

Wanting to Be Close

Why the Moon Had to Become Small

A 45-minute class before davening

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Based on Rav Shimshon Dovid Pinkus, Tiferes Shimshon, Bereishis, pp. עב-עז.

1. Two Great Luminaries—or One Great and One Small?

This class begins with the creation of the sun and the moon. As the account unfolds, it will lead us to a question about our own lives: what do we want from Hashem, and what does receiving from Him require?

Let us begin with the pasuk itself, Bereishis 1:16:

”וַעֲשֶׂה אֱלֹקִים אֶת שְׁנֵי הַמָּאֹרֹת הַגְּדֹלִים.”

Hashem made the two great luminaries.

But the same pasuk continues:

”אֶת הַמָּאֹר הַגָּדֹל לְמַמְשָׁלַת הַיּוֹם וְאֶת הַמָּאֹר הַקָּטָן לְמַמְשָׁלַת הַלַּיְלָה וְאֶת הַכּוֹכָבִים.”

The great luminary to govern the day, the small luminary to govern the night, and the stars.

How can both descriptions be true? The pasuk first tells us that Hashem made two great luminaries. Then, in the very same pasuk, it describes one as great and the other as small. Were they both great, or was one already small?

How did two great luminaries become one great luminary and one small luminary?

Chazal explain that the pasuk describes two stages: they began as two great luminaries, and then the moon became small. What happened between those two stages?

Let us hear the whole account. Each response will bring us closer to the question that lies at its heart.

2. The Moon's Complaint: Can Two Kings Share One Crown?

The Gemara in Chullin 60b records Rabbi Shimon ben Pazi's teaching about these two descriptions.

The moon said before Hashem:

“רבונו של עולם, אפשר לשני מלכים שישתמשו בכתר אחד?”

Master of the world, is it possible for two kings to use one crown?

Two kings. One crown. Can that arrangement work?

On a first hearing, this sounds like a question about power. If there are two rulers, which one has primacy? Which is the greater one?

The moon seems to be saying that it wants to be greater than the sun. Later, we will discover what lies beneath that apparent ambition.

Hashem answers:

“לכי ומעטי את עצמך.”

Go and diminish yourself.

You are raising the objection to two equal rulers? Then become the smaller one.

The moon responds:

“רבונו של עולם, הואיל ואמרתי לפניך דבר הגון, אמעיט את עצמי?”

Master of the world, because I said something reasonable before You, should I diminish myself?

The moon does not understand. It believes that it has presented a legitimate concern. Why should the response be a reduction of its own greatness?

We already have the beginning of the difficulty. The moon considers its request reasonable. Hashem's response appears, at first, to reject it.

But the conversation is far from over.

3. The First Response: Rule by Day and by Night

Hashem says:

“לכי ומשול ביום ובלילה.”

Go and rule by day and by night.

The moon is given a role that extends beyond the night. There is an apparent enlargement of its sphere of influence.

But the moon answers:

“מאי רבותיה? דשרגא בטיהרא מאי אהני?”

What is the greatness in that? What does a lamp accomplish in broad daylight?

Imagine taking a small lamp outside into bright sunshine. The lamp is lit. Its light exists. Yet against the brightness of the sun, what difference does it make?

That is the moon's response. Being present during the day does not resolve its difficulty. In the presence of the sun, its light has no meaningful prominence.

Notice what is happening. Hashem offers an answer. The moon explains why the answer does not satisfy it. The Gemara lets us hear the continuing dissatisfaction.

We should not dismiss that dissatisfaction too quickly. It will become central to understanding the moon's true intention.

4. The Calendar Response: Let Israel Count by You

The Gemara includes another exchange:

“זיל לימנו בך ישראל ימים ושנים.”

Let Israel count days and years by you.

The moon will have a defining place in the reckoning of Jewish time.

But the moon answers:

“יומא נמי אי אפשר דלא מנו ביה תקופותא, דכתיב והיו לאותות ולמועדים ולימים ושנים.”

The sun is also necessary for reckoning the seasonal cycles, as the pasuk says: they shall serve for signs, appointed times, days, and years.

In other words: the Jewish calendar will count its months by the moon, but it still needs the sun to reckon the seasons. Giving the moon an important calendar role has not made it independent of the sun.

Here, too, the answer does not settle its concern. A calendar role in which the sun remains necessary has not answered what the moon is asking for.

The calendar gives the moon a significant role, yet the sun is still needed. Later, we will return to Rosh Chodesh and discover another dimension of the calendar: the authority of beis din to sanctify the month. That distinction will prove essential.

5. The Honour of Being Called Small

Hashem offers another response:

”זיל ליקרו צדיקי בשמיר.”

Let tzaddikim be called by your name.

The Gemara names Yaakov, Shmuel, and Dovid, each associated with the designation “small.”

Consider the force of this response. You are called the small luminary? That designation need not be an insult. Some of the greatest tzaddikim bear the same description.

Smallness does not prevent greatness. The word can accompany extraordinary spiritual stature.

But the Gemara says:

”חזייה דלא קא מיתבא דעתה.”

Hashem saw that the moon’s mind was still not settled.

It remains unappeased.

Now the conversation reaches its most startling point.

6. “Bring an Atonement for Me”

Hashem says:

”הביאו כפרה עלי שמיעטתי את הירח.”

Bring an atonement for Me for having diminished the moon.

The Gemara connects this to Reish Lakish’s question about the goat offering of Rosh Chodesh. Why is that offering distinguished by the wording “לה’”—for Hashem?

The answer is:

”שעיר זה יהא כפרה על שמיעטתי את הירח.”

This goat offering shall be an atonement for My having diminished the moon.

These are astonishing words. We must not make them sound ordinary. Nor should we translate them into a literal accusation of wrongdoing against Hashem. The difficult language raises a question: what does the offering accomplish within this account?

The moon has been diminished. It has protested. Several responses have not satisfied it. Finally, its story becomes bound up with the korban of Rosh Chodesh.

What does that accomplish?

7. The Questions: We Have to Resolve the Whole Story

Let us bring the difficulties into focus. We need to give each one room.

First: Was the moon's request proper?

The initial response seems to suggest that the complaint was inappropriate. The apparent problem is "choshed b'kesheirim": the moon has come to complain against the sun.

Yet the ending seems to acknowledge the justice of its claim. If the request was wrong, why does the account end with an atonement connected to its diminution?

Second: Why does Hashem attempt to appease it?

Hashem gives responses to its dissatisfaction. What is there in the moon's request that calls for this sustained attention?

Third: If the diminution requires correction, why not restore the moon?

If the answer is that the moon should not have been made smaller, there is an obvious way to address that: return it to its original greatness.

But that is not what happens. The moon remains small.

Fourth: How can the offering provide the needed correction?

Kapparah means removing the stain of sin and restoring what needs repair. If the Rosh Chodesh offering provides the answer, then the moon must somehow attain through Rosh Chodesh what it wanted in the first place.

Where do we see that fulfilment?

Two further questions will become clear as the explanation develops:

How could a moon with no light of its own aspire to become greater than the sun?

And, once we discover that its intention was good:

Why does that good intention still require it to remain small?

These questions are connected. A successful explanation must account for the request, the diminution, the continuing protests, the Rosh Chodesh offering, and the failure to restore the original greatness.

8. The Mirror: Two Lights That Appear Equal

The explanation begins with the difference between the sun and the moon.

The sun is a source of light, energy, and heat. The moon has no light of its own; it reflects sunlight.

Think of a mirror.

Stand something in front of a clear mirror. You see the object and its reflection. They can look alike. Looking only at the appearance, you may not immediately recognize which is the object and which is the image reflected in the mirror.

This gives us a picture of the original appearance of the two great luminaries. The sun stood opposite the moon, and the moon reflected its light fully. They appeared alike.

But the appearance of equality does not mean that they receive their light in the same way.

The sun possesses the light that the moon reflects. The moon depends on receiving it from the sun.

Now the moon says that it wants to become greater than the sun.

How is that possible? If it has no light of its own, how can it surpass the very source from which it receives?

That question leads us to the central insight.

9. The Sun Also Receives: The Moon Wants the Source

The moon recognizes that the sun, too, receives everything from Hashem.

It is a source of light in relation to the moon. But it is not the ultimate Source.

As the pasuk says:

”בְּאוֹרָךְ יִרְאֶה אוֹר.”

In Your light we see light.

The sun's light and power come from Hashem. The fact that we see the sun's brightness more readily than we see its dependence does not make it independent.

The moon's reasoning is therefore: Why should I receive through the sun what the sun itself receives from You? I want to receive directly from You.

Its desire is to receive the light of Hashem's countenance directly, without an intermediary or a barrier.

Here is the arrangement in one sentence: there are two luminaries, but only one receives directly; the other receives through it. The moon wants each to have its own direct reception from Hashem.

Now we must go back carefully to the moon's original words: can two kings use one crown?

If the crown means the source, and the moon wants to receive from Hashem too, why would that be a problem? Surely Hashem can give to both!

Exactly. The moon's deeper desire is that both should receive from Hashem. Its objection concerns the arrangement in which they presently receive their light.

There are two luminaries, but one receives its light through the other. The sun receives from Hashem; the moon receives the light that Hashem gives the sun. The moon has no direct reception of its own in that arrangement.

This is the significance of the crown in the explanation: "כתר" means the source or root of the light. Both luminaries shine through the light given to the sun. The moon wants its own direct attachment to the ultimate Source.

The original explanation puts the moon's desire this way:

"ולמה שלא יהיו שני כתרים, שכל אחד יקבל מהמקור לעצמו!"

Why should there not be two crowns, each one receiving for itself from the Source?

There is still one Hashem. "Two crowns" describes two direct relationships of receiving: the sun receiving from Hashem, and the moon receiving from Hashem, rather than the moon receiving through the sun.

We can express the moon's deeper request this way: You receive from Hashem. I want to receive from Him too. Why must all my light reach me through you?

The moon wants its own direct relationship with the Source from Whom the sun receives.

That also explains how the moon could aspire to become greater than the sun. As a reflection, it cannot surpass the light it reflects. But if it receives directly from Hashem, its attainment is no longer limited by what it receives through the sun.

Its desire need not mean that the sun must lose anything. The moon wants its own attachment to Hashem, through which it can attain whatever light and greatness He gives it. Perhaps it can even become greater—but that possibility expresses the greatness of receiving from Hashem, rather than a need to diminish the sun.

The moon is asking: why should my entire capacity to receive be determined by what reaches me through you? I want my own relationship with the One Who gives you your light.

But notice: we have explained its intention. We have not yet explained why it expressed that intention as a complaint about two kings sharing one crown. That is the next difficulty.

The request at the heart of the story is a request for kirvas Hashem.

That is a good and proper request. It wants to cleave to Hashem Himself.

10. A Good Intention Expressed in Troubling Language

There is still a difficulty. If the moon wants closeness, why does its language sound like rivalry?

“Two kings cannot use one crown” sounds as though its concern is that it does not wish to be subordinate to the sun—or even equal to it.

We must distinguish the underlying desire from the language in which it is expressed.

The desire is good. The language carries the appearance of kitrug against the sun.

It could have asked plainly: I want to receive directly from You. Instead, it framed its request around the problem of two kings sharing one crown. That formulation sounds like a claim about rank: why should I remain equal to, or dependent upon, the sun?

The account therefore makes us work through the difference between what the moon appears to be asking and what it truly wants. Its refusal to be satisfied by added honour will reveal the sincerity of that deeper desire.

Perhaps this is why the account initially treats the moon's complaint in that way: the moon has not immediately stated its deeper intention in clear terms.

Hashem says: You do not want to remain equal to the sun? Diminish yourself.

The moon answers: But I asked for closeness! Is this what I receive for seeking closeness—to become smaller?

That is the difficulty in its most precise form.

The moon understands what it wants. It has not yet understood what receiving directly from Hashem requires.

11. More Stars: What Would Satisfy Jealousy?

Hashem now tests whether the moon is genuinely seeking kirvas Hashem, or whether its request comes from jealousy.

Here another teaching about the moon enters the explanation, familiar from Rashi on the words “and the stars.” Because Hashem diminished the moon, He increased its accompanying host to appease it. This helps reveal the moon's true desire.

What would that offer accomplish?

If the problem were jealousy of the sun's position, a tremendous host of accompanying stars could answer it. The moon would have a magnificence of its own. In that respect, it would now have more than the sun.

But it does not become satisfied.

That response tells us something. It has been offered a form of increased prominence, and the offer does not answer its longing.

The moon continues to seek closeness to Hashem.

The moon's true desire becomes evident through what cannot satisfy it.

If it wants more prominence, the accompanying stars should answer that longing. If it wants closeness to Hashem, no amount of prominence can take the place of what it seeks.

12. An Honourable Name Cannot Replace Closeness

Now consider the response about the tzaddikim called small.

Perhaps the moon is distressed by the loss of importance. Perhaps being called the small luminary feels humiliating.

Hashem therefore points to the great tzaddikim who bear that designation. Smallness need not rob it of dignity.

If its difficulty were simply a need for importance, that response could settle its mind.

But it still does not become satisfied.

Its persistence through these tests reveals that its request springs from a genuine desire for kirvas Hashem. Competition, jealousy, and honour are not its underlying motives.

That explains the attention given to its dissatisfaction. There is something true and good here that has not yet received its answer.

The moon wants to be close to Hashem. And Hashem will show how that desire can be fulfilled.

13. Rosh Chodesh: The Month Is Sanctified by Torah

We now return to the question we left unanswered: How does Rosh Chodesh give the moon what it sought?

The answer lies in kiddush hachodesh. We must distinguish between the natural cycle of the moon and the sanctification of the month.

The natural cycle describes the relationship between the sun and the moon. But when does the new month begin in the sacred calendar? When is its beginning established as Rosh Chodesh?

That is determined through kiddush hachodesh, by the authority Hashem gives to beis din in Torah.

Think of two questions. First: where is the moon in its cycle? That is a question about the physical world. Second: which day has the status of Rosh Chodesh? That is a question about kedushah, governed by Torah.

In the era of kiddush hachodesh through witnesses, witnesses reported seeing the new moon, and beis din established the sanctified beginning of the month according to the Torah's laws. Their authority came from Hashem.

The discussion in Rosh Hashanah 20a about extending a month illustrates this. The details belong to the laws of kiddush hachodesh; the point here is that the sacred calendar is established through Torah authority. Beis din determines the sanctified date. It does not move the moon in the sky.

Now let us hear the moon's request again: I want to receive directly from Hashem. I do not want my reception to remain entirely through the sun.

Rosh Chodesh gives that request its answer. In the moon's sacred role, the decisive authority is the word of Hashem embodied in Torah and expressed through beis din.

Kiddush hachodesh is established:

”בדבר הקב”ה בפיהם של ב”ד לקדש החודש בכח התורה.”

Through the word of Hashem in the mouths of beis din, sanctifying the month by the power of Torah.

And the connection is expressed in these words:

”ואורייתא דא קב”ה.”

Torah is identified here with Hashem Himself.

At first this may sound surprising. The moon asked to receive directly from Hashem; now we are speaking about a human beis din. How does that answer its request?

Because this is the authority of Torah. Beis din's sanctification of the month is an expression of the Divine word through the authority Hashem entrusted to it. Attachment through Torah is attachment to the Divine source of kedushah.

The result is:

”נעשתה דבוקה למקור הקדושה, ומשם היא מקבלת את אורה ואת כוחה.”

It becomes attached to the source of kedushah, and from there receives its light and its strength.

Through the Divine word in Torah, the moon's sacred renewal gives it the attachment to the Source that it sought.

We can now understand why the earlier offer of a calendar role did not settle the matter. Counting by the moon, while the sun remains necessary for the seasons, had not answered its longing for direct attachment. Here we discover the deeper dimension: the sanctification of the month through the power of Torah.

This explains the spiritual significance of kiddush hachodesh. The moon continues to reflect sunlight in the physical world. This attachment belongs to its sacred role and to the Divine source of its light and strength.

That is how the moon finally receives what it sought.

14. Why This Answers the Question About Kapparah

Now we can return to the Rosh Chodesh offering.

At the beginning, we asked: If kapparah involves repair, what has been repaired here? How has the moon attained what it wanted?

Rosh Chodesh expresses the fulfilment of the moon's request. Through kiddush hachodesh, it gains attachment to the source of kedushah through Torah.

That is the repair. The moon's longing has been fulfilled in the sacred role of Rosh Chodesh, to which this offering belongs. The explanation centres on what Rosh Chodesh gives the moon: its longing for attachment to the Source is fulfilled.

Yet one question remains—and it is the question that brings the entire shiur to its climax.

15. Then Why Does the Moon Remain Small?

We have established that the moon's intention was good.

We have understood its continuing dissatisfaction.

We have seen how Rosh Chodesh fulfils its longing.

So why does Hashem not restore its original greatness?

This is the final question. It brings together everything we have learned.

If the moon's request was right, why does it still have to live with the diminution?

The answer is that the two forms of receiving are different.

To receive from the sun, the moon could stand opposite it and reflect its light. In that relationship, it could appear like the sun itself.

But the moon asked to receive directly from Hashem.

For that, it must be small.

The diminution is therefore necessary for the very reception it sought.

The request was good. The demand to become small was also right.

That is why the conclusion does not require a restoration of its original appearance. Such a restoration would miss the condition of the new relationship.

The principle is explicit:

”רק מי שהוא עניו יכול לקבל מהשי״ת.”

Only one who is humble can receive from Hashem.

The moon’s smallness is the condition through which its desire for closeness can be fulfilled.

The moon was asking for something greater. It had to learn the smallness through which that greater closeness becomes possible.

16. Making Room to Receive

The conclusion is:

”רוצה לקבל ישר מבורא עולם? עליך להמעיט את עצמך, וככל שתמעיט את עצמך יותר — כך תזכי יותר לאור פני ה’.”

Do you want to receive directly from the Creator? You must diminish yourself. The more you diminish yourself, the more you will merit the light of Hashem’s countenance.

Let us bring this into our davening.

What would it mean for us to make ourselves small?

Someone may have intelligence, experience, accomplishment, and many years of faithful service. Those gifts are real. Humility means recognizing the One Who gave them, and remaining open to what we still need to receive.

There is a particular challenge for people who have spent many years giving. You have raised a family, supported others, or carried communal responsibility. You are accustomed to being the person with the answer, the resources, or the strength.

Then you come to davening. Can you allow yourself to receive?

Hashem, I have responsibilities, but I need the strength to fulfil them. I have knowledge, but I need the wisdom to use it properly. I have people who depend on me, but I myself depend on You.

And within all our requests, there is the moon's deeper longing: I want to be close to You. As I ask for understanding, I want to use it in Your service. As I ask for health and strength, I want the life You give me to bring me closer to You.

Even someone who has spent a lifetime giving needs to stand before Hashem as a receiver.

There is another side to receiving that touches us every day. We have considered the humility of someone accustomed to giving. Now we must consider where we turn when we ourselves need help.

17. Bareich Aleinu: Whose Blessing Are We Seeking?

Much of our lives is spent receiving through other people. Someone gives us a job. Someone becomes our customer. Someone introduces us to a person who can help. Someone gives us advice, support, or an opportunity.

It is natural to look towards those people. But we can become so absorbed in them that we begin to think our future depends entirely upon what they can give us.

This is where the moon's request becomes a question for our own lives.

If all I can see is the person through whom help may come, my expectations become confined to that person's resources, willingness, and ability. I can begin to feel that the possibilities he sees are the only possibilities available to me.

The moon teaches us to look further. The sun itself receives from Hashem. The person whom I am approaching also receives from Hashem. Why should my hope stop with the person who may help me?

The person who helps me has limits. The Source from Whom we both receive is not confined to those limits.

We can appreciate people deeply and work responsibly with them, while directing our longing and dependence to Hashem Himself. His blessing may reach us through people. Our relationship with Him remains our own.

Now think about the brachah we say before going out to earn a living:

”בֵּרַךְ עָלֵינוּ ה' אֱלֹהֵינוּ.”

Bless for us, Hashem our God.

We ask for blessing upon the year and its produce. But listen also to Whom we are speaking. We are addressing Hashem.

Here is a kavanah we can bring to those familiar words: Hashem, I want You to bless me. I want to receive from You.

I will meet an employer, a customer, or someone whose decision matters to me. I will do the work that is mine to do. But before approaching them, I stand before You.

You know what I really need. You know the needs of my family. You know what will enable me to serve You. Your ability to provide reaches beyond the possibilities I can presently see.

This does not mean that every request must be granted in the form I imagine. It means that my hope can reach beyond the particular person or opportunity on which I have fixed my mind.

Bareich Aleinu: Hashem, let me seek Your blessing as I go out into the day.

And now we can understand why this requires smallness.

Sometimes we are certain that we already know the answer: this person must help me; this arrangement must succeed; this is the only way my need can be met.

Humility allows us to stand before Hashem and acknowledge: I know that I need Your blessing. I do not know all the ways in which You can send it.

That is the moon's longing brought into our lives: to have our own attachment to the Source, and to receive with the humility that such attachment requires.

Let us conclude with a true story that gives us a human picture of the willingness to receive.

18. Rabbi Twerski and the Patient Who Became His Teacher

Early in his psychiatric career, Rabbi Dr. Abraham Twerski met a woman named Isabel. She had struggled with alcoholism for many years and had undergone repeated hospitalizations. Yet when she came to him, she had achieved sustained sobriety through Alcoholics Anonymous.

Rabbi Twerski wanted to understand what had helped her recover.

He asked his patient to take him to an AA meeting.

That encounter opened his education in addiction and recovery. Looking back, he credited Isabel with introducing him to the program and helping set the direction of his work, including the establishment of Gateway Rehabilitation Center. He understood her arrival in his life as a mission from Hashem.

In his own writing, Rabbi Twerski referred to his account of entering this field by the title "My Teacher, Isabel."

Let us pause over that one detail.

The doctor asked his patient to take him somewhere so that he could learn.

He had studied medicine. He was training in psychiatry. She had come to him for help. But he recognized that she possessed an understanding he needed, and he allowed himself to receive it.

That is a beautiful picture of making oneself small.

His knowledge still mattered. His ability to help still mattered. But neither prevented him from becoming a student.

And years later, when he looked back at the work that had grown from that encounter, he remembered the woman who had opened the door.

Notice how he understood her arrival: as a mission from Hashem. Receiving from Hashem can mean receiving a gift through another person. The humility lies in recognizing the Giver and accepting the gift, even when it comes through someone we would never have expected.

Hashem may send the gift through another person. Humility allows us to receive it from the person He sends.

19. Beginning the Year with Hashem's Blessing

We have just come through Elul and the Yamim Noraim. We stood before Hashem on Rosh Hashanah and Yom Kippur and acknowledged that our lives, our health, and our parnasah are in His hands.

Now we begin living that year. The recognition we brought into the High Holidays must accompany us into our ordinary days.

Chazal teach in Beitzah 16a that a person's sustenance is allotted during the days from Rosh Hashanah to Yom Kippur, with the exceptions the Gemara specifies for Shabbos, Yom Tov, and children's Torah education.

That raises a question. If my parnasah has been allotted, why do I continue to ask for it every day?

For our conclusion, let us consider another dimension of the request: how will that parnasah reach me? Through what choices will I pursue it? What will it bring into my home?

Will I seek it through a derech of kedushah—honest work, faithful dealings, and obedience to Hashem's will? Or will I be tempted to pursue it through a derech of tumah—dishonesty, deception, or choices that violate His will?

The allotment of parnasah never gives permission to obtain money through an aveirah. The way we earn remains our responsibility.

We want more than money arriving. We want Hashem's blessing in what arrives.

That gives us a deeper kavanah in Bareich Aleinu:

Hashem, I want You to bless me. Help me receive my parnasah through a path of kedushah. Help me work honestly, keep my word, respect what belongs to others, and fulfil Your will. Let the money that enters my home carry Your blessing.

Dishonest gain may increase a bank balance, but the gain itself is not the brachah we are asking for. We want our livelihood to support a life of kedushah, and to bring blessing into what we do with it.

Honest earnings may arrive through an employer, a customer, or another person. Those people can be the channels of Hashem's giving. What matters is that we recognize the Source and receive through a path that accords with His will.

And here the moon's smallness becomes very personal.

Sometimes we feel: I must secure this opportunity. I must make this deal work. If honesty puts me at a disadvantage, perhaps I have no choice.

Humility allows us to acknowledge: my livelihood depends on Hashem. I have work to do, and choices to make, but I do not have to violate His will in order to receive His blessing.

Trust in the Source must shape the way we earn.

This is the confirmation of what the High Holidays have taught us. We begin the year wanting to receive everything from Hashem. We make ourselves small enough to depend on Him, and faithful enough to seek His gifts in the way He wants us to receive them.

As I begin this year, whose decision am I treating as the final word in my life? And when I say Bareich Aleinu, can I place that need before Hashem—and commit myself to pursuing it honestly?

Let us pause with that question before we take those three steps forward.

“Bareich Aleinu—Hashem, I want Your blessing. Help me become small enough to receive it, and help me earn in a way that brings Your blessing into my home.”