

The Source of Resilience

The Siddur of Rav Amram Gaon, Kriyat Shema and its Blessings

He renews in His goodness every day, continually, the Work of Creation. As it says "He makes the great lights, for His love is eternal (Ps. 136:7)."

סדר רב עמרם גאון (הרפנס) קריאת שמע וברכותיה

המחדש טובו בכל יום תמיד מעשה בראשית. כאמור לעושה אורים גדולים כי לעולם חסדו.

Rabbi Yehudah Halevi, *The Kuzari* 4:26-27

The Khazar King said: What need is there for the letters *Heh-Vav-Yud* or an angel or a sphere or others besides, with the acknowledgement of the Will of the Creator and the innovation of the world? For God created things many in number at one moment according to their kinds, as mentioned in the order of Creation, and He placed in them the power of persistence and generation, and He nourishes them at every moment by divine power, as we say "He renews in His goodness every day, continually, the Work of Creation.

The Chaver said: Well said, Khazar king. This is the truth and trust in truth, letting go of what is not needed.

Rabbi David Shlomo Eibeschutz, *Arvei Nachal Bereshit*, 23.

It is known that the tribe of Issachar divided the hour into 1080 parts, with the intent that a person breathes 1080 (18x60) breaths in an hour, for the divine Name combines into 1080 permutations, and at every moment of these moments new life extends from a new permutation to all the worlds. Because of this, at every moment there is a new interpretation of the whole Torah, for there is new life and new implementation in all the worlds at every instant of the hour. Therefore it's necessary that there be 1080 breaths per hour, for the life of the worlds that is infused from HaShem, blessed be He, descends from world to world, and all existents draw that life, as the verse says "and You enliven them all (Neh. 9:6)." And when it descends to this world it becomes spirit in human beings and in all living creatures on dry land, which is the breath that a person inhales into himself, which is his life. Therefore, since at every instant there is new life, therefore a new breath is necessary to receive the spirit of life that is extended at this instant, for one cannot live in this moment by the life one receives in the previous moment, for now a new life and new implementation has already been made in all the world from a new permutation.

Rabbi Menachem Nachum Twersky, *Meor Einayim, Selections*

The reason it is said "He is a consuming fire (Dt. 4:24)," a fire that consumes all fires (*Zohar, Idra Zuta*), is, by way of analogy, that whatever a person becomes accustomed to constantly does not affect him and does not make an impression on him, like a person who is regularly with the king, constantly, his fear of the king is not like someone who is not regularly with him. Therefore the Torah cautions that [the Torah] be in your eyes as new, as if it were given today (*Tanhuma, Yitro 7*), that it not be old for you such that it not make an impression on you. Behold, there are several qualities in a person, and sometimes a person becomes fervent [lit. inflamed] in them, but because he becomes accustomed it becomes natural and the power of the fire sinks and becomes extinguished. Similarly, one who hears words of Torah and ethical exhortation and does not consider them new, his heart will not be fervid. But when a person hears and by virtue of his hearing he adheres to HaShem Who enlivens with life that is endless, it occurs that there is constantly renewed upon him new influx and fervor of the heart within him. For he is constantly receiving new influx of life, and no moment resembles another moment, every moment is renewed for

him. This is "the fire that consumes all fires of the world," that is to say, the fire and fervor [lit. inflaming] of the Creator, in that which He infuses all fires are nullified, and it's as if there is nothing but the fire of the Creator, which is renewed every day and moment. So it occurs that he is fervent continually for it is something new, which is not the case with all other fires that become old in his eyes.

Rabbi Shmuel Borenstein of Sokhatchov, *Shem miShmuel*, Yom Kippur

According to this it is possible to explain the conclusion "Praise His name in a circle dance (Ps. 149:3)." For a circle is round, like the circle dance in the vineyards in the Mishnah *Kilaim* (4:1). Regarding everything circular it's appropriate to say regarding each and every point that from there the circling begins anew, since it has no end or limit. And this is what the Sages say (*Gemara Ta'anit*, end), "in the future the Holy One, blessed be He, will make a circle for the righteous," for constant pleasure is not pleasure, unless at each and every moment there is added and renewed a new light, which had not been present at first, and as if it begins now anew. May HaShem let us merit this.

Bereshit Rabbah, Bereshit 14

Rabbi Levi in the name of Rabbi Hanina said "for each and every breath that a person breathes one needs to praise the Creator. Why? "Every soul shall praise God (Ps. 150)," every breath shall praise God.

בראשית רבה (וילנא) פרשת בראשית פרשה יד

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