html) of the year, that we should expect *the great and* [*awesome*](awesome.html)[*day* of HaShem](hashem.html).

Finally, part of what makes this year’s Birchat HaChama so exciting is the fact that [Pesach](passover.html) falls on the same day of the week (Wednesday evening) as it did in the days of the [Exodus](exodus.html) [from Egypt](thebirth.html). This means that [Pesach](passover.html) this year lines up, day by day, as it did the [seven](seven.html) days of [Pesach](passover.html) in the days when Moshe Rabbeinu took klal Israel [out of Egypt](thebirth.html).

# Background

Birchat HaChama is a [Hebrew](hebrew.html) phrase which literally means “the blessing of the sun”. The popular [Hebrew](hebrew.html) word for sun, *shemesh*, appears over [one](one.html) hundred times in the Tanach[[3]](#footnote-3); its synonym, *chama* (chama means *hot*), appears only [six](six.html) times:

***Iyov (Job) 30:28*** *I went* [*mourning*](mourning.html) *without the sun: I stood up, and I cried in the congregation.*

***Tehillim (***[***Psalms***](psalms1.html)***) 19:6*** *His going forth is from the end of the* [*heaven*](heaven.html)*, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.*

***Shir HaShirim (Song of Songs) 6:10*** *Who is she that looketh forth as the morning, fair as the* [*moon*](chodesh.html)*, clear as the sun, and terrible as an army with banners?*

***Yeshayahu (Isaiah) 24:23*** *Then the* [*moon*](chodesh.html) *shall be confounded, and the sun ashamed, when* [*HaShem*](hashem.html) *of hosts shall reign in mount Zion, and in* [*Jerusalem*](city.html)*, and before his ancients gloriously.*

***Yeshayahu (Isaiah) 30:26*** *Moreover the light of the* [*moon*](chodesh.html) *shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of* [*seven*](seven.html) *days, in the day that* [*HaShem*](hashem.html) *bindeth up the breach of his people, and healeth the stroke of their wound.*

In each of these pasukim we see the sun used in a way that is not consistent with the normal use of the sun. This suggests that our blessing has a non-normal meaning that [needs](needs.html) to be explored. By the way *chama* is the term most often used in the [Mishna](orallaw.html). We will try to look a bit at some of these perspectives, but I am getting a bit ahead of myself.

Once every [twenty](twenty.html)-[eight](eight.html) years, the Sun returns to the position it occupied when it was created at the beginning of the [fourth](four.html) day of [creation](bara.html):

***Bereshit (Genesis) 1:16-19*** *And God made the* [*two*](two.html) *great* [*lights*](lights.html)*: the greater light to rule the day, and the lesser light to rule the night and the* [*stars*](mazaroth.html)*. And God placed them in the sky of the* [*heavens*](heaven.html) *to give light on the earth, and to rule over the day and over the night, and to divide the light from darkness; and God saw that it was good. And it was evening and it was morning, a* [*fourth*](four.html) *day.*

Our Sages used this opportunity to institute a special [prayer](prayer.html) acknowledging [HaShem](hashem.html)'s might and His [creation](bara.html) of the [world](worlds.html). This blessing is [known](daat.html) as the blessing on the sun, or Birchat HaChama.

Every [twenty](twenty.html)-[eight](eight.html)years, the sun is said to be at full-strength in the month of [Nisan](feasts.html), precipitating the special blessing said at this [time](time.html). It is part of [Halacha](walking.html) ([Jewish](gen-jew.html) [Law](law.html)) to say Birchat HaChama in [Nisan](feasts.html), on a Wednesday (the [fourth](four.html) day of the week), at dawn, in all years that are a multiple of [twenty](twenty.html)-[eight](eight.html) plus [one](one.html) (there was no year zero).

Birchat HaChama is always recited in the [first](one.html) year (or [eighth](eight.html) year, depending on your perspective) of the [Shmita](shmita.html) [cycle](cycles.html). This makes sense when you consider that [twenty](twenty.html)-[eight](eight.html) is a multiple of [seven](seven.html). Birchat HaChama was last recited on: [Nisan](feasts.html) 4, 5741 (April 8, 1981). The next occurrence will be on: [Nisan](feasts.html) 14, 5769 (April 8, 2009). This is the eve of [Pesach](passover.html) ([Passover](passover.html)). The eve of [Pesach](passover.html) is also [known](daat.html) as the fast of the firstborn. The firstborn fast on this day to commemorate the fact that they were spared when [HaShem](hashem.html) slew the firstborn of Egypt.

[Nisan](feasts.html) 14 is arguably [one](one.html) of the busiest day (see the chart at the end of this [study](study.html)) of the year as [Jewish](gen-jew.html) homes are converted from using [chametz](chametz.html) ([leaven](chametz.html)) to a [chametz](chametz.html) free kitchen. The men are burning the last of the [chametz](chametz.html) and those outside Israel will be preparing an Eruv Tavshilin[[4]](#footnote-4) in order to prepare [food](food.html) for [Shabbat](sabbath.html). Additionally, we are preparing [food](food.html) and [haggada](haggada.html)’s for the [seder](haggada.html). Hopefully we have already retrieved our [seder](haggada.html) plates and [Pesach](passover.html) dishes. Birchat HaChama simply adds to this very busy day.

The following table lists the dates for Birchat HaChama:

|  |  |
| --- | --- |
| April 7, 1869 | [Nisan](feasts.html) 26, 5629 |
| April 7, 1897 | [Nisan](feasts.html) 5, 5657 |
| April 8, 1925 | [Nisan](feasts.html) 14, 5685 – Erev [Pesach](passover.html) |
| April 8, 1953 | [Nisan](feasts.html) 23, 5713 |
| April 8, 1981 | [Nisan](feasts.html) 4, 5741 |
| **April 8,** **2009** | [**Nisan**](feasts.html) **14, 5769 – Erev** [**Pesach**](passover.html) |
| April 8, 2037 | [Nisan](feasts.html) 23, 5797 – [Yovel](yovel.html) year[[5]](#footnote-5) |
| April 8, 2065 | [Nisan](feasts.html) 2, 5825 |
| April 8, 2093 | [Nisan](feasts.html) 12, 5853 |
| April 9, 2121 | [Nisan](feasts.html) 21, 5881 – 7th of [Pesach](passover.html) |

As the sun and [moon](chodesh.html) were created on the [fourth](four.html) day (Tuesday sundown till Wednesday sundown - see BARA), the beginning of the [twenty](twenty.html)-[eight](eight.html)year [cycle](cycles.html) (machzor gadol, or machzor chama) is *always on a Wednesday*[[6]](#footnote-6) which begins at the vernal equinox (tekufot) at 6 p.m. on Tuesday, when the sun is in the exact alignment it was at the moment of [creation](bara.html).

The [Midrash](orallaw.html) details the [command](cmds613.html) to make a blessing when the sun returns to it’s place:

[***Midrash***](orallaw.html) ***Rabbah - Leviticus XXIII:8*** *And now men see not the light (Job. XXXVII, 21). It was* [*taught*](teacher.html)*: If* [*one*](one.html) *sees the sun commencing its* [*new*](new.html)[*cycle*](cycles.html)*, the* [*moon*](chodesh.html)*, the* [*stars*](mazaroth.html) *or the planets re-entering their periodical orbits, he should say, ' Blessed art thou... who hast made* [*creation*](bara.html)*.’*

The [Talmud](orallaw.html) details the [command](cmds613.html) to make a blessing when the sun returns to it’s place:

***Berachoth 59b*** *Our Rabbis* [*taught*](teacher.html)*: He who sees the sun at its turning point[[7]](#footnote-7), the* [*moon*](chodesh.html) *in its power, the planets in their orbits, and the* [*signs*](signs.html) *of the mazzaroth in their orderly progress[[8]](#footnote-8), should say: Blessed be He who has wrought the work of* [*creation*](bara.html)*. And when [does this happen][[9]](#footnote-9)? — Abaye said: Every* [*twenty*](twenty.html)*-*[*eight*](eight.html) *years when the* [*cycle*](cycles.html) *begins again and the* [*Nisan*](feasts.html) *[Spring] equinox falls in Shabbtai* *-* שבתי *(Saturn) on the evening of Tuesday[[10]](#footnote-10), going into Wednesday.*

This Baraita describes when to say the Birchat HaChama, and also indicates its background. Chazal (our Sages) had a tradition that the Sun was created at the vernal equinox position (when day and night have equal length), at the beginning of the night of the [fourth](four.html) day, in year [one](one.html) of our counting. They realized that as the year has 365.25 days, and [twenty](twenty.html)-[eight](eight.html) quarters of a day make [one](one.html) week, it follows that once in every [twenty](twenty.html)-[eight](eight.html) years the equinox should be at the same [time](time.html) on the [fourth](four.html) day of the week, at the same hour.[[11]](#footnote-11)

As the sun and [moon](chodesh.html) were created to rule the day and night respectively (Bereshit 1:16), they are necessarily endowed with the attribute of power (cf. [Sabbath](sabbath.html) Liturgy).

***Bereshit (Genesis) 1:14*** *And God said: ‘Let there be* [*lights*](lights.html) *in the firmament of the* [*heaven*](heaven.html) *to divide the day from the night; and let them be for* [*signs*](signs.html)*, and for seasons, and for days and years; 15 and let them be for* [*lights*](lights.html) *in the firmament of the* [*heaven*](heaven.html) *to give light upon the earth.’ And it was so. 16 And God made the* [*two*](two.html) *great* [*lights*](lights.html)*: the greater light to rule the day, and the lesser light to rule the night; and the* [*stars*](mazaroth.html)*. 17 And God set them in the firmament of the* [*heaven*](heaven.html) *to give light upon the earth, 18 and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. 19 And there was evening and there was morning, a* [*fourth*](four.html) *day.*

In this passage, however, ‘the [moon](chodesh.html) in its power’ may have a special significance, because at the, tekufah of [Nisan](feasts.html) the spring tides are greatest, owing to the combined action of the sun and the [moon](chodesh.html) in conjunction, on [Rosh Chodesh](chodesh.html), the [new](new.html) [moon](chodesh.html). The [moon](chodesh.html) in its power has the power to cause tidal extremes (a fact [known](daat.html) to Pliny and Aristotle, and referred to by Maimonides[[12]](#footnote-12), although never directly mentioned in the [Talmud](orallaw.html)), is therefore best seen at this [time](time.html).

The [cycle](cycles.html) begins again, in a Great Solar [Cycle](cycles.html), for a Shmuel, or Julian, year to consist of 365¼ days or fifty-[two](two.html) weeks and ¼ day, every tekufah occurs 1¼ days later in the week every consecutive year, so that after [four](four.html) years it occurs at the same [time](time.html) of the day but (1¼ X 4 =) [five](five.html) days later in the week. After [twenty](twenty.html)-[eight](eight.html), or [four](four.html) times [seven](seven.html), years, the tekufah will recur not only at the same [time](time.html) of the day, but also on the same day of the week[[13]](#footnote-13) - the [fourth](four.html) day of the week.

For reference I have included the following chart to show that the [fourth](four.html) day of the week in the day of [creation](bara.html) for the sun, [moon](chodesh.html), and [stars](mazaroth.html):

The Days of [Creation](bara.html)

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **A 3rd** **Day**God created dry **land**Godcreated **plants.** | **A 2nd** **Day**God separated **waters** **above** from **Waters** **below**. | [**One**](one.html)**Day**God created the [heavens](heaven.html) and earth and separated **light** from darkness. | **The** **7th** **Day**God **Rest**ed. | **The** **6th** **Day**God created **beasts**.God created **men**. | **A 5th** **Day**God created **birds** and **fishes**. | **A 4th** **Day**God created the **sun**, [**moon**](chodesh.html), and [**stars**](mazaroth.html). |

Please observe that the days of [creation](bara.html) have an obvious pattern as we noted in the [study](study.html) titled: BARA.

On the [first](one.html) day, G-d created light and on the [fourth](four.html) day He created the heavenly [bodies](body.html) which give light.

On the second day, G-d separated the waters above from the waters below, and on the [fifth](five.html) day He created the birds that “swim” in the waters above and the fish that swim in the waters below.

On the [third](three.html) day, G-d created the dry land and plants. On the [sixth](six.html) day He created the animals and man who live on the earth and [eat](eating.html) the plants.

Thus the [fourth](four.html) day automatically creates a [cycle](cycles.html) that takes us back to the beginning on the [first](one.html) day. So when we say Birchat HaChama on the [fourth](four.html) day of the week, every [twenty](twenty.html)-[eight](eight.html) years, we are acknowledging the sun’s return to it’s original position at the [time](time.html) of [creation](bara.html), and also acknowledging the [cycle](cycles.html) that takes us back to the [first](one.html) day of [creation](bara.html).

What will I see on [Nisan](feasts.html) 14, 5769 when we do Birchat HaChama? From the sun’s point of view, nothing unusual will happen. The Sun will set as usual on [Nisan](feasts.html) 13, and will rise as usual on [Nisan](feasts.html) 14, G-d willing. We will probably not be able to note that it has returned to it’s point of [creation](bara.html). The Sun, [moon](chodesh.html), and planets, however, will be back in the same positions and same order as they appeared at [creation](bara.html). This is their order at [creation](bara.html), on the [fourth](four.html) day of the week[[14]](#footnote-14):

Shabbtai – Saturn

Tzedek – Jupiter

Ma’adim – Mars

Chamah – Sun

Nogah – Venus

Kochav – Mercury

Levanah - [Moon](chodesh.html)

During the [first](one.html) hour of that night (at the [creation](bara.html), and subsequently, every [twenty](twenty.html)-[eight](eight.html) years), the planet Shabbtai is visible, because the planets' order according to the nights is as listed above.

# [Redemption](redemption.html) in Birchat HaChama

The blessing of the sun takes place in [Nisan](feasts.html) because this was the position of the sun at [creation](bara.html), but there is much more to the timing then meets the eye. The [Talmud](orallaw.html) tells us that [Nisan](feasts.html) is the month of [redemption](redemption.html). Not just in the past or in the [future](future.html), but, EVERY [Nisan](feasts.html) contains the power of [redemption](redemption.html):

[***Rosh HaShana***](teruah.html) ***11a*** *It has been* [*taught*](teacher.html)*: R. Eliezer says: In* [*Tishri*](feasts.html) *the* [*world*](worlds.html) *was created; in* [*Tishri*](feasts.html) *the Patriarchs were born; in* [*Tishri*](feasts.html) *the Patriarchs died; on* [*Passover*](passover.html)[*Isaac*](isaac.html) *was born; on* [*New*](teruah.html) *Year Sarah,* [*Rachel*](rachel.html) *and Hannah were visited; on* [*New*](teruah.html) *Year* [*Joseph*](joseph.html) *went forth from prison; on* [*New*](teruah.html) *Year the bondage of our ancestors in Egypt ceased; in* [*Nisan*](feasts.html) *they were* [*redeemed*](redemption.html) *and in* [*Nisan*](feasts.html) *they will be* [*redeemed*](redemption.html) *in the* [*time*](time.html) *to come. R. Joshua says: In* [*Nisan*](feasts.html) *the* [*world*](worlds.html) *was created; in* [*Nisan*](feasts.html) *the Patriarchs were born; in* [*Nisan*](feasts.html) *the Patriarchs died; on* [*Passover*](passover.html)[*Isaac*](isaac.html) *was born; on* [*New*](teruah.html) *Year Sarah,* [*Rachel*](rachel.html) *and Hannah were visited; on* [*New*](teruah.html) *Year* [*Joseph*](joseph.html) *went forth from prison; on* [*New*](teruah.html) *Year the bondage of our ancestors ceased in Egypt; and in* [*Nisan*](feasts.html) *they will be* [*redeemed*](redemption.html) *in* [*time*](time.html) *to come.*

Thus it is no accident that Birchat HaChama is performed in the month of our [redemption](redemption.html). Birchat HaChama is a part of our [redemption](redemption.html). [Redemption](redemption.html)’s purpose is to return us to [Gan Eden](eden.html), to the state we had before [Adam](adam.html)’s [sin](sin.html). Further, [Nisan](feasts.html) contains [Pesach](passover.html), the [festival](festival.html) of our [redemption](redemption.html), the [festival](festival.html) that begins our [journey](stages.html) back to [Gan Eden](eden.html), to the promised land!

Birchat HaChama celebrates the renewal of the sun in the same way that kiddush Lavanah celebrates the renewal of the [moon](chodesh.html). [Nisan](feasts.html) celebrates the beginning of the renewal of spring, the picture of [redemption](redemption.html). Therefore, as the path of the sun is being renewed, life on earth is being renewed.

The GRA writes in his sefer Safra D'Tzinusa: " ... [*one*](one.html) *year during which* [*redemption*](redemption.html) *can come, and that is the year after the* [*Shmita*](shmita.html) *year (this year - 5768), for that is when the Chesed is revealed in the ‘*[*mouth*](body.html)*’ of Yesod, and that is when* [*Mashiach*](mashiach.html) *comes* ."

Kadosh Elyon,[[15]](#footnote-15) author of *Meir Enei Chachamim*, wrote in his sefer that there are only [three](three.html) times in the 6,000 years of [Jewish](gen-jew.html) history, when Birchat HaChama falls on 14 [Nisan](feasts.html). These are:

**1.** *Prior to being* [*redeemed*](redemption.html)[*from Egypt*](thebirth.html)*.* Birchat HaChama prior to being [redeemed](redemption.html) [from Egypt](thebirth.html) was [Nisan](feasts.html) 14, 2437 and on [Nisan](feasts.html) 15, 2448 at midnight Israel left Egypt. Erev [Pesach](passover.html), is the day that we slaughtered the god of the Egyptians (a lamb).

**2.** *Prior to the miracle of* [*Purim*](Purim.html)*.* (Birchat HaChama prior to the miracle of [Purim](Purim.html) was [Nisan](feasts.html) 14, and Rashi writes that the following year, in [Adar](feasts.html), the miracle occurred.)[[16]](#footnote-16) It is worth nothing that Mordechai and [Esther](esther.html) were fasting on the 14th, 15th, and 16th of [Nisan](feasts.html) to prepare for [Esther](esther.html)’s plea before King Achashverosh.

**3.** *In the year 5769.[[17]](#footnote-17)* It is worth nothing that 5769 is the [eighth](eight.html) year, the year after the [Shmita](shmita.html).

*About* [*Nisan*](feasts.html) *14, 5769* (April 8, 2009)*, He writes,*

*"This will be last* [*time*](time.html) *ever and shortly afterwards, the Geulah,* [*redemption*](redemption.html)*, MUST come.”[[18]](#footnote-18)*

(See also Appendix C)

(For more [insights](insights.html) on the connections between [Purim](Purim.html) and [Pesach](passover.html), see R2R.)

Since the [first](one.html) [two](two.html) occurrences preceded miracles and [redemption](redemption.html), the Admor wrote that in the year 5769 the same will occur: This will be last [time](time.html) ever and shortly afterwards, the [redemption](redemption.html) must come, Baruch [HaShem](hashem.html)!

Eliyahu Kitov, in The Book of Our Heritage, hints as to why *Kadosh Elyon* would make this statement when we saw earlier that the blessing has taken place more often on erev [Pesach](passover.html):

*Although we ordinarily say that the sun rises in the* [*east*](east.html) *and sets in the west, anyone who has actually observed the rising and setting of the sun knows that where the sun rises and sets depends on the* [*time*](time.html) *of year. At tekufat* [*Tammuz*](feasts.html) *[the summer solstice] the rising and setting of the sun are at their northernmost point; from tekufat* [*Tammuz*](feasts.html) *until tekufat Tevet [the winter solstice] the sun rises and sets further to the south each day, whereas from tekufat Tevet until tekufat* [*Tammuz*](feasts.html) *the sunrise and sunset move to the north. The midpoint of the sun's southward* [*journey*](stages.html) *is tekufat* *Tishre [the autumn equinox] and the midpoint of its northward* [*journey*](stages.html) *is tekufat* [*Nisan*](feasts.html) *[the spring equinox]. The interval between a phase of this* [*cycle*](cycles.html) *and the corresponding phase of the next, for instance, between* [*one*](one.html) *tekufat* [*Nisan*](feasts.html) *and the next, is of course, the solar year of [approximately] 3651/4 days, which is 52 weeks and an additional 11/4 day.*

*Because of the additional 11/4 day, the tekufot move forward from year to year. For example, if in a particular year tekufat* [*Nisan*](feasts.html)*, not the whole day of the equinox, but the precise moment of the midpoint of the sun's northward* [*journey*](stages.html)*, is at noon of the* [*first*](one.html) *day of the week, then the next year it will be at 6:00 P.M. of the second day of the week, the following year at midnight of the* [*third*](three.html) *day, and so on. After 28 years, the tekufot will have advanced exactly 35 days, that is,* [*five*](five.html) *whole weeks, and will occur on the same hour of the day and day of the week as in the* [*first*](one.html) *year.*

*There is a dispute in the* [*Talmud*](orallaw.html) *as to whether the* [*Creation*](bara.html) *took place in* [*Nisan*](feasts.html) *or Tishre, and the halachah that we recite the blessing in* [*Nisan*](feasts.html) *is based on the opinion of R. Yehoshua, who holds that the* [*Creation*](bara.html) *took place in* [*Nisan*](feasts.html)*. However, all agree that the sun was placed in the firmament in the* [*first*](one.html) *hour of the evening of the* [*fourth*](four.html) *day of the week [Tuesday night]. According to R. Yehoshua, this was at tekufat* [*Nisan*](feasts.html)*; thus every 28 years thereafter tekufat* [*Nisan*](feasts.html) *is at the* [*first*](one.html) *hour of the evening of the* [*fourth*](four.html) *day of the week [Tuesday night] and the sun is where it was placed when it was created; thereupon a* [*new*](new.html)[*cycle*](cycles.html) *begins. All agree, also, that the sun* [*first*](one.html) *rose in the skies of the* [*Land of Israel*](city.html)[*twelve*](twelve.html) *hours after it was created, that is, in the* [*first*](one.html) *hour of the morning of the* [*fourth*](four.html) *day, and it is then that we say the blessing.*

*The beginning of the solar* [*cycle*](cycles.html) *always occurs in the month of* [*Nisan*](feasts.html)*, and on the same day of the week [Tuesday night] although not always on the same day of the month. Sometimes it occurs at the beginning of the month, sometimes in the middle, and sometimes at the end. Only once in 532 years does the* [*cycle*](cycles.html) *begin on the same day of the month as it did at* [*Creation*](bara.html)*.* (This suggests that it is an even longer period till it occurs also on erev [Pesach](passover.html)) *However, we do not take this into account for Birchat HaChama, since the day of the month is determined by the* [*moon*](chodesh.html)*, whereas the sun alone determines hours, days, and years. Therefore, a* [*new*](new.html) *solar* [*cycle*](cycles.html) *is considered to have begun when the 28 years have elapsed, and it is our duty to praise the Creator as if it were the day of the sun's* [*Creation*](bara.html)*.*

*The* [*Hebrew*](hebrew.html) *year 5769 (2009) will mark the completion of* [*two*](two.html) *hundred and* [*six*](six.html) *solar* [*cycles*](cycles.html)*, and in* [*Nisan*](feasts.html) *of that year, we will once again have the privilege of reciting the berachah. Although* [*twenty*](twenty.html)*-*[*eight*](eight.html) *multiplied by* [*two*](two.html) *hundred and* [*six*](six.html) *equals 5768, our Sages explained that the natural order of the* [*world*](worlds.html) *was suspended during the year when the Flood occurred.*

Thus we see that of Kadosh Elyon’s statement that it has only occurred twice, may pertain to the 532 year [cycle](cycles.html) that Eliyahu Kitov mentioned. Thus when the [Jewish](gen-jew.html) people were in danger of being completely destroyed, [HaShem](hashem.html) delivered them with mighty miracles. Thus we experienced miracles in both of those times, once at [Pesach](passover.html) and once at [Purim](Purim.html). This suggests that the [third](three.html) occurrence will also be accompanied by miracles.

Finally, 3403 and 2453 are both possible [Yovel](yovel.html) ([Jubilee](yovel.html)) dates. It could be that the Kadosh Elyon’s statements suggest that 5769[[19]](#footnote-19) may also be a candidate year for a [Yovel](yovel.html) year. Thus there is a further [connection](connection.html) to ‘[redemption](redemption.html)’ as [Pesach](passover.html), [Purim](Purim.html), and [Yovel](yovel.html) are all intimately bound up with [redemption](redemption.html).[[20]](#footnote-20) (See R2R.HTML.) Please note that Just because the [command](cmds613.html) for the [Yovel](yovel.html) had not yet been given when the [Exodus](exodus.html) took place, never the less Chazal [teach](teacher.html) that [Yovel](yovel.html) preceded the [command](cmds613.html) as did all of the other [festivals](festivals.html). For further [study](study.html) look at my [study](study.html) titled [FEASTS](feasts.html).

Birchat HaChama falling on the day before (erev) [Pesach](passover.html) is a rare [event](feasts.html), having occurred only [three](three.html) times since [creation](bara.html). A person would be very fortunate to bless the sun on this fortuitous day. Because we were [redeemed](redemption.html) [from Egypt](thebirth.html) on [Pesach](passover.html), [Nisan](feasts.html) 15, to say the blessing as we are preparing for departure from slavery, suggests that [HaShem](hashem.html) is preparing us for something related to [redemption](redemption.html), renewal, and [creation](bara.html).

The Mekabel [Avraham](avraham.html) Azulai, the grandson of the Chida HaKodesh, says in his sefer,[[21]](#footnote-21) that at the latest, in the year of 5769 since the [creation](bara.html) of the [world](worlds.html), the following [two](two.html) passages will be fulfilled:

***Zechariah 13:2*** *And it shall come to pass in that day, saith* [*HaShem*](hashem.html) *of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land.*

***Leviticus 26:6*** *And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will cause evil beasts to cease out of the land, neither shall the sword go through your land.*

In other words, the latest date possible that all impurities will cease in the [world](worlds.html) is at the end of 5769. But, I digress …

Birchat HaChama is in honor of the sun’s return back to its original position that it began from during the [first](one.html) week in [creation](bara.html). Therefore, it too represents the power of hitchadshut, renewal, and therefore, of [redemption](redemption.html). Thus, in 5769, on Erev[Pesach](passover.html), the very night that we are doing our bedikat[chametz](chametz.html) (searching for [leaven](chametz.html))*,* we will [experience](experience.html) a double *portion* of hitchadshut, of the power of renewal, and during the [eighth](eight.html) year of a [Shmita](shmita.html) [cycle](cycles.html) that has its own power of [redemption](redemption.html) built in. (5768 is a [Shmita](shmita.html) year, thus 5768 is the [eighth](eight.html) [or [first](one.html)] year.)

Why did the Men of the Great Assembly make the [seventh](seven.html) blessing, in the [Amida](amida.html), about [redemption](redemption.html)?

***Megilah 17b*** *Raba replied: Because they [Israel] are destined to be* [*redeemed*](redemption.html) *in the* [*seventh*](seven.html) *year [of the* [*coming*](coming.html) *of the* [*Messiah*](mashiach.html)*], therefore the mention of* [*redemption*](redemption.html) *was placed in the* [*seventh*](seven.html) *blessing. But a Master has said, ‘In the* [*sixth*](six.html) *year will be thunderings, in the* [*seventh*](seven.html) *wars, at the end of the* [*seventh*](seven.html) *the son of David will come’? — War is also the beginning of* [*redemption*](redemption.html)*.*

Another interesting aspect of [Nisan](feasts.html) 14, 5769, is that [Mashiach](mashiach.html) ben David will arrive at the end of a [seven](seven.html) year [cycle](cycles.html), according to Chazal in the [Talmud](orallaw.html):

***Sanhedrin 97a*** *‘Thus hath R. Johanan said: in the* [*generation*](toldot.html) *when the son of David [i.e.,* [*Messiah*](mashiach.html)*] will come, scholars will be few in* [*number*](nchart.html)*, and as for the rest, their* [*eyes*](body.html) *will fail through sorrow and grief. Multitudes of trouble and evil decrees will be promulgated anew, each* [*new*](new.html) *evil* [*coming*](coming.html) *with haste before the other has ended.’*

*Our Rabbis* [*taught*](teacher.html)*: in the* [*seven*](seven.html) *year* [*cycle*](cycles.html) *at the end of which the son of David will come-in the* [*first*](one.html) *year, this verse will be fulfilled: And I will cause it to rain upon* [*one*](one.html)[*city*](city.html) *and cause it not to rain upon another* [*city*](city.html)*;[[22]](#footnote-22) in the second, the arrows of hunger will be sent forth;[[23]](#footnote-23) in the* [*third*](three.html)*, a great* [*famine*](famine.html)*, in the course of which men, women, and children, pious men and saints[[24]](#footnote-24) will die, and the Torah will be forgotten by its students; in the* [*fourth*](four.html)*, partial plenty;[[25]](#footnote-25) in the* [*fifth*](five.html)*, great plenty, when men will* [*eat*](eating.html)*, drink, and rejoice, and the Torah will return to its disciples; in the* [*sixth*](six.html)*, [Heavenly] sounds;[[26]](#footnote-26) in the* [*seventh*](seven.html)*, wars; and at the conclusion of the septennate the son of David will come* (the [first](one.html) year of the next [Shmita](shmita.html) [cycle](cycles.html))*. R.* [*Joseph*](joseph.html) *demurred: But so many septennates have passed, yet has he not come! — Abaye retorted: Were there then [Heavenly] sounds in the* [*sixth*](six.html) *and wars in the* [*seventh*](seven.html)*! Moreover, have they [sc. the troubles] been in this order![[27]](#footnote-27)*

In the [Midrash](orallaw.html) we have a similar idea with a bit of elaboration:

**Pesiqta deRab Kahana, Midrashic sermons for** [**Shabbat**](sabbath.html) **HaChodesh V:IX** And Rabbis say, In the septennate in which the son of David comes, in the [first](one.html) of the [seven](seven.html) year spell, *I shall cause it to rain on* [*one*](one.html) *town and not on another* (Amos 4:7). In the second, the arrows of [famine](famine.html) will be sent forth. In the [third](three.html) there will be a great [famine](famine.html), and men, women, and children will die in it, and the Torah will be forgotten in Israel. In the [fourth](four.html), there will be a [famine](famine.html) which is not really a [famine](famine.html), and plenty which is not plentiful. In the [fifth](five.html) year, there will be great plenty, and people will [eat](eating.html) and drink and rejoice, and the Torah will again be renewed. In the [sixth](six.html) there will be great thunders. In the [seventh](seven.html) there will be wars. And at the end of the [seventh](seven.html) year of that septennate, the son of David will come. Said R. Abbaye, How many septennates have there been like this [one](one.html), and yet he has not come! But matters accord with what R. Yohanan said, In the [generation](toldot.html) in which the son of David comes, disciples of sages will perish, and those that remain will have faint vision, with suffering and sighing, and terrible troubles will come on the people, and harsh decrees will be renewed. Before the [first](one.html) such decree is carried out, another will be brought along and joined to it. Said R. Abun, In the [generation](toldot.html) in which the son of David comes, the [meeting place](settimes.html) will be turned over to prostitution, the Galilee will be destroyed, Gablan will be desolate, and the Galileans will make the rounds from town to town and find no comfort. Truthful men will be [gathered](gather.html) up, and the truth will be fenced in and go its way. Where will it go? A member of the [household](househld.html) of R. Yannai said, It will go and [dwell](dwelling.html) in small flocks in the wilderness, in line with this verse of Scripture: *Truth will be among bands* (Is. 59:15). Said R. Nehorai, In the [generation](toldot.html) in which the son of David comes, youths will humiliate old men, sages will rise before youths, a slave girl will abuse her mistress, a daughter-in-[law](law.html) her mother-in-[law](law.html), a man’s enemies will be his own householders, a son will not be ashamed for his father, the wisdom of scribes will turn rotten, the vine will give its fruit but wine will be expensive. Said R. Abba bar Kahana, The son of David will come only to a [generation](toldot.html) which is liable for total extermination. Said R. Yannai, The son of David will come only to a [generation](toldot.html) the principal leaders of which are like dogs. Said R. Levi, If you see [one](one.html) [generation](toldot.html) after another blaspheming, look for the footsteps of the [messiah](mashiach.html)-king. What verse of Scripture indicates it? *Remember Lord the taunts hurled at your servant, how I have borne in my* [*heart*](body.html) *the calumnies of the* [*Gentiles*](gen-jew.html)*; so have your enemies taunted us, 0 Lord, taunted the successors of your anointed king* (Ps. 89:5 1). What follows? *Blessed is the Lord for ever, amen, amen* (Ps. 89:52).

Part of what makes this year’s Birchat HaChama exciting is the fact that [Pesach](passover.html) falls on the same day of the week (Wednesday evening) as it did in the days of the [Exodus](exodus.html) [from Egypt](thebirth.html). Further, the death of [Yeshua](yeshua.html)[[28]](#footnote-28) (another [redemptive](redemption.html) [event](feasts.html)) also occurred on a Wednesday evening. Thus we have a confluence of [events](feasts.html) that are all related to [redemption](redemption.html).

The following [Midrash](orallaw.html) details the day of the week:

**Pesiqta deRab Kahana, Midrashic sermons for** [**Shabbat**](sabbath.html) **HaChodesh V:1** *He* [*appointed*](settimes.html) *the* [*moon*](chodesh.html) *for [lunar] seasons, yet the sun knows its* [*coming*](coming.html)(Ps. 104:19): Said R. Yohanan, “Only the orb of the sun was created for the purpose of giving light. “Let there be light” (Gen. 1:14): What is written is *light* [in the singular]. If so, why was the [moon](chodesh.html) created? It was for the signification of the seasons, specifically so that, through [regular sightings of the [moon](chodesh.html), Israelites would] sanctify [new](new.html) months and years. R. Shila of Kefar Tamarata in the [name](name.html) of R. Yohanan: “Nonetheless: *The sun knows its* [*coming*](coming.html).[[29]](#footnote-29) On the basis of that statement, we have the following rule: people count the advent of the [new](new.html) [moon](chodesh.html) only once the sun has set. [Proving the foregoing proposition,] Yusta, an associate, in the [name](name.html) of R. Berekhiah: *And they traveled from Raamses in the* [*first*](one.html) *month on the* [*fifteenth*](fifteen.html) *day of the month* (Num. 33:3). Now if [one](one.html) counts only by the month, up to this point there had been only [fourteen](fourteen.html)[[30]](#footnote-30) sunsets. [Freedman, Genesis Rabbah, p. 41, n. 4: This is based on the tradition that the [Nisan](feasts.html) — the [first](one.html) month — in which the [Exodus](exodus.html) took place fell on a Thursday, while the actual [new](new.html) [moon](chodesh.html) occurred after midday on the preceding Wednesday. It is further assumed that, when this happens, the [moon](chodesh.html) is not visible until the second evening following, i.e., the evening of Friday. Hence if we counted [time](time.html) solely from when the [new](new.html) [moon](chodesh.html) is visible, then by the Thursday on which they left, a fortnight after, there would only have been [thirteen](thirteen.html) sunsets. Since, however, it is called the [fifteenth](fifteen.html) of the month, we see that the month was calculated from the [first](one.html) sunset after the [new](new.html) [moon](chodesh.html).] [One](one.html) must therefore conclude that [one](one.html) counts the beginning of the month only from sunset.

Now if [Pesach](passover.html) 5769 falls on the same day of the week as the [Pesach](passover.html) of the [Exodus](exodus.html), then we will also have other [festivals](festivals.html) that are on the same day of the week as they were in the days of the [Exodus](exodus.html):

The [first](one.html) day of [Pesach](passover.html) will be on the same weekday as Tisha B’[Av](tishabav.html).

The second day of [Pesach](passover.html) will be on the same weekday as [Shavuot](shavuot.html).

The [third](three.html) day of [Pesach](passover.html) will be on the same weekday as the following [Rosh HaShana](teruah.html)h, [Succoth](succoth.html), and [Shemini Atzeret](shemini.html).

The [fourth](four.html) day of [Pesach](passover.html) will fall on the same weekday as the following [Simchat Torah](simchat.html).

The [fifth](five.html) day of [Pesach](passover.html) will fall on the same weekday as the following Yom [HaKippurim](file:///D%3A%5CWord%5CStars%5Ckippur.html).

The [sixth](six.html) day of [Pesach](passover.html) will fall on the same weekday as the preceding [Purim](Purim.html).

Thus we can see that we will have an entire year’s worth of [festivals](festivals.html) which will fall on the same weekday as they did during the year of the [Exodus](exodus.html). This will truly be a most remarkable year!

The year 5768 is a [Shmita](shmita.html) ([sabbatical](shmita.html)) year, and is followed by 5769, the year in which we recite Birchat HaChama.

The following chart shows the sequence of [Shmita](shmita.html) years with the [Yovel](yovel.html) (and Yovel1) or [Jubilee](yovel.html) year. Please note that there are other opinions as to when the we celebrate the [Yovel](yovel.html), as we have mentioned previously. Some of these opinions are documented in [YOVEL](yovel.html).

|  |  |
| --- | --- |
| [**Shmita**](shmita.html) | [**Shmita**](shmita.html)[**Cycle**](cycles.html) **Year** |
| [**Three**](three.html) | Year 1 – 5762Year 2 – 5763Year 3 – 5764Year 4 – 5765Year 5 – 5766Year 6 – 5767Year 7 - 5768 |
| [**Four**](four.html) | **Year 1 – 5769**Year 2 – 5770Year 3 – 5771Year 4 – 5772Year 5 – 5773Year 6 – 5774Year 7 - 5775 |
| [**Five**](five.html) | Year 1 – 5776[[31]](#footnote-31)Year 2 – 5777Year 3 – 5778Year 4 – 5779Year 5 – 5780Year 6 – 5781Year 7 - 5782 |
| [**Six**](six.html) | Year 1 – 5783Year 2 – 5784Year 3 – 5785Year 4 – 5786Year 5 – 5787Year 6 – 5788Year 7 - 5789 |
| [**Seven**](seven.html) | Year 1 – 5790Year 2 – 5791Year 3 – 5792Year 4 – 5793Year 5 – 5794Year 6 – 5795Year 7 - 5796 |
| [**Yovel**](yovel.html)**Year****&**[**First**](one.html) **year of the next** [**Shmita**](shmita.html)[**Cycle**](cycles.html)**.** | Year 50 – 5797**This is a** [**Yovel**](yovel.html) **year according to Rambam.** |

# [Nisan](feasts.html) 14 [Events](feasts.html)

The following [events](feasts.html) occurred on [Nisan](feasts.html) 14:

Fast-day of the [first](one.html)-born. ***Soferim 21***

Water swells on the earth in the days of [Noah](file:///D%3A%5CWord%5CStars%5Cnoachide.html).

Day 104. ***Genesis 7:24***

Cain and Able offer their sacrifices. ***Genesis 4:3-5***,

*PdRE, section 21, Yonaton b. Uziel*

Og comes to [Abram](avraham.html) and relates the capture of Lot.[[32]](#footnote-32)

[Isaac](isaac.html) blesses [Jacob](israelja.html) and [Esau](edom.html). ***Genesis 27,*** [***Midrash***](orallaw.html)

Mordecai and the [Jews](gen-jew.html) fast for the second day.[***Esther***](esther.html) ***4:16***

Preparation day. ***John 19:14, 31***

Yocheved hides Moses after a [six](six.html) month and [one](one.html) day pregnancy - day 37.[[33]](#footnote-33)

Levites still consecrating the [temple](temple.html) in Hezekiah's day, day 14. ***II Chronicles 29:17***

Naomi and [Ruth](ruth.html) arrived in [Bethlehem](bethlehem.html). *Targum,* [***Ruth***](ruth.html) ***1:22***

King Hezekiah fell critically ill. According to [Seder](haggada.html) Olam, King Hezekiah was taken ill [three](three.html) days before the defeat of King Sennacherib - day 3.[[34]](#footnote-34)

[Yeshua](yeshua.html) has a [Pesach](passover.html) [seder](haggada.html). ***John 13:1***

Paschal lambs are killed at twilight. [***Exodus***](exodus.html) ***12:1-6***

Pilate releases Barabbas. ***Matthew 27:15-21***

[Yeshua](yeshua.html) was crucified. ***John 19:42***

Curtain of the [Temple](temple.html) rent. ***Matthew 27:51***

Holy dead are raised to life. ***Matthew 27:52-53***

Darkness came over all the land from the [sixth](six.html) until the [ninth](nine.html) hour. ***Matthew 27:34-45***

# The Service[[35]](#footnote-35)

Once every [twenty](twenty.html)-[eight](eight.html) years, the sun is at exactly the same place in the sky, at the same hour and on the same day of the week, that it was at the [time](time.html) of its [creation](bara.html). We mark this occasion in the month of [Nisan](feasts.html) by rising at dawn to make the Birchat HaChama. After the Shacharit (morning) [prayers](prayer.html) are recited, everyone goes outside and recites with great simcha (joy), the following service.

# Birchat HaChama Service

The service begins with the praise of the sun from [creation](bara.html):

***Bereshit (Genesis) 1:14*** *And God said: ‘Let there be* [*lights*](lights.html) *in the firmament of the* [*heaven*](heaven.html) *to divide the day from the night; and let them be for* [*signs*](signs.html)*, and for seasons, and for days and years; 15 and let them be for* [*lights*](lights.html) *in the firmament of the* [*heaven*](heaven.html) *to give light upon the earth.’ And it was so. 16 And God made the* [*two*](two.html) *great* [*lights*](lights.html)*: the greater light to rule the day, and the lesser light to rule the night; and the* [*stars*](mazaroth.html)*. 17 And God set them in the firmament of the* [*heaven*](heaven.html) *to give light upon the earth, 18 and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. 19 And there was evening and there was morning, a* [*fourth*](four.html) *day.*

***Yiremeyahu (Jeremiah) 31:34-39*** *And they shall* [*teach*](teacher.html) *no more every man his neighbour, and every man his brother, saying,* [*Know*](daat.html)[*HaShem*](hashem.html)*: for they shall all* [*know*](daat.html) *me, from the least of them unto the greatest of them, saith* [*HaShem*](hashem.html)*: for I will* [*forgive*](forgive.html) *their iniquity, and I will remember their* [*sin*](sin.html) *no more. 35 Thus saith* [*HaShem*](hashem.html)*, which giveth the sun for a light by day, and the ordinances of the* [*moon*](chodesh.html) *and of the* [*stars*](mazaroth.html) *for a light by night, which divideth the sea when the waves thereof roar;* [*HaShem*](hashem.html) *of hosts is his* [*name*](name.html)*: 36 If those ordinances depart from before me, saith* [*HaShem*](hashem.html)*, then the* [*seed*](flower.html) *of Israel also shall cease from being a* [*nation*](nations.html) *before me for ever. 37 Thus saith* [*HaShem*](hashem.html)*; If* [*heaven*](heaven.html) *above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the* [*seed*](flower.html) *of Israel for all that they have done, saith* [*HaShem*](hashem.html)*. 38 Behold, the days come, saith* [*HaShem*](hashem.html)*, that the* [*city*](city.html) *shall be built to* [*HaShem*](hashem.html) *from the tower of Hananeel unto the gate of the corner. 39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.*

***Tehillim (***[***Psalms***](psalms1.html)***) 136:1-9*** *O give thanks unto* [*HaShem*](hashem.html)*; for he is good: for his mercy endureth for ever. 2 O give thanks unto the God of gods: for his mercy endureth for ever. 3 O give thanks to the Lord of lords: for his mercy endureth for ever. 4 To him who alone doeth great wonders: for his mercy endureth for ever. 5 To him that by wisdom made the* [*heavens*](heaven.html)*: for his mercy endureth for ever. 6 To him that stretched out the earth above the waters: for his mercy endureth for ever. 7 To him that made great* [*lights*](lights.html)*: for his mercy endureth for ever: 8 The sun to rule by day: for his mercy endureth for ever: 9 The* [*moon*](chodesh.html) *and* [*stars*](mazaroth.html) *to rule by night: for his mercy endureth for ever.*

***Tehillim (***[***Psalms***](psalms1.html)***) 84:12***[*HaShem*](hashem.html) *of hosts, blessed is the man that trusteth in thee.*

***Tehillim (***[***Psalms***](psalms1.html)***) 72:5*** *They shall* [*fear*](fear.html) *thee as long as the sun and* [*moon*](chodesh.html) *endure, throughout all* [*generations*](toldot.html)*.*

***Tehillim (***[***Psalms***](psalms1.html)***) 75:2*** *When I shall receive the congregation I will judge uprightly.*

***Malachi 3:20*** *But unto you that* [*fear*](fear.html) *my* [*name*](name.html) *shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.*

***Tehillim (***[***Psalms***](psalms1.html) ***97:6)*** *The* [*heavens*](heaven.html) *declare his righteousness, and all the people see his glory.*

***Tehillim (***[***Psalms***](psalms1.html)***) 97:1-6***[*HaShem*](hashem.html) *reigneth; let the earth rejoice; let the multitude of isles be glad thereof. 2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. 3 A* [*fire*](fire.html) *goeth before him, and burneth up his enemies round about. 4 His lightnings enlightened the* [*world*](worlds.html)*: the earth saw, and trembled. 5 The hills melted like wax at the presence of* [*HaShem*](hashem.html)*, at the presence of the Lord of the whole earth. 6 The* [*heavens*](heaven.html) *declare his righteousness, and all the people see his glory.*

***Berachoth 59b*** *Our Rabbis* [*taught*](teacher.html)*: He who sees the sun at its turning point, the* [*moon*](chodesh.html) *in its power, the planets in their orbits, and the* [*signs*](signs.html) *of the mazzaroth in their orderly progress, should say: Blessed be He who has wrought the work of* [*creation*](bara.html)*. And when [does this happen]? — Abaye said: Every* [*twenty*](twenty.html)*-*[*eight*](eight.html) *years when the* [*cycle*](cycles.html) *begins again and the* [*Nisan*](feasts.html) *[Spring] equinox falls in Shabbtai* *-* שבתי *(Saturn) on the evening of Tuesday, going into Wednesday.*

We read Tehillim ([Psalms](psalms1.html)) 148 just before the blessing:

***Tehillim (***[***Psalms***](psalms1.html)***) 148:1*** *Praise* [*HaShem*](hashem.html)*. Praise ye* [*HaShem*](hashem.html) *from the* [*heavens*](heaven.html)*: praise him in the heights. 2 Praise ye him, all his* [*angels*](angels.html)*: praise ye him, all his hosts. 3 Praise ye him, sun and* [*moon*](chodesh.html)*: praise him, all ye* [*stars*](mazaroth.html) *of light. 4 Praise him, ye* [*heavens*](heaven.html) *of* [*heavens*](heaven.html)*, and ye waters that be above the* [*heavens*](heaven.html)*. 5 Let them praise the* [*name*](name.html) *of* [*HaShem*](hashem.html)*: for he commanded, and they were created. 6 He hath also established them for ever and ever: he hath made a decree which shall not pass. 7 Praise* [*HaShem*](hashem.html) *from the earth, ye dragons, and all deeps: 8* [*Fire*](fire.html)*, and hail; snow, and vapour; stormy wind fulfilling his word: 9 Mountains, and all hills; fruitful trees, and all cedars: 10 Beasts, and all cattle; creeping things, and flying fowl: 11 Kings of the earth, and all people; princes, and all judges of the earth: 12 Both young men, and maidens; old men, and children: 13 Let them praise the* [*name*](name.html) *of* [*HaShem*](hashem.html)*: for his* [*name*](name.html) *alone is excellent; his glory is above the earth and* [*heaven*](heaven.html)*. 14 He also exalteth the* [*horn*](shofar.html) *of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise* [*HaShem*](hashem.html)*.*

***Tehillim (***[***Psalm***](psalms1.html)***) 90*** *<<A* [*Prayer*](prayer.html) *of Moses the man of God.>> Lord, thou hast been our* [*dwelling*](dwelling.html) *place in all* [*generations*](toldot.html)*. 2 Before the mountains were brought forth, or ever thou hadst formed the earth and the* [*world*](worlds.html)*, even from everlasting to everlasting, thou art God. 3 Thou turnest man to destruction; and sayest, Return, ye children of men. 4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. 5 Thou carriest them away as with a flood; they are as a* [*sleep*](mashal.html)*: in the morning they are like grass which groweth up. 6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. 7 For we are consumed by thine anger, and by thy wrath are we troubled. 8 Thou hast set our iniquities before thee, our* [*secret*](sod.html)[*sins*](sin.html) *in the light of thy countenance. 9 For all our days are passed away in thy wrath: we spend our years as a tale that is told. 10 The days of our years are threescore years and* [*ten*](ten.html)*; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. 11 Who knoweth the power of thine anger? even according to thy* [*fear*](fear.html)*, so is thy wrath. 12 So* [*teach*](teacher.html) *us to* [*number*](nchart.html) *our days, that we may apply our hearts unto wisdom. 13 Return,* [*HaShem*](hashem.html)*, how long? and let it repent thee concerning thy servants. 14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days. 15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. 16 Let thy work appear unto thy servants, and thy glory unto their children. 17 And let the beauty of* [*HaShem*](hashem.html) *our God be upon us: and establish thou the work of our* [*hands*](fourteen.html) *upon us; yea, the work of our* [*hands*](fourteen.html) *establish thou it.*

Then we say the following blessing:

*Blessed are You,* [*HaShem*](hashem.html)*, our G-d, King of the* [*world*](worlds.html)*, Who does the work of* [*creation*](bara.html)*!*

***Tehillim (***[***Psalm***](psalms1.html)***) 121*** *<<A Song of degrees.>> I will lift up mine* [*eyes*](body.html) *unto the hills, from whence cometh my help. 2 My help cometh from* [*HaShem*](hashem.html)*, which made* [*heaven*](heaven.html) *and earth. 3 He will not suffer thy* [*foot*](heel.html) *to be moved: he that keepeth thee will not slumber. 4 Behold, he that keepeth Israel shall neither slumber nor* [*sleep*](mashal.html)*. 5* [*HaShem*](hashem.html) *is thy keeper:* [*HaShem*](hashem.html) *is thy shade upon thy right* [*hand*](mashal.html)*. 6 The sun shall not smite thee by day, nor the* [*moon*](chodesh.html) *by night. 7* [*HaShem*](hashem.html) *shall preserve thee from all evil: he shall preserve thy soul. 8* [*HaShem*](hashem.html) *shall preserve thy going out and thy* [*coming*](coming.html) *in from this* [*time*](time.html) *forth, and even for evermore.*

***Tehillim (***[***Psalm***](psalms1.html)***) 19*** *<<To the chief Musician, A* [*Psalm*](psalms1.html) *of David.>> The* [*heavens*](heaven.html) *declare the glory of God; and the firmament sheweth his handiwork. 2 Day unto day uttereth speech, and night unto night sheweth* [*knowledge*](knowledge.html)*. 3 There is no speech nor language, where their* [*voice*](voice.html) *is not heard. 4 Their line is gone out through all the earth, and their words to the end of the* [*world*](worlds.html)*. In them hath he set a* [*tabernacle*](mikdash.html) *for the sun, 5 Which is as a bridegroom* [*coming*](coming.html) *out of his chamber, and rejoiceth as a strong man to run a race. 6 His going forth is from the end of the* [*heaven*](heaven.html)*, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. 7 The* [*law*](law.html) *of* [*HaShem*](hashem.html) *is perfect, converting the soul: the testimony of* [*HaShem*](hashem.html) *is sure, making wise the simple. 8 The statutes of* [*HaShem*](hashem.html) *are right, rejoicing the* [*heart*](body.html)*: the* [*commandment*](cmds613.html) *of* [*HaShem*](hashem.html) *is pure, enlightening the* [*eyes*](body.html)*. 9 The* [*fear*](fear.html) *of* [*HaShem*](hashem.html) *is* [*clean*](purity.html)*, enduring for ever: the judgments of* [*HaShem*](hashem.html) *are true and righteous altogether. 10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. 11 Moreover by them is thy servant warned: and in keeping of them there is great reward. 12 Who can understand his errors? cleanse thou me from* [*secret*](sod.html) *faults. 13 Keep back thy servant also from presumptuous* [*sins*](sin.html)*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. 14 Let the words of my* [*mouth*](body.html)*, and the meditation of my* [*heart*](body.html)*, be acceptable in thy sight,* [*HaShem*](hashem.html)*, my strength, and my redeemer.*

***Tehillim (***[***Psalm***](psalms1.html)***) 8*** *<<To the chief Musician upon Gittith, A* [*Psalm*](psalms1.html) *of David.>>* [*HaShem*](hashem.html) *our Lord, how excellent is thy* [*name*](name.html) *in all the earth! who hast set thy glory above the* [*heavens*](heaven.html)*. 2 Out of the* [*mouth*](body.html) *of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. 3 When I consider thy* [*heavens*](heaven.html)*, the work of thy* [*fingers*](body.html)*, the* [*moon*](chodesh.html) *and the* [*stars*](mazaroth.html)*, which thou hast ordained; 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5 For thou hast made him a little lower than the* [*angels*](angels.html)*, and hast crowned him with glory and honour. 6 Thou madest him to have dominion over the works of thy* [*hands*](fourteen.html)*; thou hast put all things under his* [*feet*](heel.html)*: 7 All sheep and oxen, yea, and the beasts of the* [*field*](field.html)*; 8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. 9* [*HaShem*](hashem.html) *our Lord, how excellent is thy* [*name*](name.html) *in all the earth!*

***Habakkuk 3:11*** *The sun and* [*moon*](chodesh.html) *stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear.*

***Yeshayahu (Isaiah) 60:1*** *Arise, shine; for thy light is come, and the glory of* [*HaShem*](hashem.html) *is risen upon thee.*

*El Adon al* [*kol*](voice.html) *hama'asim* is sung.

*Aleinu* is sung.

***Makkoth 23b*** *R. Hanaiah ben Akashia says: The Holy* [*One*](one.html)*, blessed be He, desired to make Israel worthy, therefore gave He them the* [*law*](law.html) *[to* [*study*](study.html)*] and many* [*commandments*](cmds613.html) *[to do]: For it is said:* [*HaShem*](hashem.html) *was pleased for His righteousness’ sake, to make the* [*law*](law.html) *great and glorious.*

Finally, if a minyan is present we say *Mourner’s Kaddish*:

*May His great* [*name*](name.html) *grow exalted and sanctified (Amen!) throughout the* [*world*](worlds.html) *which He has created according to His will. May He establish His kingdom in your lifetime and during your days, and within the life of the entire House of Israel, speedily and soon; and say, Amen.*

*May His great* [*name*](name.html) *be blessed forever and to all eternity.*

*Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the* [*name*](name.html) *of the Holy* [*One*](one.html)*, blessed be He, beyond all the blessings and hymns, praises and consolations that are ever spoken in the* [*world*](worlds.html)*; and say, Amen.*

*May there be abundant peace from* [*heaven*](heaven.html)*, and life, for us and for all Israel; and say, Amen.*

*He who creates peace in His* [*celestial*](celestal.html) *heights, may He create peace for us and for all Israel; and say, Amen.*

# [Cycles](cycles.html) Of [Twenty](twenty.html)-[Eight](eight.html) (28)

Every [number](nchart.html) is significant and has meaning. What is the meaning of the [number](nchart.html) [twenty](twenty.html)-[eight](eight.html)? What is the significance of the [number](nchart.html) [twenty](twenty.html)-[eight](eight.html)? Since Birchat HaChama is said only once in [twenty](twenty.html)-[eight](eight.html) years, we need to understand the role of the [number](nchart.html) [twenty](twenty.html)-[eight](eight.html). In this section we will attempt to answer these questions.

## The meaning of [twenty](twenty.html)-[eight](eight.html)

The [number](nchart.html) [twenty](twenty.html)-[eight](eight.html) written in [Hebrew](hebrew.html) [letters](letters.html) (Chaf Chet - כח) spells the word *koach* which means power or strength[[36]](#footnote-36). Therefore, koach = strength = [twenty](twenty.html)-[eight](eight.html).

[One](one.html) of the [Hebrew](hebrew.html) words for *friend* is ידיד (pronounced “yedeed”), which has a numerical value of [twenty](twenty.html)-[eight](eight.html).  This word can be split into [two](two.html) words (יד and יד pronounced “yad yad” and meaning “[hand](fourteen.html) [hand](fourteen.html)”).  There are [fourteen](fourteen.html) bones in each [hand](fourteen.html), which gives us a total of [twenty](twenty.html)-[eight](eight.html) bones for both [hands](fourteen.html).The general meaning of this is that a friend is [one](one.html) to whom you embrace with both [hands](fourteen.html) open.  When put together with the previous idea of strength, we get the traditional [Jewish](gen-jew.html) blessing on [one](one.html)’s 28th year, “May your friends be a strength.” The [two](two.html) [hands](fourteen.html) are the source of our strength. The [first](one.html) use of [hands](fourteen.html) (yadayim plural) is found in:

***Bereshit (Genesis) 5:29*** *And he called his* [*name*](name.html)[*Noah*](file:///D%3A%5CWord%5CStars%5Cnoachide.html)*, saying, This shall comfort us concerning our work and toil of our* [*hands*](fourteen.html)*, because of the ground which* [*HaShem*](hashem.html) *hath cursed.*

We honor the dead by pronouncing Kaddish for them. When a minyan, [ten](ten.html) men, say the mourner’s [prayer](prayer.html), the soul of the deceased is uplifted. The entire theme of Kaddish is to elevate the [physical](physical.html) [world](worlds.html) to recognize [HaShem](hashem.html)’s rule. The climax of Kaddish (from the words “Yehey Shmay Rabba Mivarach - may His Great [Name](name.html) be Blessed” until “B’almah.”) is comprised of precisely [twenty](twenty.html)-[eight](eight.html) words! This is to show that we wish to elevate the [world](worlds.html) by bringing [HaShem](hashem.html) into every facet of our daily existence. We thereby become a partner with [HaShem](hashem.html) in [creation](bara.html).[[37]](#footnote-37)

The [first](one.html) pasuk of the Torah of the Torah contains [twenty](twenty.html)-[eight](eight.html) [letters](letters.html).

**בראשית ברא אלוהים את השמים ואת הארץ**

Chazal say in

[***Sotah***](hair.html) ***49a*** *On what [*[*merit*](merit.html)*] does the* [*world*](worlds.html) *endure? On kedusha desidra (said in “Uva letzion”) and on “Amen, Yehei shemei rabbah.”*

Thus, we find a [connection](connection.html) and a relationship between the [creation](bara.html) of the [world](worlds.html), “*Yehei shemei rabbah*,” and Torah: The [three](three.html) of them have [seven](seven.html) words and [twenty](twenty.html)-[eight](eight.html) [letters](letters.html).

Shemot ([Exodus](exodus.html)) 20:1 is a prelude to the [Ten](ten.html) [Commandments](cmds613.html), there are [seven](seven.html) words which have [twenty](twenty.html)-[eight](eight.html) [letters](letters.html) in them. It is well [known](daat.html) that the [ten](ten.html) [commandments](cmds613.html) have a [one](one.html)-to-[one](one.html) relationship with the [ten](ten.html) ‘sayings’ of [creation](bara.html). The Baal HaTurin calculates that there are [seven](seven.html) words in the [first](one.html) verse of the creates a parallel between the [Creation](bara.html) and its goal, i.e., the giving of the Torah in Shemot 20: *saying, And God* [*spoke*](mashal.html) *of all these utterances*.

Thus the significance of [twenty](twenty.html)-[eight](eight.html) seems to allude to [creation](bara.html) and the elevation of that [creation](bara.html).

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Every [twenty](twenty.html)-[eight](eight.html) years the sun returns to the same position that it was in at [creation](bara.html). What is even more fascinating is that Yehoshua stopped the sun, and Yehoshua ruled over the [Jewish](gen-jew.html) People for [twenty](twenty.html)-[eight](eight.html) years.[[38]](#footnote-38)

Furthermore, it is said (Bereshit 23:1) *vayihyu chaye Sarah*, Sarah’s lifetime was, and the word *chaye* equals [twenty](twenty.html)-[eight](eight.html) in gematria. The [Midrash](orallaw.html)[[39]](#footnote-39) expounds on the verse (Kohelet 1:5) that states *vizarach hashemesh uva hashemesh*, and the sun rises and the sun sets, to be referring to Sarah and Yehoshua. Additionally, the [letter](letters.html) yud was taken from the [name](name.html) Sarah and placed in the [name](name.html) Yehoshua. Thus, we see a strong [connection](connection.html) between the sun and the [number](nchart.html) [twenty](twenty.html)-[eight](eight.html).

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Kabbalistically, the [four](four.html) [letter](letters.html) [name](name.html)  of [HaShem](hashem.html) when spelled out, extracting every [letter](letters.html) from its sound, contains exactly [twenty](twenty.html)-[eight](eight.html) [letters](letters.html)! This is the theme of Kaddish, bringing out [HaShem](hashem.html)’s [name](name.html).

([י=] יו”ד וא”ו דל”ת, [ה=] ה”א אל”ף, [ו=] וא”ו אל”ף וא”ו, [ה=] ה”א אל”ף)

## [Twenty](twenty.html)-[eight](eight.html) as [four](four.html) times [seven](seven.html)

We can also look at [twenty](twenty.html)-[eight](eight.html) as [four](four.html) [time](time.html) [seven](seven.html). This suggests that the program that is run when the meaning of [four](four.html) is multiplied times the meaning of [seven](seven.html), is power – koach - כח.

We have previously seen that [**four**](four.html) **signifies completion or fullness.**

We have previously seen that [**seven**](seven.html) **signifies** [**connection**](connection.html), being the completion of the [physical](physical.html) [world](worlds.html) which [connects](connection.html) with the previous [six](six.html) days.

When we multiply [four](four.html) times [seven](seven.html) we find that [**twenty**](twenty.html)**-**[**eight**](eight.html) **signifies a complete** [**connection**](connection.html). This is the closing of the [cycle](cycles.html). This merges with koach - כח when we understand that power comes from a complete [connection](connection.html).

## In the Alefbet

Aryeh Kaplan in his book titled “Sefer Yetzirah”, tells us that if we take the [twenty](twenty.html)-[two](two.html) [letters](letters.html) of the [Hebrew](hebrew.html) Alefbet and add the [five](five.html) final [letters](letters.html), we arrive at [twenty](twenty.html)-[seven](seven.html) [letters](letters.html). [Twenty](twenty.html)-[eight](eight.html) represents a level above this, which cannot be expressed with [letters](letters.html).

## In the [cycle](cycles.html) of the [moon](chodesh.html)

It takes the [moon](chodesh.html) about [twenty](twenty.html)-[eight](eight.html) days to go [one](one.html) rotation around the Earth. The [Jewish](gen-jew.html) [calendar](calendar.html) uses [twenty](twenty.html)-[nine](nine.html) and a half (29.5) days to account for the movement of the earth during those [twenty](twenty.html)-[eight](eight.html) days. The [festival](festival.html) of [Rosh Chodesh](chodesh.html), the [New](new.html) [Moon](chodesh.html), is also an occasion when [Jews](gen-jew.html) make a blessing called *kiddush Lavanah*, and add special sections to the shacharit [prayers](prayer.html). Thus the period of the [moon](chodesh.html) [twenty](twenty.html)-[eight](eight.html) days and the period of the sun is [twenty](twenty.html)-[eight](eight.html) years. The [moon](chodesh.html) returns to it’s [creation](bara.html) location every nineteen years (Metonic scale – machzor katan or machzor Lavanah). Interestingly, every [five](five.html) hundred and [thirty](thirty.html)-[two](two.html) (28 \* 19) years the sun and the [moon](chodesh.html) are *both* back to their place at the [time](time.html) of [creation](bara.html).



Finally, to underscore the importance of [twenty](twenty.html)-[eight](eight.html) as it relates to the sun, [moon](chodesh.html), and [stars](mazaroth.html); we find that on [Elul](elul.html) 28 or [Adar](feasts.html) 28, [HaShem](hashem.html) created the sun, [moon](chodesh.html), and [stars](mazaroth.html)! Chazal [teach](teacher.html) that [Elul](elul.html) 25 was the [first](one.html) day of [creation](bara.html) and that [Adam](adam.html) was created on [Tishri](feasts.html) 1, the [sixth](six.html) day of [creation](bara.html).

[***Rosh Hashana***](teruah.html)***h 10b*** *Rabbi Eliezer says: The* [*world*](worlds.html) *was created in Tishre... Rabbi Joshua says: The* [*world*](worlds.html) *was created in* [*Nisan*](feasts.html)*.*

This means that man was created either on the [first](one.html) day of Tishre, [Rosh HaShana](teruah.html), or on the [first](one.html) day of [Nisan](feasts.html). Consequently the [first](one.html) day of [creation](bara.html) was either the 25th of [Adar](feasts.html) or the 25th of [Elul](elul.html)[[40]](#footnote-40). It then follows that the [fourth](four.html) day, when the sun, [moon](chodesh.html), and [stars](mazaroth.html) were created, was either [Adar](feasts.html) or [Elul](elul.html) 28. Thus we have another [*twenty*](twenty.html)*-*[*eight*](eight.html) as it concerns these planetary [bodies](body.html).

## In the menstrual [cycle](cycles.html)

Most women will have menstrual [cycles](cycles.html) that are around [twenty](twenty.html)-[eight](eight.html) days[[41]](#footnote-41). Since this aligns with the [cycle](cycles.html) of the [moon](chodesh.html), we can see an obvious [connection](connection.html) between the [two](two.html). In fact, the word *menses* comes from the Latin word for a *months* (plural).

## In human [gestation](thebirth.html)

The [gestation](thebirth.html) period for a human being is [two](two.html) hundred and eighty days ([forty](forty.html) weeks). This period of [time](time.html) can be understood as [ten](ten.html) times [twenty](twenty.html)-[eight](eight.html). Again we see [twenty](twenty.html)-[eight](eight.html) in the [birth](thebirth.html) of a baby. We would expect to see [twenty](twenty.html)-[eight](eight.html) as it relates to koach, strength, in a son:

***Bereshit (Genesis) 49:3*** *Reuben, thou art my firstborn, my might* (koach)*, and the beginning of my strength, the excellency of dignity, and the excellency of power:*

Thus a son is a man’s koach, His might, his power, and therefore his [twenty](twenty.html)-[eight](eight.html).

## In the orbit of Shabbtai

Shabbtai –שבתי (Saturn) revolves around the sun in [twenty](twenty.html)-[eight](eight.html) years. This helps us to understand why our Baraita, on page [one](one.html), mentions Saturn in relation to the [twenty](twenty.html)-[eight](eight.html) year [cycle](cycles.html) of the sun.

## In the Torah and Tanach

On the [first](one.html) [Shabbat](sabbath.html) after [Simchat Torah](simchat.html), we read the [first](one.html) pasuk of Bereshit, in the [annual](annual.html) Torah reading [cycle](cycles.html). In the [Triennial](shmita.html), or [Septennial](shmita.html), [cycle](cycles.html), we read the [first](one.html) verse on [Shabbat](sabbath.html) [Shuva](shuvah.html), the [first](one.html) [Shabbat](sabbath.html) after [Yom Teruah](teruah.html), and we also read it on [Shabbat](sabbath.html) [Hagadol](hagadol.html) in [Nisan](feasts.html). This bi-modality of the Torah goes well with the Baraita of [Rosh HaShana](teruah.html)h 10b, where we have Rabbi Eliezer telling us the [world](worlds.html) was created in [Tishri](feasts.html), and Rabbi Joshua telling us that the [world](worlds.html) was created in [Nisan](feasts.html).

There are [twenty](twenty.html)-[eight](eight.html) [letters](letters.html) in the [first](one.html) verse of the Torah[[42]](#footnote-42). There are [seven](seven.html) words (in the language of Chazal *Tevot* – *boxes*) in which there are [twenty](twenty.html)-[eight](eight.html) [letters](letters.html). In the language of Sefer Yetzirah these are [seven](seven.html) houses (*Batim*) built from [twenty](twenty.html)-[eight](eight.html) stones (*Avanim*). The [first](one.html) sentence of Torah speaks of the primordial [birth](birth.html) of existence:

**בראשית ברא אלהים את השמים ואת הארץ**

(In the beginning G-d created the [heavens](heaven.html) and the earth.)

In Jeremiah 51:15, the prophet declares that [HaShem](hashem.html) made the earth by his strength, or power [*koach*]. To find this word in this prophecy shows how Jeremiah understood Bereshit 1:1. He [knew](daat.html) the verse [taught](teacher.html) about [HaShem](hashem.html)’s power through the usage of the [number](nchart.html) [twenty](twenty.html)-[eight](eight.html). He [knew](daat.html) the literary formation and structure of Bereshit 1:1 [taught](teacher.html) a [remez](remez.html) about [HaShem](hashem.html)’s strength.

On [Shavuot](shavuot.html) we read the [ten](ten.html) [commandments](cmds613.html) in Shemot. The [ten](ten.html) [commandments](cmds613.html) are introduced by [seven](seven.html) words and [twenty](twenty.html)-[eight](eight.html) [letters](letters.html) which are contained in the verse "G-d [spoke](mashal.html) all these words, saying…"[[43]](#footnote-43). The [first](one.html) [commandment](cmds613.html), of the [ten](ten.html), reminds us of the [birth](thebirth.html) of the [nation](nations.html) of Bnei Yisrael, which transpired for the sake of serving [HaShem](hashem.html) on Mount [Sinai](stages.html)[[44]](#footnote-44).

Sephardim read Kohelet on [Shemini Atzeret](shemini.html). Ashkenazim read Kohelet on [Shabbat](sabbath.html) Chol HaMoed [Succoth](succoth.html). In this book we read about the [number](nchart.html) [twenty](twenty.html)-[eight](eight.html) as it appears in chapter [three](three.html), [twenty](twenty.html)-[eight](eight.html) *times*: “A [time](time.html) to be born, and a [time](time.html) to die ...” etc (Kohelet 3:2), which are also counted in [seven](seven.html) pasukim.

|  |  |
| --- | --- |
| 1. A [time](time.html) to be born  | 2. A [time](time.html) to die |
| 3. A [time](time.html) to plant | 4. A [time](time.html) to uproot |
| 5. A [time](time.html) to kill | 6. A [time](time.html) to heal |
| 7. A [time](time.html) to wreck | 8. A [time](time.html) to build |
| 9. A [time](time.html) to throw stones | 10. A [time](time.html) to hoard stones |
| 11. A [time](time.html) to loose | 12. A [time](time.html) to seek |
| 13. A [time](time.html) to embrace | 14. A [time](time.html) to shun |
| 15. A [time](time.html) to safeguard | 16. A [time](time.html) to discard |
| 17. A [time](time.html) to be still | 18. A [time](time.html) to [speak](mashal.html) |
| 19. A [time](time.html) to sew | 20. A [time](time.html) to tear |
| 21. A [time](time.html) of War | 22. A [time](time.html) of peace  |
| 23. A [time](time.html) of hate | 24. A [time](time.html) of love |
| 25. A [time](time.html) of [mourning](mourning.html) | 26. A [time](time.html) of dancing |
| 27. A [time](time.html) to [weep](mashal.html) | 28. A [time](time.html) to [laugh](mashal.html) |

The underlying theme is that in every stage of life and every form of existence, man must search for the way to utilize it to serve [HaShem](hashem.html).

The Torah speaks of [twenty](twenty.html)-[eight](eight.html), directly, in several places that are quite significant:

***Shemot (***[***Exodus***](exodus.html)***) 36:9*** The length of [one](one.html) curtain *was* [twenty](twenty.html) and [eight](eight.html) cubits, and the breadth of [one](one.html) curtain [four](four.html) cubits: the curtains *were* all of [one](one.html) size.

The [Mishkan](mikdash.html) (the [Tabernacle](mikdash.html)) was a picture of [creation](bara.html) and man, the pinnacle of [creation](bara.html). Thus we would expect that [twenty](twenty.html)-[eight](eight.html) would be found in the [Mishkan](mikdash.html).

The altar in the [first](one.html) [Temple](temple.html) was [twenty](twenty.html)-[eight](eight.html) cubits square overall, whilst that of the second [Temple](temple.html) was [thirty](thirty.html)-[two](two.html) cubits[[45]](#footnote-45).

The showbread was hung by [twenty](twenty.html)-[eight](eight.html) golden rods:

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***IV:14*** *AND THE BOWLS (MENAKKIOTH): By MENAKKIOTH the tubes are meant. There were* [*twenty*](twenty.html)*-*[*eight*](eight.html) *hollow tubes of gold, susceptible to defilement--*[*fourteen*](fourteen.html) *for* [*one*](one.html) *pile and* [*fourteen*](fourteen.html) *for the other pile. He [a* [*priest*](priests.html)*] entered on the* [*Sabbath*](sabbath.html) *eve and detached them and placed them lengthwise on the table. All the vessels in the* [*Sanctuary*](mikdash.html) *were arranged so as to run lengthwise along the House with the exception of the* [*ark*](ark.html)*, whose length lay across the breadth of the House. In this manner were its staves inserted and in this manner it was carried.*

*How were they [the tubes] arranged? After the* [*Sabbath*](sabbath.html) *a* [*priest*](priests.html) *would enter, lift* [*one*](one.html) *end of a loaf and insert a tube underneath, then he would lift the other end and insert a tube under it, and* [*one*](one.html) *stave he would insert in the middle-*[*three*](three.html) *under each loaf. There were* [*two*](two.html) *under the top* [*one*](one.html)*, since it had no weight to bear, while the lowest was placed on the bare table. Why were tubes inserted between them? So that the air might have free access to them and prevent the bread from becoming mouldy. Why were the tubes constructed in the shape of hollow reeds split in* [*two*](two.html)*? So that they might not weigh down too heavily on the bread. The reason why it is written in the* [*command*](cmds613.html)*: And the bowls thereof, wherewith to pout out - yussak (Ex. XXV, 29), is that they arranged the bread in the shape of a hut, each cake forming a roof to the* [*one*](one.html) *below.*

Yehoshua was the [first](one.html) judge in [eretz Israel](city.html). He led the Children of Israel into the promised land. Both of these beginnings are represented in the length of his reign:

***Sefer HaYashar 90:47*** *And at the end of* [*two*](two.html) *years, Joshua the son of Nun died,* [*one*](one.html) *hundred and* [*ten*](ten.html) *years old, and the* [*time*](time.html) *which Joshua judged Israel was* [*twenty*](twenty.html)*-*[*eight*](eight.html) *years, and Israel served the Lord all the days of his life.*

[*Seder*](haggada.html) *Olam Rabbah* *12* also indicates that Yehoshua led Israel for [twenty](twenty.html)-[eight](eight.html) years.

Further, the pasuk that speaks of Yehoshua’s [appointment](appointm.html) also contains [twenty](twenty.html)-[eight](eight.html) words[[46]](#footnote-46), in the [Hebrew](hebrew.html):

***Bamidbar (***[***Numbers***](nchart.html)***) 27:16*** *Let* [*HaShem*](hashem.html)*, the God of the spirits of all flesh, set a man over the congregation, 17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of* [*HaShem*](hashem.html) *be not as sheep which have no shepherd.*

This pasuk is normally read close to the fast of [Tammuz](tamuz17.html) 17, in the [annual](annual.html) [cycle](cycles.html) and in the [first](one.html) half of the [Septennial](shmita.html) [cycle](cycles.html). In the second half of the [Septennial](shmita.html) [cycle](cycles.html), we read this close to the fast of the 10th of Tevet.

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The [prayer](prayer.html) Ashamnu (We have sinned) consists of [twenty](twenty.html)-[eight](eight.html) words.

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There were [twenty](twenty.html)-[eight](eight.html) [High Priest](priests.html)s who held office from the reign of Herod the Great till the destruction of the [Temple](temple.html)[[47]](#footnote-47).

## A Perfect [Number](nchart.html)

[Twenty](twenty.html)-[eight](eight.html) is said to be [one](one.html) of the perfect [numbers](nchart.html) by the Pythagoreans, because [twenty](twenty.html)-[eight](eight.html) is divisible by 1, 2, 4, 7 and 14, whose sum is [twenty](twenty.html)-[eight](eight.html).

# In the Nazarean Codicil

Matityahu (Matthew) has [twenty](twenty.html)-[eight](eight.html) chapters.

Luqas ([Luke](luke.html)) contains [twenty](twenty.html)-[eight](eight.html) distinct references to the Tanach.

II Luqas has [twenty](twenty.html)-[eight](eight.html) chapters. II Luqas 28:28 is very interesting:

***II Luqas (Acts) 28:28*** *Be it* [*known*](daat.html) *therefore unto you, that the* [*salvation*](salvation.html) *of God is sent unto the* [*Gentiles*](gen-jew.html)*, and they will hear it.*

The Greek word pascha ([Passover](passover.html)) is used [twenty](twenty.html)-[eight](eight.html) times in the Nazarean Codicil.

Only in the writings of Yochanan (John) is [Yeshua](yeshua.html) called *The Lamb*, the expression being used [twenty](twenty.html)-[eight](eight.html) times in Revelation.

Yochanan uses the word [*commandments*](cmds613.html), plural and singular, [twenty](twenty.html)-[eight](eight.html) times. We see that he also had [twenty](twenty.html)-[eight](eight.html) merchants in:

***Revelation 18:12-13*** *The merchandise of*

1. *gold, and*
2. *silver, and*
3. *precious stones, and of*
4. *pearls, and*
5. *fine linen, and*
6. *purple, and*
7. *silk, and*
8. *scarlet, and*
9. *all thyine wood, and*
10. *all manner vessels of ivory, and*
11. *all manner vessels of most precious wood, and of*
12. *brass, and*
13. *iron, and*
14. *marble, And*
15. *cinnamon, and*
16. *odours, and*
17. *ointments, and*
18. *frankincense, and*
19. *wine, and*
20. *oil, and*
21. *fine flour, and*
22. *wheat, and*
23. *beasts, and*
24. *sheep, and*
25. *horses, and*
26. *chariots, and*
27. *slaves, and*
28. *souls of men.*

The word *nikao* is found [twenty](twenty.html)-[eight](eight.html) times in the Nazarean Codicil, and is almost always translated by the word *overcome*.

[Twenty](twenty.html)-[eight](eight.html) times the term *mystery* is used in the Nazarean Codicil.

# Other Indicators

Moshe Lerman suggested a background to Birchat Hachama by pointing out a possible [connection](connection.html) between the traditional [Hebrew](hebrew.html) dating and the [two](two.html) *machzorim* ("[cycles](cycles.html)") that are observed in [Jewish](gen-jew.html) tradition - the "small" 19-year [cycle](cycles.html) which is the basis of the [Jewish](gen-jew.html) [calendar](calendar.html), and the "big" 28-year [cycle](cycles.html) which determines the year in which Birchat Hachama is recited. Mathematically, if [one](one.html) knows the position of a certain year in both [cycles](cycles.html), [one](one.html) can compute the [number](nchart.html) associated to the year modulo 532 (19 times 28), given that the starting point of both [cycles](cycles.html) is year 1.

Because the astronomical year is slightly shorter than 365.25 days, the date of Birchat Hachama shifts away from the Spring equinox as history proceeds. A simple astronomical calculation shows that 84 [cycles](cycles.html) of 28 years before 5769, in the [Jewish](gen-jew.html) year 3417, the Spring equinox was in the beginning of the night before the [fourth](four.html) day of the week as stipulated by the [Talmud](orallaw.html). Lerman takes this as a hint that the astronomically astute [Jewish](gen-jew.html) sages of the [time](time.html) concluded that the [Jewish](gen-jew.html) year 3417 was a [first](one.html) year in the [cycle](cycles.html) of 28 years. Moreover, Lerman suggests that these same [Jewish](gen-jew.html) sages would have reasoned that year 3421 was a [first](one.html) year in the 19-year [cycle](cycles.html), in accordance with an ancient tradition that the [world](worlds.html) was created in the [first](one.html) week of the month of Nissan. They would have concluded this from the Spring equinox occurring early in the night leading to the [fourth](four.html) day of the [Jewish](gen-jew.html) month of Nissan in the [Jewish](gen-jew.html) year 3421.

Lerman surmises that the [Jewish](gen-jew.html) sages at the [time](time.html) could argue for a determination of the position of their years in both [cycles](cycles.html) and could therefore compute the absolute year-count modulo 532 years. They were left with a [number](nchart.html) of options, 532 years apart from each other, and Lerman suggests that they chose the dating closest to what seemed to be the truth according to a literal interpretation of biblical accounts. The sages legally defined [future](future.html) equinox times by instituting the 28-year [cycle](cycles.html), to protect the [Hebrew](hebrew.html) dating against [future](future.html) change, and to leave a remembrance to what they had done.

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Another interesting aspect of the year 5769, is that [Mashiach](mashiach.html) ben David will arrive at the end of a [seven](seven.html) year [Shmita](shmita.html) [cycle](cycles.html), according to Chazal in the [Talmud](orallaw.html):

***Sanhedrin 97a*** *‘Thus hath R. Johanan said: in the* [*generation*](toldot.html) *when the son of David [i.e.,* [*Mashiach*](mashiach.html)*] will come, scholars will be few in* [*number*](nchart.html)*, and as for the rest, their* [*eyes*](body.html) *will fail through sorrow and grief. Multitudes of trouble and evil decrees will be promulgated anew, each* [*new*](new.html) *evil* [*coming*](coming.html) *with haste before the other has ended.’*

*Our Rabbis* [*taught*](teacher.html)*: in the* [*seven*](seven.html) *year* [*cycle*](cycles.html) *at the end of which the son of David will come-in the* [*first*](one.html) *year, this verse will be fulfilled: And I will cause it to rain upon* [*one*](one.html)[*city*](city.html) *and cause it not to rain upon another* [*city*](city.html)*;[[48]](#footnote-48) in the second, the arrows of hunger will be sent forth;[[49]](#footnote-49) in the* [*third*](three.html)*, a great* [*famine*](famine.html)*, in the course of which men, women, and children, pious men and saints[[50]](#footnote-50) will die, and the Torah will be forgotten by its students; in the* [*fourth*](four.html)*, partial plenty;[[51]](#footnote-51) in the* [*fifth*](five.html)*, great plenty, when men will* [*eat*](eating.html)*, drink and rejoice, and the Torah will return to its disciples; in the* [*sixth*](six.html)*, [Heavenly] sounds;[[52]](#footnote-52) in the* [*seventh*](seven.html)*, wars; and at the conclusion of the septennate the son of David will come* (the [first](one.html) year of the next [Shmita](shmita.html) [cycle](cycles.html))*. R.* [*Joseph*](joseph.html) *demurred: But so many septennates have passed, yet has he not come! — Abaye retorted: Were there then [Heavenly] sounds in the* [*sixth*](six.html) *and wars in the* [*seventh*](seven.html)*! Moreover, have they [sc. the troubles] been in this order![[53]](#footnote-53)*

The year 5768 is a [Shmita](shmita.html) ([sabbatical](shmita.html)) year, and is followed by 5769 (2009), the year in which we recite Birchat HaChama.

Thus we might expect [Mashiach](mashiach.html) ben David this year. However, Chazal have commanded us to expect [Mashiach](mashiach.html) every day. Maimonides codifies this in Principle [number](nchart.html) [twelve](twelve.html) of his [thirteen](thirteen.html) principles:

*Principle XII. The era of the* [*Mashiach*](mashiach.html)

*And this is to believe that in truth that he will come and that you should be waiting for him even though he delays in* [*coming*](coming.html)*. And you should not calculate times for him to come, or to look in the verses of Tanach to see when he should come. The sages say: The wisdom of those who calculate times [of his* [*coming*](coming.html)*] is small and that you should believe that he will be greater and more honored than all of the kings of Israel since the beginning of* [*time*](time.html) *as it is prophesied by all the prophets from Moses our* [*teacher*](teacher.html)*, peace be upon him, until Malachi, peace be upon him. And he who doubts or diminishes the greatness of the* [*Mashiach*](mashiach.html) *is a denier in all the Torah for it testifies to the* [*Mashiach*](mashiach.html) *explicitly in the portion of Bilaam and the portion of “You are* [*gathered*](gather.html) *(towards the end of Deut)”. And part of this principle that there is no king of Israel except from the house of David and from the* [*seed*](flower.html) *of Solomon alone. And anyone who disputes this regarding this family is a denier of the* [*name*](name.html) *of God and in all the words of the prophets.*

Let us look **today** for [Mashiach](mashiach.html), and let [His Majesty](yeshua.html) explain how the words of Chazal are reconciled at His [coming](coming.html), Amen V’Amen!

\* \* \*

The [forty](forty.html) years we are in now parallel the [forty](forty.html) years after leaving slavery / Mitzrayim, this began in 5750 (1990). This began precisely on [Pesach](passover.html) which was [Nisan](feasts.html) 15, 5750 (April 9,1990). [One](one.html) full turn of the 19 year [Hebrew](hebrew.html) [calendar](calendar.html), within which all the soul gates are fully experienced, comes to a completion in the spring, Nisan15, 5769 (April 9, 2009). It so happens that the 28 year [cycle](cycles.html) of the Birchat HaChama, the blessing of the Sun is celebrated at sunrise on April 8, 2009 ([Nisan](feasts.html) 14, 5769). This is when the sun according to the Talmudic sages returns exactly to the place it was in relation to the earth, when it was created.

# Other Erev [Pesach](passover.html) [Events](feasts.html)

Fast-day of the [first](one.html)-born. ***Soferim 21***

Water swells on the earth in the days of [Noah](file:///D%3A%5CWord%5CStars%5Cnoachide.html). Day 104. ***Genesis 7:24***

Cain and Able offer their sacrifices.  ***Genesis 4:3-5***, *PdRE, section 21, Yonaton b. Uziel*

Og comes to [Abram](avraham.html) and relates the capture of Lot. **Targum Pseudo Yonatan to Bereshit 14**

[Isaac](isaac.html) blesses [Jacob](israelja.html) and [Esau](edom.html). ***Genesis 27,*** [***Midrash***](orallaw.html)

Mordecai and the [Jews](gen-jew.html) fast for the second day.[***Esther***](esther.html) ***4:16***

Preparation day.  ***Yochanan 19:14, 31***

Levites still consecrating the [temple](temple.html) in Hezekiah's day, day 14.  ***II Chronicles 29:17***

Naomi and [Ruth](ruth.html) arrived in [Bethlehem](bethlehem.html). *Targum,* [***Ruth***](ruth.html) ***1:22***

King Hezekiah fell critically ill. According to [Seder](haggada.html) Olam, King Hezekiah was taken ill [three](three.html) days before  the defeat of King Sennacherib - day 3. ***2 Kings 20:1****,* [*Seder*](haggada.html) *Olam 23*

[Yeshua](yeshua.html) has a [Pesach](passover.html) [seder](haggada.html).  ***Yochanan 13:1***

[Pesach](passover.html) lambs are killed at twilight.  [***Exodus***](exodus.html) ***12:1-6***

Pilate releases Barabbas. ***Matthew 27:15-21***

[Yeshua](yeshua.html) died. ***John 19:42***

Curtain of the [temple](temple.html) rent.  ***Matthew 27:51***

Holy dead are raised to life.  ***Matthew 27:52-53***

Darkness came over all the land from the [sixth](six.html) until the [ninth](nine.html) hour.  ***Matthew 27:34-45***

# Conclusion

In the year 5769 (2009), the 206th [cycle](cycles.html) of the sun will be complete, and in the [Nisan](feasts.html) of that year, we will have the privilege once again of saying the blessing on the Sun. **May it come to us and all Israel for good!**

Is this year possibly the year of the Geulah ([redemption](redemption.html)): 5769?

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Additional sources - "Maimonides" [Laws](law.html) of Blessings 10:18; "Code of [Jewish](gen-jew.html) [Law](law.html)" O.C. 229:2.

# Appendix A:

|  |  |  |
| --- | --- | --- |
| April 7, 1869 | [Nisan](feasts.html) 26, 5629 | Year 5 of the 19 year [cycle](cycles.html) - Normal |
| April 7, 1897 | [Nisan](feasts.html) 5, 5657 | Year 14 of the 19 year [cycle](cycles.html) – Normal-leap |
| April 8, 1925 | [Nisan](feasts.html) 14, 5685 – Erev [Pesach](passover.html) | Year 4 of the 19 year [cycle](cycles.html) - Full |
| April 8, 1953 | [Nisan](feasts.html) 23, 5713 | Year 13 of the 19 year [cycle](cycles.html) - Full |
| April 8, 1981 | [Nisan](feasts.html) 4, 5741 | Year 3 of the 19 year [cycle](cycles.html) – Deficient-leap |
| **April 8,** **2009** | [**Nisan**](feasts.html) **14, 5769 – Erev** [**Pesach**](passover.html) | Year 12 of the 19 year [cycle](cycles.html) - Normal |
| April 8, 2037 | [Nisan](feasts.html) 23, 5797 – [Yovel](yovel.html) year[[54]](#footnote-54) | Year 2 of the 19 year [cycle](cycles.html) - Deficient |
| April 8, 2065 | [Nisan](feasts.html) 2, 5825 | Year 11 of the 19 year [cycle](cycles.html) – Full-leap |
| April 8, 2093 | [Nisan](feasts.html) 12, 5853 | Year 1 of the 19 year [cycle](cycles.html) - Normal |
| April 9, 2121 | [Nisan](feasts.html) 21, 5881 – 7th of [Pesach](passover.html) | Year 10 of the 19 year [cycle](cycles.html) - Full |

**The** [**Two**](two.html) **Century Rule For the Tekufot[[55]](#footnote-55)**

**(Tekufot According to Samuel)**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **In years in which the** [**Hebrew**](hebrew.html) **year** [**number**](nchart.html) **divided by** [**four**](four.html) **leaves the remainder** | **Tekufot** [**Tishri**](feasts.html) **is on:** | **Tekufot Tevet is on:** | **Tekufot** [**Nisan**](feasts.html) **is on:** | **Tekufot** [**Tammuz**](feasts.html) **is on:** | **Sheelah: Tal Umatar is inserted from evening preceding:** |
| 1 | October 73 a.m. | January 610:30 a.m. | April 7 (8)6 p.m. | July 81:30 a.m. | December 5 |
| 2 | October 79 a.m. | January 64:30 p.m. | April 7 (8)midnight | July 87:30 a.m. | December 5 |
| 3 | October 73 p.m. | January 6 (7)10:30 p.m. | April 7 (8)6 a.m. | July 81:30 p.m. | December 5 |
| 4 or 0 | October 7 (8)9 p.m. | January 64:30 a.m. | April 7 (8)noon | July 8 (8)7:30 p.m. | December 6 |

**a.** All hours are given in [Jerusalem](city.html) [time](time.html).

**b.** This rule applies to all tekufot from [Nisan](feasts.html) 1900 to Tevet 2100, or for 200 years. In the 19th century all tekufot were [one](one.html) day earlier.

**c.** According to the civil [calendar](calendar.html), the [time](time.html) from 6 p.m. to midnight belongs to the preceding day. According to the [Jewish](gen-jew.html) [calendar](calendar.html), to the following day. The dates in parenthesis are, therefore, the days of the Tekufot (solstices and equinoxes) which occur the preceding evening.

# Appendix B:

The following [insight](insights.html) was found at: http://gematriot.blogspot.com/2008/11/countdown-to-bircat-hachama.html

In the [first](one.html) day of [creation](bara.html) - in creating the light - Ohr - it says "Yehi Ohr". [HaShem](hashem.html) said "Let there be light". I will show you how this phrase, and the word Ohr itself, refers to this very Birchat HaChama in all of history. You see, on this [coming](coming.html) Erev [Pesach](passover.html), April 8, 2009, it will be the 207th [time](time.html) that the sun will be in the exact same orbitary position from the [first](one.html) [time](time.html) that it was at its [creation](bara.html). Indeed, Ohr-"Light" is the Gematria of 207! Moreover, the phrase Yehi Ohr is the Gematria of 232, and this year 5769 is the 232nd year from the end of the slated 6,000 years of this [worlds](worlds.html)' existence! I truly believe that it will be THIS Birchat HaChama that will take place right before [Passover](passover.html) - the [holiday](festival.html) of [redemption](redemption.html) - that will usher in the Messianic Era that will begin to change the [world](worlds.html).

But wait, there is more. The very beginning of Tractate Pesachim, the section in the [Mishna](orallaw.html) that deals with the [laws](law.html) of [Passover](passover.html) starts off with the words "Ohr L'Arba'ah Asar" - The "Ohr" referring to the night of the 14th (day of [Nisan](feasts.html)) talking about searching for [Chametz](chametz.html) which is supposed to be done at the BEGINNING of the night. Similarly, when [HaShem](hashem.html) created the sun and all, this happened at the BEGINNING of the night - which happened on Tuesday evening - the night of the 4th day of the week, since according to the [Jewish](gen-jew.html) [calendar](calendar.html), the day begins at night. Similarly, this year, 14th day of Nissan will fall out on the 4th day of the week, when we will be praising [HaShem](hashem.html) for the sun for its same orbital position for it's 207(th)=Ohr [time](time.html) - that is, the Ohr - 207th [time](time.html) that will fall out this [time](time.html) - **and the last** [**time**](time.html) **of the** [**world**](worlds.html)**'s existence** - on the 14th of Nissan - "Ohr L'Arba'ah Asar"! Thus, both the Torah in its description of the light's [creation](bara.html), and the [Mishna](orallaw.html)'s [law](law.html) on searching for [Chametz](chametz.html) on the night of the 14th of [Nisan](feasts.html), the evening before [Passover](passover.html), are both referring to this [one](one.html) day of history as this [type](types.html) of combination that never happened before, and will never happen again! That is, there is only [one](one.html) [time](time.html) in history that it's the 207th [time](time.html) - exactly 232 years before the end of [world](worlds.html) history, and it coincides with the 14th of [Nisan](feasts.html), as hinted in the [Mishna](orallaw.html)! Indeed, the light of spirituality as it was when the sun was [first](one.html) created will be here once again.

Posted by shimonmatisyahu

# Appendix C:

Rabbi D. Kramer said: Much has been made about the possibility of Birchat HaChama falling on Erev [Pesach](passover.html) the year we came [out of Egypt](thebirth.html) and the year we were saved from [Haman](esther.html)'s decree. However, if you do the math (Birchat HaChama occurring every 28 years, with the [first](one.html) [one](one.html) [coming](coming.html) in year [one](one.html) and the second in year 29), there was no Birchat HaChama in 2448 (it would have been in 2437 and then in 2465), nor in the year of the [Purim](Purim.html) story. However, these calculations are based on Shemuel's opinion that we estimate the length of the year (as opposed to Rav Ada bar Ahava, who gives a much more accurate length, and whose opinion we follow regarding leap years), and we didn't "paskin" like Shemuel until Talmudic times (at the earliest). The ancient Egyptians were said to have a pretty decent [knowledge](knowledge.html) of astronomy, and when you consider the traditions Moshe had that came from the patriarchs, it is theoretically possible that 2448 was in fact a year of Birchat HaChama (especially since the start of the "[cycle](cycles.html)" was not really year 1 of the earth's years, but about 4 billion years earlier). [Purim](Purim.html) happened way before we "paskened" like Shemuel as well, but there we have another major issue: the supposed "lost" years of [Jewish](gen-jew.html) history (see www.aishdas.org/ta/5768/tzav.pdf). Unless there were 168 lost years (a multiple of 28, and most scholars put the [number](nchart.html) between 166 and 168), if there really are, say, 166 years of history that are unaccounted for, our [numbers](nchart.html) are off. Not a problem as far as making the beracha, as we "paskin" that this year is 5769, and we "paskin" that we say Birchat HaChama every year that, after subtracting 1, is divisible by 28. But it's yet another factor to take into consideration when discussing whether or not the year of [Purim](Purim.html) could have been a year that Birchat HaChama was said. So much is packed into this seemingly simple blessing. Science and Torah, the Halachic process, the missing years, gender equality, human mortality; all issues that come to bear. And through it all, the ultimate message is that we turn to G-d and praise Him for creating us![[56]](#footnote-56)

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This [study](study.html) was written by

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1. Shulchan Aruch 229:2, Mishna Brura 7, Rambam Hilchot Berachot 10:18 [↑](#footnote-ref-1)
2. Bereshit (Genesis) 1:14 [↑](#footnote-ref-2)
3. An acronym for Torah, Neviim, and Ketuvim, the so called Old Testament. [↑](#footnote-ref-3)
4. This eruv allows us to cook on the second day of Yom Tov so that we can eat on [Shabbat](file:///D%3A%5CWord%5CStars%5Csabbath.html). This eruv is prepared on erev Pesach, the same day we say Birchat HaChama. [↑](#footnote-ref-4)
5. This is a [Jubilee](file:///D%3A%5CWord%5CStars%5Cyovel.html) year [according to Rambam](file:///D%3A%5CWord%5CStars%5Cyovel1.html). See also [yovel1](file:///D%3A%5CWord%5CStars%5Cyovel1.html). [↑](#footnote-ref-5)
6. According to Tekufat Shmuel [↑](#footnote-ref-6)
7. In its apparent motion in the ecliptic, the sun has [four](file:///D%3A%5CWord%5CStars%5Cfour.html) ‘turning points’ which mark the beginnings of the four respective seasons. These points are generically referred to as the tekufoth (sing. tekufah). They are: the two equinoctial points when the sun crosses the equator at the beginning of spring and autumn respectively, and ‘turns’ from one side of the equator to the other; and the [two](file:///D%3A%5CWord%5CStars%5Ctwo.html) solstices, when the sun is at its maximum distance, or declination, from the equator, at one or other side of it, at the beginning of summer and winter respectively, and instead of progressively increasing its declination it ‘turns’ to decrease it progressively. (It may be mentioned that the term ‘tekufah’ is also used not only for the beginning of a season but for the whole of the season itself.) [↑](#footnote-ref-7)
8. The vernal or autumnal equinox is not a fixed point in relation to the signs of the [mazzaroth](file:///D%3A%5CWord%5CStars%5Cmazaroth.html), but keeps on changing its position to the extent of 50.1". (50.1 seconds of arc) per year. This movement which is called ‘precession of the equinoxes’ is due to the continual shifting of the point of intersection of the ecliptic with the equator, but was believed by the ancients to be due to the progressive movement of the [signs of the mazzaroth](file:///D%3A%5CWord%5CStars%5Cmazaroth.html). As the result of precession, the equinoctial point which 2,000 years ago was the beginning of the sign toleh (first point of toleh) has since shifted 30¡ to the [sign Dagim](file:///D%3A%5CWord%5CStars%5Cmazaroth.html), although it is still spoken of as the first point of [Toleh](file:///D%3A%5CWord%5CStars%5Cmazaroth.html). [↑](#footnote-ref-8)
9. The reference is to the sun at its turning point (Rashi). [↑](#footnote-ref-9)
10. As the sun and moon were created on the 4th day, the beginning of the twenty-eight year cycle is always on a Wednesday which begins at the vernal equinox at 6 p.m. on Tuesday. This, according to computation coincides with the rise of Saturn, v. Rashi. [↑](#footnote-ref-10)
11. Students of Rabeinu Yonah, Rif Berachot 43b [↑](#footnote-ref-11)
12. Guide II, 10 [↑](#footnote-ref-12)
13. V. Feldman, op. cit. p. 199. [↑](#footnote-ref-13)
14. During the first hour of that night (at the creation, and subsequently, every twenty-eight years), the planet Shabbtai is visible (because the planets' order according to the nights, is 'Katznash Chalam'). (b) 'Shetzem Chanchal' - is the acronym of the first letters of the [seven](file:///D%3A%5CWord%5CStars%5Cseven.html) planets: Shabbtai, Tzedek, Ma'adim, Chamah, Nogah, Kochav and Levanah. The order in which they appeared at the beginning of the day - each day of the week i.e. Shabbtai appeared first - at the creation - during the first hour of Sunday morning, Tzedek during the first hour of Monday morning, Ma'adim of Tuesday, etc. The order in which they appear at night, beginning with Motza'ei [Shabbat](file:///D%3A%5CWord%5CStars%5Csabbath.html), is, 'Katznash Chalam' Kochav on Motza'ei Shabbat, Tzedek on Sunday night, Nogah on Monday night, etc. This was the order at the time of the creation, and it is the order which is resumed on the night of Tekufah Nisan every twenty-eight years. The order in the day, starting from Sunday morning, is 'Chalam Katznash', as we explained. (Note: This [cycle](file:///D%3A%5CWord%5CStars%5Ccycle.html) is actually resumed every seven years, and it is the exact same positioning of the planets in the sky that occurs only once in every twenty-eight years). [↑](#footnote-ref-14)
15. the 'Ostrovster Admor', Sichot-Mair Einei Hachamim Mhadura Tenina Page 52, 5685 (1925) [↑](#footnote-ref-15)
16. From here we learn that both these Birchat HaChama were connected to [redemption](file:///D%3A%5CWord%5CStars%5Credemption.html). [↑](#footnote-ref-16)
17. If so, then that is good news, VERY good news. For, the third time that the sun finds itself back in its original position on an Erev Pesach, which has to be on a Wednesday, the day on which it was put in its place during the week of [Creation](file:///D%3A%5CWord%5CStars%5Cbara.html), will be in 2009, or 5769—the eighth year of THIS Shmita cycle! What an amazing coincidence. [↑](#footnote-ref-17)
18. The significance I will not fully explain. Chazal encoded in to [halachah](file:///D%3A%5CWord%5CStars%5Cwalking.html) the physics of how to understand [time](file:///D%3A%5CWord%5CStars%5Ctime.html), pointing to the final Geulah. Therefore Birchat HaChama is significant, but this coming Birchat HaChama in 5769 is not independently significant. This cannot be readily derived or understood by itself, and requires further study of the [Jewish calendar](file:///D%3A%5CWord%5CStars%5Ccalendar.html), as well as Kabbalistic works, namely the Zohar, the writings of the Ariza"l, and the GR"A. The [halachah](file:///D%3A%5CWord%5CStars%5Cwalking.html) screams out about its own inaccuracy because it is trying to tell you something deeper. [↑](#footnote-ref-18)
19. Rabeinu Avraham ben David HaLevy, zs'kl, commentator on the Talmud and a great 12th Century authority known as the RaBaD, brings solid proof the year תשס"ט 5769 is in fact Shnat Yovel. [↑](#footnote-ref-19)
20. Avraham Azulai, zs'kl, that says, "The redemption will be in the year of "Yovel". [↑](#footnote-ref-20)
21. Chesed Le'Avraham (Maayan 2, Nahar 59) [↑](#footnote-ref-21)
22. Amos 4:7 [↑](#footnote-ref-22)
23. I.e., not actual [famine](file:///D%3A%5CWord%5CStars%5Cfamine.html), but the first signs thereof, no one being completely satisfied. [↑](#footnote-ref-23)
24. Lit., ‘men on whose behalf miracles occur.’ — Jast. [↑](#footnote-ref-24)
25. Lit., ‘plenty and no plenty’. [↑](#footnote-ref-25)
26. Either Heavenly voices announcing the advent of [Messiah](file:///D%3A%5CWord%5CStars%5Cmashiach.html), or the blasts of the great [Shofar](file:///D%3A%5CWord%5CStars%5Cshofar.html); cf. Isa. XXVII, 13. [↑](#footnote-ref-26)
27. Though troubles and evil decrees have come in abundance, they were not in the order prescribed. [↑](#footnote-ref-27)
28. See [chronology](file:///D%3A%5CWord%5CStars%5Cchronology.html) for more insights. [↑](#footnote-ref-28)
29. Tehilliom (Psalms) 104:19 [↑](#footnote-ref-29)
30. Genesis Rabbah 6:1: thirteen [↑](#footnote-ref-30)
31. This is a Yovel year as we saw in [Yovel1](file:///D%3A%5CWord%5CStars%5Cyovel1.html). [↑](#footnote-ref-31)
32. Targum Pseudo Yonatan to Bereshit 14 [↑](#footnote-ref-32)
33. Artscroll Mesorah on [Shavuos](file:///D%3A%5CWord%5CStars%5Cshavuot.html), page 61 [↑](#footnote-ref-33)
34. 2 Kings 20:1, Seder Olam 23 [↑](#footnote-ref-34)
35. Shulchan Aruch, Mishna Beruah, and Rabbi Moshe Sofer. [↑](#footnote-ref-35)
36. Chassidus explains the nature of “koach” is to descend below to be enclothed in the lower regions to there effect an elevation. [↑](#footnote-ref-36)
37. The Rosh - Yalkut Reuvaini [↑](#footnote-ref-37)
38. Baal HaTurim Bamidbar 27:16 [↑](#footnote-ref-38)
39. Bereshit Rabbah 58:2 [↑](#footnote-ref-39)
40. Tosafot (Rosh HaShana 27a) reconciles between them by saying that the creation happened in two stages: First it was conceived in G-d’s mind, and then it was actualized. [↑](#footnote-ref-40)
41. Niddah 54a [↑](#footnote-ref-41)
42. Bereshit 1:1 [↑](#footnote-ref-42)
43. Shemot 20:1 [↑](#footnote-ref-43)
44. Shemot 3:12 [↑](#footnote-ref-44)
45. Menachoth 97b [↑](#footnote-ref-45)
46. #  Baal HaTurim

 [↑](#footnote-ref-46)
47. #  The Antiquities of the Jews, by Flavius Josephus, Part 26 out of 26.

 [↑](#footnote-ref-47)
48. Amos 4:7 [↑](#footnote-ref-48)
49. I.e., not actual [famine](file:///D%3A%5CWord%5CStars%5Cfamine.html), but the first signs thereof, no one being completely satisfied. [↑](#footnote-ref-49)
50. Lit., ‘men on whose behalf miracles occur.’ — Jast. [↑](#footnote-ref-50)
51. Lit., ‘plenty and no plenty’. [↑](#footnote-ref-51)
52. Either Heavenly voices announcing the advent of [Messiah](file:///D%3A%5CWord%5CStars%5Cmashiach.html), or the blasts of the great [Shofar](file:///D%3A%5CWord%5CStars%5Cshofar.html); cf. Isa. XXVII, 13. [↑](#footnote-ref-52)
53. Though troubles and evil decrees have come in abundance, they were not in the order prescribed. [↑](#footnote-ref-53)
54. This is a Jubilee year according to Rambam. [↑](#footnote-ref-54)
55. ##  The Comprehensive Hebrew Calendar: Twentieth to Twenty-second Century, 5660-5860, By Arthur Spier

 [↑](#footnote-ref-55)
56. © 2009 Rabbi D. Kramer [↑](#footnote-ref-56)