

קבלת שבת

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KABBALAT SHABBAT REFLECTIONS

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INTRODUCTION

Kabbalas Shabbos, a time of transition; from the thick darkness of the week to the soft illumination of Shabbat itself. Unlike sudden escape, where the natural impulse is to refuse looking back on the difficulties of the past, Kabbalat Shabbat is a slow and steady ascent, a reflection on the miracles of the week, a radical amazement we feel deep down, when we realize that we have made it once again to the island of serenity that is Shabbos.

Instead of ignoring the rough terrain we travel in order to arrive, the prayers of Kabbalas Shabbos are oriented towards helping us see the past with new eyes. A vision that sees the light that was always being revealed, even within the darkness itself. A recognition that progress takes time and that slow and humble movement upwards is always already happening. All of the darkness and concealment of the previous year, month, week, day, hour, minute, second, and moment revealed as preparation towards light that is to come. Instead of ignoring struggle, we look back with eyes of illumination, revealing light within dark, then darkness joins us in our dance into the light.

Composed by King David, that perfectly imperfect expression of self that knows, all too well, from experience, the struggles and the joys, the defeats and the victories, the chapters of Kabbalat Shabbat represent slow yet steady ascent out of stuckness - both personal and collective, and into unity. Each Psalm eliciting another mood, another color of the soul, as it reflects its journey up and out of the darkness. More and more surprised by the radical transformation from darkness into light, they convey a humble calmness that grows in intensity, bursting forth from within, with joy and excitement.

With these short meditative framings, rooted in the teachings of our Tzaddikim and our literature, we hope to give shape to the inner process each of us goes through as shabbos is welcomed in. The words are meant to expand, not limit, to awaken the hidden yet ever growing light that rests at the core of our hearts. Allow the words to serve as frames for your inner feeling. Face the stirrings of your soul with confidence and grace. The goal is now, not before and not after, right here right now. Close your eyes, silence the noise, focus your vision. Breathe deeply and exhale calmly. Look around... you are here, with those you love and those who love you. There is nothing to run toward and nothing to run from. Here, in the garden of Shabbos, all is ok, all is right. As King David himself begged, "may the expressions of my mouth and the murmurings of my heart find favor in front of You, my G-d, my Support and my redeemer".

יְדִיד נֶפֶשׁ אָב הֶרְחֵמֶן, מִשָּׁךְ עֲבָדְךָ אֶל
רְצוֹנְךָ, יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל, יִשְׁתַּחֲוֶה מוֹל
הַדָּרֶךְ כִּי יַעֲרֹב לוֹ יְדִידוֹתֶךָ מִנִּפְתַּת צוּף וְכָל
טַעַם

וְהַדָּוָה נָאָה, זִיו הָעוֹלָם נִפְשֵׁי חוֹלֵת אֶהְבֶּתְךָ
אֲנִי אֵל נָא, רַפָּא נָא לָהּ בְּהִרְאוֹת לָהּ נַעַם
זִיוָךְ אֲזִי תִתְחַזֵּק וְתִתְרַפָּא וְהִיתָה לָךְ שְׂפָחַת
עוֹלָם

וְתִיקַן יְהִמוֹ רַחֲמֶיךָ וְחוּס נָא עַל בֶּן אוֹהֶבְךָ
כִּי זֶה כַּמָּה נִכְסֵף נִכְסֵף לְרִאוֹת בְּתַפְאֶרֶת
עֲזָךְ אֲנִי אֵלִי, מִחֲמַד לְבִי חוּסָה נָא, וְאֵל
תִּתְעַלֵּם

וְהַגִּלָּה נָא וּפְרֹשׁ, חֲבִיב עָלַי אֶת סִכַּת שְׁלוֹמְךָ
תֹּאִיר אֶרֶץ מִכְבוֹדְךָ נְגִילָה וְנִשְׁמָחָה בְּךָ מִיָּהָר
אֲהוּב, כִּי בָא מוֹעֵד וְחֲנִנִי כִימִי עוֹלָם

EREV SHABBOS, a time of longing and desire, a time of yearning towards connection from within the shadow of disconnect. Throughout the chaos of the week we are too busy to even acknowledge feeling overwhelmed. The incoming moment takes the place of the outgoing moment without even a moment's break. The endless chain of events prevent us from pausing long enough to become aware of what bothers us. We slowly descend into a race against time that is the weekday world. When Erev Shabbat arrives, the business of the week finally slows down, just long enough for us to begin to feel the exhaustion that we have been, as of yet, unaware of. Feeling the weight of the week's baggage, our minds and bodies feel worn, nearly buckling under the weight we carry. Slow enough for the mind to become aware of itself, the feeling of absence settles in. We may not know why or what, when or how, but we know that something has been missing, the experience of lack is there.

We may have survived the week, but we have also become aware of the silent cry that has been there all along, covered by the busy sounds of chaos. This cry is not one of pain or loss, but rather a cry of yearning, a longing that emerges for something beyond what we know, a hope towards a vision we can only dream of. Settling in to the feeling, we try to name it so as to domesticate its force. Homesick even while at home, we come upon the feeling, a longing for something not yet present, rooted in an ancient love whose origin has all but been forgotten.

Lovesick for something Infinite, the soul is ready to express the sigh of its burden, the powerful and pointed desire towards that which the heart knows it seeks.

Jumping into the space of Shabbos preparation, we leap into the sea of yearning; "Yedid Nefesh, my soul's beloved, my own conception of Gd personal to me, have compassion, reveal Your presence. We seek nothing other than your warmth, the soft glow of faith that senses far beyond what it can grasp. We beseech you, our Creator, for we are far too lovesick to do it on our own."

"Please, illuminate my soul, higher power, reveal to me my innermost desire that yearns for Your Presence. Open my eyes to the hidden shine that illuminates all things at their root, my soul has been ill, empty, yearning for You, only You. I ask for nothing but healing, heal my soul, direct my light. Compassion is what we need, for ourselves and for others, please Master of the universe, give me the strength to break free from the concealment that clouds my mind. It's been so long that I have been yearning for You, I don't know how I've made it this long. Please, reveal yourself! Reveal the light that has always already been present. Protect me so that I may feel safe, covered and protected in the warmth of my soul's illumination. Fix my eyes, let me open them wide, to behold the light of Shabbos that is ready to be revealed."

קבלת

שבת

לְכוּ נִרְנְנֵה לִיהוָה נְרִיעָה לְצוֹר יִשְׁעֵנוּ:
 נִקְדְּמָה פָנֵינוּ בְּתוֹדָה בְּזִמְרוֹת נְרִיעַ לוֹ: כִּי אֵל
 גָּדוֹל יְהוָה וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים: אֲשֶׁר
 בִּידוֹ מַחְקְרֵי אֶרֶץ וְתוֹעֲפוֹת הָרִים לוֹ: אֲשֶׁר
 לוֹ הַיָּם וְהוּא עָשָׂהוּ וַיַּבְשֶׁת יַדָּיו יַצְרוּ: בָּאוּ
 נִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרָכָה לִפְנֵי יְהוָה עֲשֵׂנוּ:
 כִּי הוּא אֱלֹהֵינוּ וְאַנְחֵנוּ עִם מִרְעִיתוֹ וְצֹאן
 יָדוֹ הַיּוֹם אִם בְּקִלּוֹ תִשְׁמָעוּ: אֵל תִּקְשׁוּ
 לְבַבְכֶּם כַּמְרִיבָה כִּיּוֹם מָסָה בַּמִּדְבָּר: אֲשֶׁר
 נִסּוּנִי אֲבוֹתֵיכֶם בְּחֲנוּנֵי גַם רָאוּ פַעְלִי:
 אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר וְאָמַר עִם תַּעֲלִי
 לִבְבִּי הֵם וְהֵם לֹא יָדְעוּ דֶּרֶךְ: אֲשֶׁר נִשְׁבַּעְתִּי
 בְּאִפִּי אִם יִבְאוּן אֶל מְנוּחָתִי:

Entering the space of Shabbos is not something that happens organically, rather it is a conscious choice that one must make. In the Shabbos mind, nothing is lacking from the scene, everything is here within me. It is a transition point from the mindset of scarcity and craving, towards one of "enoughness" and calm.

It is ok if the desire towards connection and gratitude is

not the first thing that we feel, in fact it makes sense. The week was long and heavy, and we are stiff-necked and stubborn sometimes, stuck within the formations and formulations of thought that serve us in the chaos of the week.

Yet here, at the pivot point, where darkness of the week gives way to the light of Shabbat, we must choose to move towards the song. We decide to travel within our mind, to get up and move from the stuckness of the week, towards the presence and calmness of right now. Ever so gently directing our intention away from any closedness of the heart, we open ourselves up, as we receive Shabbos, even before we actually feel it. We start the tune, and only then does the song begin to be revealed. We choose to live with the Shabbos mind. A decision to be present, to limit the flow of thought and to focus on the innermost point of connection.

There is resistance, of course, for we likely do not feel the connection we are trying to think about, in actuality. Contrary to what we might think, this is in fact a good sign. For it is in the decision to accept the light of Shabbos, even when we don't feel it yet, that we receive the possibility of illumination.

שִׁירוֹ לַיהוָה שִׁיר חֲדָשׁ שִׁירוֹ לַיהוָה כָּל
הָאָרֶץ: שִׁירוֹ לַיהוָה בָּרְכוּ שְׁמוֹ בַּשָּׁרוֹ מִיּוֹם
לְיוֹם יְשׁוּעָתוֹ: סִפְרוּ בַּגּוֹיִם כְּבוֹדוֹ בְּכָל
הָעַמִּים נִפְלְאוֹתָיו: כִּי גָדוֹל יְהוָה וּמֵהָלָל
מְאֹד נֹרָא הוּא עַל כָּל אֱלֹהִים: כִּי כָל אֱלֹהֵי
הָעַמִּים אֱלִילִים וַיהוָה שָׁמַיִם עָשָׂה: הוֹדוּ
וְהִדְרִי לִפְנֵי עֹז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ: הָבוּ
לַיהוָה מִשְׁפָּחוֹת עַמִּים הָבוּ לַיהוָה כְּבוֹד
וְעֹז: הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ שְׂאוּ מִנְחָה וּבֹאוּ
לְחַצְרוֹתָיו: הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת קֹדֶשׁ
חִילוֹ מִפְּנֵי כָל הָאָרֶץ: אָמְרוּ בַּגּוֹיִם יְהוָה
מֶלֶךְ אֵף תִּכּוֹן תֵּבֵל בֹּל תִּמּוֹט יָדִין עַמִּים
בְּמִישָׁרִים: יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ
יִרְעֶם הַיָּם וּמִלְאוּ: יַעֲלֹז שָׂדֵי וְכָל אֲשֶׁר בּוֹ
אֲז יִרְנְנוּ כָּל עֵצֵי יַעַר: לִפְנֵי יְהוָה כִּי בָא כִּי
בָא לְשִׁפֹּט הָאָרֶץ יִשְׁפֹּט תֵּבֵל בְּצֶדֶק וְעַמִּים
בְּאַמוּנָתוֹ:

Once we have made the mindful decision to be present with the space of Shabbat, the reality of the six days of the week, everything we thought we knew, begins to shift. A newness begins to shine from within the cracks of our previous perspective. We are not undoing the darkened world of "before Shabbat", we are looking at the very same world. Except now the darkness has given way to a light that rests just beneath it. The radical shift of Shabbos is not something that takes place on the outside of the world, rather the shift of Shabbos is an inner one, an inside job. The possibility of looking differently at the world we thought we knew before. All that blocked and disrupted our lives begins to soften in their intensity. We begin to see the honor and glory of our higher power that emerges from within the very things that, just a few moments ago, seemed to conceal His existence. Everything, both the heavens and the earth, the darkness and the light, all proclaim the presence of Gd, as we understand him. This new vision is not blind to the distinction between good and bad, it does not deny the need to separate for the sake of clarity, it simply sees the negative in a new way, it reveals that darkness too serves to reveal Hashem's presence. Everything works towards revealing the unity at the heart of all things, the things that are clear and the things that are not.

If we look for external shifts, we will come up empty handed. The ascent of all worlds that takes place as the light of Shabbos is revealed takes place within the mind's heart. But when we choose to look at our inner and outer world with the new light of Shabbat, we uncover the force of meaning that rests behind everything, pushing existence towards the revelation of righteousness and faith.

יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ יִשְׁמְחוּ אֲנִי
 רַבִּים: עֲנֵן וְעָרְפֶּל סָבִיבוֹ צֶדֶק וּמִשְׁפָּט מְכוּן
 כְּסֹא: אֵשׁ לִפְנֵי תֵלֶךְ וּתְלַהֵט סָבִיב צָרִיו:
 הָאִירוּ בְּרָקִיו תִּבֵּל רָאֲתָהּ וַתַּחַל הָאָרֶץ:
 הָרִים כִּדּוֹנָג נִמְסוּ מִלִּפְנֵי יְהוָה מִלִּפְנֵי אֲדוֹן
 כָּל הָאָרֶץ: הִגִּידוּ הַשָּׁמַיִם צֶדֶקוֹ וְרָאוּ כָּל
 הָעַמִּים כְּבוֹדוֹ: יִבְשׁוּ כָּל עֲבָדֵי פֶסֶל
 הַמִּתְהַלְלִים בְּאֵלִילִים הַשֹּׁתְחוֹ לוֹ כָּל
 אֱלֹהִים: שִׁמְעָה וַתִּשְׁמַח צִיּוֹן וַתִּגְלָנָה בְּנוֹת
 יְהוּדָה לְמַעַן מִשְׁפָּטֶיהָ יְהוָה: כִּי אַתָּה יְהוָה
 עָלִיוֹן עַל כָּל הָאָרֶץ מֵאֵד נִעְלִיתָ עַל כָּל
 אֱלֹהִים: אֶהְיֶה יְהוָה שִׁנְאוֹ רָע שֹׁמֵר נַפְשׁוֹת
 חֲסִידָיו מִיַּד רָשָׁעִים יִצִּילֵם: אֹרֶךְ זֶרַע לַצַּדִּיק
 וּלְיִשְׂרָאֵל לֵב שֹׁמְחָה: שִׁמְחוּ צַדִּיקִים בִּיהוָה
 וַהֲדוּ לְזִכֹּר קִדְשׁוֹ:

The more we attune to the words being expressed, we begin to hear the song that is being sung. Moving beyond the first step of receiving the light of Shabbos, we allow our minds to be carried to the inner space within the heart.

With the externalized vision of the week fading into the background, a new layer of existence is revealed, one within the mind. In the silent place, right behind the eyes, the voices of song take on new force, a surrounding sound that hovers over the air, illuminating the world with the warm comfort of a faithful trust. Since this new territory of calm is foreign to the weekday mind, we can tend towards doubting its reality. We can assume that the newfound calmness of faith will depart as suddenly as it appeared. Often, our doubt regarding the reality of Shabbat, in her illumination, is in truth a doubt about ourselves. Questioning whether we have the ability to properly receive this hidden gift. This is where the real shift of Shabbos begins. No longer looking at ourselves through the lens of weekday eyes, we can stop checking to see whether the gift is deserved or not. We can lean into the always already present alrightness that rests at the core of our soul, the everpresent illumination of Shabbos. When Shabbat arrives we are called to uncover a new and fresh way of looking at life. An unconditional positive self regard that allows us to live and "act-as-if" all of our work - both physical and spiritual - is complete.

מְשִׁירֵי לַיהוָה שִׁיר חֹדֶשׁ כִּי נִפְלְאוֹת
 עָשָׂה הוֹשִׁיעָה לוֹ יְמִינוֹ וְזִרְעֵ קִדְשׁוֹ: הוֹדִיעַ
 יְהוָה יְשׁוּעָתוֹ לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ: זָכַר
 חֲסִדוֹ וְאַמוּנָתוֹ לְבֵית יִשְׂרָאֵל רְאוּ כָּל אַפְסֵי
 אֶרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ: הָרִיעוּ לַיהוָה כָּל
 הָאָרֶץ פָּצְחוּ וְרִנְנוּ וְזָמְרוּ: זָמְרוּ לַיהוָה
 בְּכִנּוֹר בְּכִנּוֹר וְקוֹל זְמִירָה: בְּחִצְצֹרוֹת וְקוֹל
 שׁוֹפָר הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה: יִרְעַם הַיָּם
 וּמִלְאוּ תֵּבֵל וַיִּשְׁבִּי בָּהּ: נְהָרוֹת יִמְחֹאוּ כָף
 יַחַד הָרִים יִרְנְנוּ: לִפְנֵי יְהוָה כִּי בָּא לְשַׁפֵּט
 הָאָרֶץ יִשְׁפֹּט תֵּבֵל בְּצֶדֶק וְעַמִּים בְּמִישְׁרִים:

Receiving the light of Shabbos as present, whether we feel it or not, allows the decision of the mind to descend down into the heart. Surrounded by a new sense of ease and comfort, we look out unto the world with a new set of eyes. Where moments ago we saw separation and darkness, we can now find connection and light. As we already revealed nothing changes on the outside, the world does not undergo a radical shift in its nature. The change takes place behind the eyes, in the quiet space of silence present within the mind. Seen through new eyes the world, in all of its chaos, appears to join in the song.

The distinction and separation of each thing in its isolation begins to melt into a singular flow of shared expression. It is not enough to deny the existence of difficulty and separation, rather we must force each expression of concealment to admit to the light. When the things that previously seemed so separate from spirituality are revealed to be the very tools needed to reveal the true power of spirituality, the side of darkness begins to testify to the light. Looking inwards, we can pay attention to the parts of ourselves that remains resistant to the incoming light of calmness. Identifying the blockage, let us accept its presence, rather than demanding its destruction. With a newfound spiritual confidence, let us transform the blockage into the point of expression, revealing how the dark is simply a new opportunity to reveal more and more light.

וְהָיָה מֶלֶךְ יִרְגְּזוּ עַמִּים יֵשֵׁב כְּרוּבִים תְּנוּט
 הָאָרֶץ: יְהוָה בְּצִיּוֹן גָּדוֹל וְרָם הוּא עַל כָּל
 הָעַמִּים: יוֹדוּ שְׁמֶךָ גָּדוֹל וְנוֹרָא קְדוֹשׁ הוּא:
 וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב אֶתְּהָ כּוֹנֵנֶת מִיִּשְׂרָאֵל
 מִשְׁפָּט וְצִדְקָה בִּיעֲקֹב אֶתְּהָ עָשִׂיתָ: רוּמְמוֹ
 יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לַהֵדֶם רַגְלָיו קְדוֹשׁ
 הוּא: מִשֶּׁהָ וְאַהֲרֹן בְּכֹהֲנָיו וּשְׂמוּאֵל בְּקִרְיָאֵי
 שְׁמוֹ קִרְאִים אֶל יְהוָה וְהוּא יַעֲנֵם: בְּעָמוּד
 עֲנֹן יִדְבֹּר אֲלֵיהֶם שִׁמְרוּ עֲדֹתָיו וְחֹק נִתָּן
 לָמוֹ: יְהוָה אֱלֹהֵינוּ אֶתְּהָ עֲנִיתָם אֵל נִשְׂא
 הָיִיתָ לָהֶם וְנָקָם עַל עֲלִילוֹתָם: רוּמְמוֹ יְהוָה
 אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לָהֶר קִדְשׁוֹ כִּי קְדוֹשׁ יְהוָה
 אֱלֹהֵינוּ:

Looking back on the week past with new eyes, we come to find that everything was and is in order. How? We can't say for sure. For when we attempt to descend into the particulars of our struggle, we can get caught in the reasonableness of our decision to think differently, something that almost always takes us back to our negative, to our weekday, frame of mind. We move beyond the need of being reasonable.

We leap over the resistance of the rational mind as we flow into the light of positivity, the willingness to say YES to the world and our experiences. While the external chaos of difference and separation still appears on the outside, on the inside, the inner world of our mind, we encounter the humble light of unity which reveals the "allrightness" of all things. Gazing beyond the external shifts and change, we attach ourselves to the innermost point of light that rests at the core of all things. Moving beyond the external shape of the world, and our lives, we make space for an inner certainty, a knowing beyond knowledge, a trusting beyond proof. At this moment, we have the privilege to affirm the unity that exists within the endless changes of externalized experience. Descending into this newfound and delicate territory of spiritual confidence, we begin to do the only thing we know how to do, to cry out towards our Creator from within our cries, toward recovery, revelation and redemption.

מִזְמֹר לְדָוִד הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ
לַיהוָה כְּבוֹד וְעֹז: הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ: קוֹל יְהוָה עַל
הַמַּיִם אֵל הַכְּבוֹד הָרָעִים יְהוָה עַל מַיִם
רַבִּים: קוֹל יְהוָה בִּפְתָּח קוֹל יְהוָה בְּהָדָר: קוֹל
יְהוָה שֹׁבֵר אֲרָזִים וַיִּשְׁבֹּר יְהוָה אֶת אֲרָזֵי
הַלְבָּנוֹן: וַיִּרְקִידֵם כָּמוֹ עֵגֶל לְבָנוֹן וּשְׂרִיץ כָּמוֹ
בֶּן רִאמִּים: קוֹל יְהוָה חֲצֹב לַהֲבוֹת אֵשׁ: קוֹל
יְהוָה יַחֲלִיל מִדְּבַר יַחֲלִיל יְהוָה מִדְּבַר קֹדֶשׁ:
קוֹל יְהוָה יַחֲלִיל אֵילֹת וַיַּחֲשֹׁף יַעֲרֹת
וּבִהִיכְלוֹ כָּלוּ אִמֵּר כְּבוֹד: יְהוָה לַמַּבּוּל יֵשֶׁב
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם: יְהוָה עֹז לְעַמּוֹ יִתֵּן
יְהוָה יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם:

By this point, the power of Shabbos has slowly but surely emerged from within the recesses of our mind, revealing newfound spiritual strength and confidence. Attuning ourselves to our inner rhythm, we begin to hear the sounds of existence merging into one. The noise of separation is transformed into a song of unity, when all of the different drives and expressions are shown to be unified in their source. The inner voice of connectivity begins to make itself heard, the world, both outside and inside, joins together in creating a new

space, a space of shabbat within ourselves. The spiritual uncertainty begins to crumble and the shame induced weakness slowly disappears. Listening to the inner rhythm of the mind, heart, and body, we are covered over with spiritual confidence and force. Yes, it is all real, yes everything is ok, yes these feelings of connection are authentic even though we have created them ourselves.

Taking ownership over our spiritual mindset, we strengthen ourselves in the face of self doubt, we choose to plant our feet firmly on the ground of spiritual illumination. No wind in the world can move us, no sound can frighten us, no self consciousness can weaken us. We have uncovered the secret wellspring of light at the base of the soul, the point at which the endless spiritual power of shabbos flows into the limited container of the mind. Quiet down the voices of doubt and "undeservedness", ignore the questions of authenticity and intent. Stand up, forcefully, with courage, and embrace the incoming joy with confidence and grace. In spite of all appearances, our Creator, the Master of the universe, our higher power as we understand him, is in control. All things proclaim His glory, all things reveal His presence. This ancient mystical prayer represents the process of the middle that takes shape between the first and second part of Kabbalas Shabbos, between the six psalms of yearning and the shabbos experience. Between Receiving Shabbos and the Accepting of Shabbos.

Like two separate worlds within the universe of Kabbalas Shabbos, the transition between the first six psalms and Lecha Dodi reflects the transition from the intense effort of cultivating an awareness of G-d's presence towards the calm acceptance

of G-d's presence. After completing the first stage of Kabbalast Shabbat, we are now prepared to ascend to the next stage, the Lecha Dodi which marks the official arrival of a new light of shabbos within our heart and soul.

Here, the question that arises is; how can one ascend from a lower level to a higher level if there is an unbridgeable gap that separates each level from the other? The answer; the mystical forty-two letter name of Hashem that serves as a ladder. A ladder that ascends from below to above through the intensification of force within the individual themselves. Representative of the motivation from below that seeks to rise from a lower to higher level, this prayer is meant to awaken a burning desire to reach upwards, the intensification of self that seeks to ascend higher and higher.

Made up of seven stanzas composed of six words, this prayer is forty-two words long, reflecting the forty-two letter name of Gd expressed in the first letter of each word. Each of the seven stanzas also represent the elements or traits within each of us that cover our latent desire towards G-d. That our desire may ascend out of the limited confines below towards the unlimited space above. Illuminating the inner shape of self, the stanzas cry out for the ascent of these seven traits in descending order;

אָנא בְּכַחַת, גְּדוּלַת יְמִינָהּ, תַּתִּיר צְרוּרָהּ: אב"ג ית"ץ

Ana B'Koach - the trait of lovingkindness, our desire to extend ourselves outwards in the service of others.

קָבֵל רֵנֶת, עֲמָדָה. שְׁגִבְנוּ, טְהַרְנוּ נוֹרָא: קר"ע שט"ן

Kabeil Rimas - the trait of judgment and discernment, our desire to descend inwards towards the depth of self for the sake of uncovering more.

נָא גִבּוֹר, דּוֹרְשֵׁי יְחוּדָהּ, כְּבֻבַת שְׁמַרָם: נג"ד יכ"ש

Na Gibor - the trait of compassion, our ability to balance the oppositional forces of our life into the impossible beauty of oppositional-coincidence.

בָּרַכְם טְהַרָם, רַחֲמֵי צְדָקָתָהּ, תָּמִיד גְּמִלָם: בט"ר צת"ג

Barcheim Tahareim - the trait of endurance, our inherent strength and courage to move through any prevention that appears to stand in our way.

חֲסִין קָדוֹשׁ, בְּרַב טוֹבָהּ, נִהַל עֲדָתָהּ: חק"ב טנ"ע

Chasin Kadosh - the trait of surrender, our awareness of powerlessness and gratitude from which our true power emerges.

יְחִיד גֶּאֱוָה, לְעֲמָדָה פִּינָה, זֹכְרֵי קִדְשָׁתָהּ: יג"ל פז"ק

Yachid Ge'eih - the trait of connection, the foundational point of the self where all things gather as one prior to externalized expression.

שׁוֹעֲתָנוּ קֵבֵל, וְשִׁמְעַ צַעֲקָתָנוּ, יוֹדַע תַּעֲלוּמוֹת: שק"ו צי"ת

Sha'va'teinu Kabal - the trait of presence, our emergence onto the scene of practical engagement and the innate ability to elevate and sanctify that which appears to be devoid of significance.

בְּרוּךְ, שֵׁם כְּבוֹד מַלְכוּתוֹ, לְעוֹלָם וָעֶד:

With our seven elements
activated, our yearning
desire towards the Infinite
One, blessed be He, begins
to arise. We find ourselves
ascending into the world of
Shabbos herself.

לְכָה דוּדֵי לְקִרְאָת כָּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה:

לְכָה דוּדֵי לְקִרְאָת כָּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה:

שְׁמוֹר וְזָכוֹר בְּדְבוּר אֶחָד, הַשְׁמִיעֵנוּ אֶל הַמִּיָּחָד, יְהוָה אֶחָד וְשִׁמּוֹ אֶחָד,
לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְלָה:

לְכָה דוּדֵי לְקִרְאָת כָּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה:

לְקִרְאָת שַׁבַּת לָכוּ וְנִלְכָה, כִּי הִיא מְקוֹר הַבְּרָכָה, מֵרֹאשׁ מִקְדָּם נְסוּכָה,
סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה תַּחלָּה:

לְכָה דוּדֵי לְקִרְאָת כָּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה:

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה, קוּמִי צְאִי מִתּוֹךְ הַהִפְכָּה, רַב לָךְ שַׁבַּת בְּעַמְּךָ
הַבְּכָא, וְהוּא יַחְמוּל עָלֶיךָ חֲמָלָה:

לְכָה דוּדֵי לְקִרְאָת כָּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה:

הַתְנַעֲרִי מֵעַפָּר קוּמִי, לְבָשִׁי בְּגָדֵי תַּפְאֶרֶתְךָ עַמִּי, עַל יָד בֶּן יִשִּׁי בֵּית
הַלְחָמִי, קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה:

לְכָה דוּדֵי לְקִרְאָת כָּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה:

הַתְנַעֲרִי, הַתְנַעֲרִי, כִּי בָּא אוֹרְךָ קוּמִי אוֹרִי, עוֹרִי עוֹרִי שִׁיר דְּבִרִי, כְּבוֹד
יְהוָה עָלֶיךָ נִגְלָה:

לְכָה דוּדֵי לְקִרְאָת כָּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה:

לֹא תִבוֹשִׁי וְלֹא תִכְלָמִי, מַה תִּשְׁתַּחֲוֶהֱ וּמַה תִּתְהַמֵּי, בְּךָ יַחֲסוּ עַנְיֵי עַמִּי,
וְנִבְנְתָה עִיר עַל תִּלָּה:

לְכָה דוּדֵי לְקִרְאָת כָּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה:

וְהָיוּ לְמִשְׁפָּחָה שׁוֹסֵיךָ, וְרַחֲקוּ כָל מִבְלָעֶיךָ, יִשֵּׁשׁ עָלֶיךָ אֱלֹהֶיךָ, כְּמִשְׁוֹשׁ
חָתָן עַל כָּלָה:

לְכָה דוּדֵי לְקִרְאָת כָּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה:

יְמִין וְשִׁמְאֵל תִּפְרוּצִי, וְאֵת יְהוָה תַּעֲרִיצִי, עַל יָד אִישׁ בֶּן פְּרָצִי, וְנִשְׁמַחָה
וְנִגְלָה:

לְכָה דוּדֵי לְקִרְאָת כָּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה:

בָּאִי בְּשִׁלּוֹם עֲטֶרֶת בַּעֲלָה, גַּם בְּרִנָּה (בִּי"ט מוֹסִיפִים: בְּשִׁמְחָה) וּבְצִהָה,
תּוֹךְ אֲמוּנֵי עַם סֻגְלָה: בָּאִי כָלָה, בָּאִי כָלָה, שַׁבַּת מְלֻכְתָּא:

לְכָה דוּדֵי לְקִרְאָת כָּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה:

לְכָה דוּדֵי לְקִרְאָת כָּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה: לְכָה דוּדֵי לְקִרְאָת כָּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה:

We have arrived. We are awakened at the central song of shabbat, the middle point where the light has been growing is finally revealed. Here in the illuminated space of Lecha Dodi, we are not ecstatic, nor are we moved towards external exuberance. The humble joy of shabbos is something far more sensitive, something far more silent in its shine. Here we uncover the mission itself, the quest towards the hidden light that has always already been with us. With humility and powerlessness, we humbly ask our Creator to lead us to the next stage of calmness, towards the next layer of light. Having seen the light of existence shine forth from within the apparent chaos, having heard the voice of unity cry out from within the deafening noise, we are now clear on our mission. We, together, begin to walk towards the light. The matter is dependent upon us, we must go out, not only to receive, but to accept the light of shabbos. We must venture beyond the confines of self towards the edge of the unknown where the soft glow of shabbat awaits us, waiting to be let in.

שְׁמֹר וְזָכוֹר בְּדְבוּר אֶחָד, הַשְׁמִיעֵנוּ אֵל הַמִּיָּחָד, יְהוָה אֶחָד וְשְׁמוֹ אֶחָד, לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְיֶיָה: לְכָה דוּדֵי לְקִרְאָת כָּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה:

Identifying the light of unity that holds all things together, we allow ourselves to look differently at the way in which we have received existence. All week we have been caught between the yes and the no, the freedom and the servitude, the light and the dark. Now we have come to see that they are both expressive of a singular light, the light of unity that rests at the core of the self.

How do these opposites interact? We cannot know, for the mind is incapable of thinking beyond its own rules. Rather, it is through acceptance that we behold the miracle of opposites in their unity, in the impossible utterance of two things at once. Caught between the unified source of all things and the revelation which is always already split into two, we are called to move back from the two to the one, from concealment towards revelation. Here we embrace ourselves in our splitness, for it is specifically from there that the light will be revealed.

לְקִרְאָת שַׁבָּת לָכוּ וְנִלְכָּה, כִּי הִיא מְקוֹר הַבְּרָכָה, מֵרֹאשׁ
מִקְדָּם נְסוּכָה, סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה:
לָכֵה דוֹדֵי לְקִרְאָת כָּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה:

Accepting the light of shabbos demands spiritual activism, we must get up and move towards the light. It is not enough to sit and receive, we must actively get up and partake of the light that is being revealed. Our Creator could reveal into our mind and heart, whatever light He wants, but that would not accomplish the spiritual mission. For it is specifically in our willingness, our urgent desire to get up and seek light out, that the power of shabbat is revealed. The light we reveal may not feel like anything, it may not appear to illuminate the self, but that does not mean that it is not real. Instead, it is so present that it often feels like nothing. The light of shabbos is the light of the beginning, the hope of the starting point prior to the pollution of the process. It is the source of all blessing, the source of moving forward, that can only be fully revealed through the actual action of moving forward. The end result, our shift in consciousness, is rooted in the beginning, waiting to be revealed specifically through us and within us.

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה, קוֹמִי צְאִי מִתּוֹךְ הַהֶפְכָּה, רַב
לְךָ שָׁבֶת בְּעֵמֶק הַבְּכָא, וְהוּא יַחְמוֹל עָלֶיךָ חֲמֻלָּה:
לְכָה דוֹדִי לְקִרְאֵת כָּלָה, פָּנֵי שָׁבֶת נִקְבְּלָה:

The palace of shabbos is not to be found outside, it is revealed within the mind itself. We build it, we create the space of comfort, we create the vessel for faith. We have been sitting in the dark for so long, covered over by the confusing changes of external reality. Ruled by the external shape of things, we fall into a quiet hopelessness that feels stuck in the dust. Enough! It is time to rise, to emerge from within the darkness itself. We must take the intensity of our drives and direct them upwards. Turning our tired eyes upwards and towards our Creator. We ask for the only thing we can ever actually request: compassion and grace. Please, allow us to Accept the light of Your gift. Allow us to find that which we so desperately seek. Help us reveal the temple of the mind, the point of revelation within the depths of our hearts.

הַתְּנַעֲרִי מֵעָפָר קוֹמִי, לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ עָמִי, עַל יָד
בֶּן יִשְׂרָאֵל הַלְחָמִי, קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה:
לְכָה דוֹדִי לְקִרְאֵת כָּלָה, פָּנֵי שָׁבֶת נִקְבְּלָה:

Having learned the secret of creating the light of shabbat in order to accept it, rather than waiting for it to emerge on its own, we continue along the path of spiritual activism revealed from within our song. We may not feel like we have left the dust of the week, but we can certainly stand up from within it. We don't need the dust to disappear, we just need to learn the art of dusting ourselves off. For while the inner landscape of our minds might still be stuck in the residual darkness of the week. We have learned the secret of changing our outside to illuminate our inside.

If our heart remains closed, that doesn't mean that we can't "act as-if" it has opened. We can change our garments from sadness to joy, and slowly but surely our heart will shift as well. Redemption of the self does not depend on an authentic shift, it stands upon our radical decision to stubbornly choose redemption and recovery even though we may not feel it. When we choose to live in the mindset of redemption, we are personally redeemed. Our soul shifts from the concealing garments of the self as it garbs itself in the light of selflessness. Choosing to see everything as good, things begin to shift. The light grows, and the sounds of inner redemption begin to be heard.

**הַתְּעוֹרָרִי, הַתְּעוֹרָרִי, כִּי בָּא אוֹרְךָ קוֹמִי אוֹרִי, עוֹרִי עוֹרִי
שִׁיר דְּבָרִי, כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה:
לְכָה דוֹדִי לְקִרְאָת כָּלָה, פָּנֶי שַׁבָּת נִקְבְּלָה:**

At this point we are awake, even if we are asleep, we are awake. The light of shabbos has entered the mind and seeped into the heart. Something has changed, the air is ever so slightly clearer, the frustrations ever so slightly diminished. There is a light that is growing, it is no longer a question of drawing down the light, it is already here, within us. The only question is how much will we allow the light to grow. We arise with newfound courage, looking past the blocks that just moments ago seemed so frightening. We have become aware of the urgency of the moment, for the light of shabbat has arrived. Even after awakening from the slumber of the mind, we may still find ourselves asleep, unfeeling and bored at the heart of experience. That's fine, because the call to awaken is doubled; Awake! Awake! Fight fiercely against the ghosts of hopelessness and despair that haunt our minds throughout the death of the week.

Awake! Awake! Awaken to life, to goodness, to courage and strength. At this point it's not clear whether we are speaking or singing, for every ounce of strength is offered up towards our Creator. When we empty ourselves out, awakening from the depths of slumber, we reveal His glory, for who like Him has people that awaken. Awake! Awake! At that moment, the glory is revealed within my heart, acceptance begins to settle in and the light of alrightness begins to shine.

לֹא תבוֹשִׁי וְלֹא תִפְלֹמִי, מִה תִּשְׁתַּחֲוִי וּמִה תִּהְיֶימִי, בְּךָ
יִחְסוּ עַנְיֵי עַמִּי, וְנִבְנְתָה עִיר עַל תִּלָּה:
לְכֵה דוֹדִי לְקִרְאָת כָּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה:

With the comfort of shabbos slowly setting in, a familiar voice emerges from within the depths of the mind: Perhaps I am unworthy? Perhaps this is not real? Perhaps I should be ashamed. For whenever the light of spirituality descends, there is simultaneous self doubt that glistens like a random spark of light off a rotating fiery sword, attempting to block our entry into the garden of shabbos delight. We must pay no attention to the darkness, and must ignore the questions of worthiness and belonging. Shabbat belongs to each person, we have every right to the potent lights of calmness and serenity. We must even avoid communicating with the voice of self doubt, as any attempt to engage it is already the beginning of getting caught up in it. Simply look through it, gaze past it, for beyond the field of right and wrong there exists a space of radical acceptance, a place within the mind far beyond the possibility of defilement or loss. Who are we to question our worthiness, who gave us the right to think so negatively about ourselves. We can't afford to wait any longer, if ever there was a time for tarrying in a swamp of shame it has come and gone.

Now is the time to stand, to stubbornly believe in the goodness and light that rests at the core of our soul. The affirmation of this goodness will not lead to haughtiness or pride, for we are fully aware that it is not something we have earned, for in truth there is no amount of effort possible to be deserving of Shabbos, it is a gift given for fun and for free. Yes we are powerless, but we are not weak. Yes we are unworthy, but not because we are deficient, rather because Your light is Infinite, and the finite could never fully grasp the Infinite no matter its worthiness. Instead of seeking to find worthiness for the light, it is specifically from within our sense of smallness that we emerge ready to accept the infinite light of shabbat.

וְהָיוּ לְמִשְׁסָּה שׁוֹסֵיךְ, וְרִחֲקוּ כָּל מִבְּלָעֶיךָ, יִשְׁיֵשׁ עָלֶיךָ
אֱלֹהֶיךָ, כְּמִשְׁוֹשׁ חֲתָן עַל כְּלָה:
לָכֵה דוֹדִי לְקִרְאָת כְּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה:

Throughout the entire week we are chased. Chased from the sadness of the past and from the anticipatory dread of the future. Whenever we arrive, in what we feel may be the moment itself, we come to experience that we are either too early or too late. Never in the right spot at the right time. But here, on Shabbat, we are exactly where we need to be. Nothing is chasing us. "Nothing can catch me in my garden of shabbos." We are attached, We are safe, We are here. So accustomed to the frightful sounds of being chased, our natural tendency will be to look around, check in to make sure that the enemy isn't close at bay. In the six days of the week we are perpetually distracted by the fear of being caught, expelling ourselves from the garden of the moment, falling into the endless cycle of negativity. On shabbos we stand firm, rooted in a faithful knowledge and acceptance that we are ok. Everything is ok, Everything will be ok. It is ok to be ok.

There is joy to be discovered, unity that will emerge. Opposites begin to coincide, as we begin to experience a sense of enoughness. "I am right here, right now." With the flames of love emerging from the depths, confidence and connectivity begin to set in. "I am to my beloved Creator, and my beloved Creator is to me."

יָמִין וּשְׂמָאל תִּפְרֹצִי, וְאֵת יְהוָה תַּעֲרִיצִי, עַל יַד אִישׁ
בֶּן פְּרָצִי, וְנִשְׁמָחָה וְנִגִּילָה:
לְכָה דוֹדִי לְקִרְאָת כָּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה:

Choosing to actively ignore the thoughts of smallness, we have entered into a new territory of the spiritual. Having outright denied the ability of darkness to darken the light, we break through the boundaries of self, uncovering the light of the Creator from within both the right and the left, the easy and the difficult. What was previously a split screen of connection or disconnection, is revealed to be a unified field of spiritual opportunity. Both revelation, as well as concealment, are tools of His hand. We are not denying the reality of boundaries, we simply break through them, casting off the calculating mind of the six days of the week and embracing the power of Shabbat. Like kings, we pave new paths, uncovering the spiritual confidence that has already always been shining. Armed with the settling sense of equanimity and calm, everything reveals the light of the present moment. Hashem is here, Hashem is there, Hashem is truly everywhere. With equanimity - an ability to cease fighting with everything and anything - emerges, we reach the fountain of joy that flows forth from the garden of Shabbos. Ignoring both the past and the future, we are here right now. Total Acceptance. As the silent joy of the heart begins to set in, the world itself begins to dance.

בְּאֵי כְּשֶׁלּוֹם עֲטָרַת בְּעֵלָהּ, גַּם בְּרִנָּה (בִּיּו"ט מוֹסִיפִים:
בְּשִׁמְחָה) וּבְצִהָלָהּ, תוֹךְ אֲמוּנֵי עַם סְגָלָהּ: בְּאֵי כָּלָה, בְּאֵי
כָּלָה, בְּאֵי כָּלָה, שְׁבֵת מְלֻכָּתָא:
לְכָה דוֹדֵי לְקִרְאָת כָּלָה, פָּנֵי שְׁבֵת נִקְבְּלָהּ:

Through the slow and steady unfolding of light, we no longer recognize the world in front of our eyes. What was once static and bounded is revealed, dynamic and free. The site of the week's difficulties has been transformed into a gateway of light, and what was once familiar in its darkness is transformed into the surprise of hope. Caught in the space between an inner illumination and an external darkness, we turn ourselves around. We acknowledge that the world we previously knew is now lost, for even the slightest measure of Shabbos changes everything forever. We bid farewell to the old world, turning our back for a moment so that we may adjust our eyes to the illumination of a new mind. Acknowledging and welcoming the presence of Shabbat which has now emerged in full force, we humbly bow as we submit ourselves towards the light being revealed. Turning our faces back to the world we had previously known, we come to find that everything is the same and yet everything has changed.

The inner illumination shines out upon the world. The space of experience begins to shift and the unbearable lightness of being spreads out in front of us. Here, in this moment, there is peace. Here, in this place everything is alright. With the newfound shine of Shabbos delight we relax into calmness and acceptance, bearing witness to the sudden illumination of the soul and the world.

מזמור

שִׁיר לַיּוֹם הַשַּׁבָּת: טוֹב לְהַדוֹת לַיהוָה
וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ: לְהַגִּיד בַּבֶּקֶר חֲסִדְךָ
וְאִמּוֹנְתְךָ בַּלַּיְלוֹת: עָלַי עָשׂוֹר וְעָלַי נָבֵל עָלַי
הַגִּיוֹן בְּכִנּוֹר: כִּי שִׁמְחַתְּנִי יְהוָה בַּפָּעֵלְךָ
בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן: מַה גָּדְלוֹ מַעֲשֶׂיךָ יְהוָה
מְאֹד עָמְקוֹ מַחְשַׁבְתֶּיךָ: אִישׁ בַּעַר לֹא יֵדַע
וְכִסִּיל לֹא יָבִין אֶת זֹאת: בִּפְרוֹחַ רִשְׁעִים כָּמוֹ
עֹשֵׁב וַיִּצְיָצוּ כָּל פְּעָלֵי אֱוֹן לְהַשְׁמָדָם עָדִי
עַד: וְאַתָּה מָרוֹם לְעֵלָם יְהוָה: כִּי הִנֵּה אֵיבֶיךָ
יְהוָה כִּי הִנֵּה אֵיבֶיךָ יֵאָבְדוּ יִתְפָּרְדּוּ כָּל פְּעָלֵי
אֱוֹן: וְתָרַם כָּרְאִים קֶרְנִי בַלְתִּי בְּשֶׁמֶן רַעֲנָן:
וְתִבֵּט עֵינִי בְּשׁוּרֵי בִקְמִים עָלַי מְרַעִים
תִּשְׁמַעְנָה אָזְנִי: צִדִּיק כִּתְמָר יִפְרוֹחַ כְּאֶרֶז
בַּלְבָּנוֹן יִשְׁגָּה: שְׁתוּלִים בְּבֵית יְהוָה בְּחִצְרוֹת
אֱלֹהֵינוּ יִפְרִיחוּ: עוֹד יְנוּבוֹן בְּשִׁיבָה דְּשָׁנִים
וְרַעֲנָנִים יִהְיוּ: לְהַגִּיד כִּי יֵשֶׁר יְהוָה צוּרֵי וְלֹא
עוֹלָתָה בּוֹ:

As we slowly reenter a newfound world, we begin to gather our senses and come back to ourselves. Yes, the world is flooded with a soft glow, but the external shape of the world has not shifted. We are still confronted with the visual field of separation and difference. As the heart returns from its momentary ascent into the garden of delight, the blind spots of thought still remain. Yes we may have come to a place of self acceptance and peace, but opening our eyes to the world around us, we can't help but remember the suffering of others. For while spiritual illumination may flood the inner landscape of self, the external reality of others in their pain does not disappear. Descending into the mind in the hopes of an answer to unfairness that seems to abide all around us, we encounter the familiar roadblock of unanswerable questions, the straining towards faith. It is specifically here that the illumination of Shabbos shines even brighter. During the week we may try to seek answers to the questions that plague our minds, hoping against hope that we may find satisfactory theory to answers the unanswerable nature of reality. On Shabbat, however, we don't seek answers, we don't chase after certainty. Rather, we lean in to the light of acceptance, the light of not-knowing, the awareness that in truth nothing is understandable, everything rests upon the secret mystery of our Creator's infinite light and will. We close our eyes, and we sigh a sigh of surrender. Not a negative form of surrender that buckles under the weight of something unbearable, rather the comforting act of letting go and letting G-d, resting securely in the knowledge that we do not, and cannot know. We might not have any answers, we might not know anything at all, but we have a humble faith in that which exceeds all grasp. We intuitively know that everything is alright, even when it's impossible to know. With the light of shabbos and the shine of faith, we humbly open ourselves up to the sheer wonder of it all.

יְהוָה מֶלֶךְ גִּאֲוֹת לִבֵּשׁ לִבֵּשׁ יְהוָה עֵז הַתְּאֵזֶר
 אֶף תִּכּוֹן תִּבְל בֶּל תִּמּוּט: נִכּוֹן פֶּסֶאֶךָ מֵאֵז
 מַעוֹלָם אַתָּה: נִשְׂאוּ נְהָרוֹת יְהוָה נִשְׂאוּ
 נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דְּכִיָּם: מְקִלּוֹת
 מִיָּם רַבִּים אֲדִירִים מְשֻׁבְּרֵי יָם אֲדִיר בְּמָרוֹם
 יְהוָה: עֲדַתְיָךְ נֶאֱמָנוּ מְאֹד לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ
 יְהוָה לְאַרְךָ יָמִים:

In the end, all we can do is hope towards our Creator, proclaim our faith in the meaningfulness of it all, to affirm His presence before, during, and after all things. We have no proof other than our faith, but the secret of our faith is that faith is proof enough. Bearing witnesses to something that is no longer apparent in a revealed way, we tap into the irreducible trace of feeling, a memory of something that has not yet been fully grasped. The feeling of a knowing that knows beyond what possibly can be known. A blind trust in the foundation that rests at the core of all things. An inner strength that has grown, a spiritual courage that is only now being revealed. Standing strong in the face of the threat of forgetfulness, the fleeting illumination of Kabbalat Shabbat is held in place. Accepting the natural depletion of energy that follows any spiritual ascent, we allow ourselves to exhale. We relax our shoulders, releasing the tension that comes from the fear of forgetting. We know that we will remember this feeling, because we have come to find that we are the ones who are free to choose it.

Nothing is lost, everything remains. Even when the spiritual illumination seems to dissipate, we must learn to trust in the infinite presence that remains even after things seem to disappear. Whatever happened before, and whatever happens next, we have received and accepted Shabbos in its fullness, and nothing will ever be the same.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ וַיִּמְלִיךְ
מַלְכוּתָהּ, וַיִּצְמַח פְּרָקָנָהּ, וַיִּקְרַב מְשִׁיחָהּ.

בְּחֵיכּוֹן וּבִיּוֹמֵיכּוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא יִתְבָּרַךְ.

וַיִּשְׁתַּבַּח. וַיִּתְפָּאֵר. וַיִּתְרוֹמֵם. וַיִּתְנַשֵּׂא. וַיִּתְהַדָּר. וַיִּתְעַלֶּה.
וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא.

לְעָלְא (בעשי"ת וְלְעָלְא מְכָל) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאָמִירֵן בְּעֶלְמָא, וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם (בעשי"ת הַשְׁלוֹם) בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

כְּגֹנָא דַּאֲנוּן מִתִּיחַדִּין לְעֵלָא בְּאַחַד. אוּף הָכִי
אִיְהִי אֲתִיחַדָּת לְתַתָּא בְּרִזָּא דְאַחַד לְמַהוּ עֲמַהוּן
לְעֵלָא חַד לְקַבֵּל חַד. קוּדְשָׁא בְּרִיךְ הוּא אַחַד.
לְעֵלָא לֹא יִתִּיב עַל כּוּרְסִיָּא דִּיקְרִיָּה עַד
דְּאַתְעֲבִידָּת אִיְהִי בְּרִזָּא דְאַחַד. כְּגֹנָא דִּילִיָּה לְמַהוּ
אַחַד בְּאַחַד. וְהָא אוּקִימָנָא רִזָּא דִּיהוָה אַחַד וּשְׁמוֹ
אַחַד: רִזָּא דְשַׁבָּת אִיְהִי שַׁבָּת דְּאַתְאַחַדָּת בְּרִזָּא
דְּאַחַד. לְמִשְׁרֵי עֲלָה רִזָּא דְאַחַד. צְלוּתָא דְמַעְלִי
שַׁבָּתָא דִּהָא אֲתַאחַדָּת כּוּרְסִיָּא יְקִירָא קְדִישָׁא
בְּרִזָּא דְאַחַד. וְאַתְתַּקְנַת לְמִשְׁרֵי עֲלָה מְלָכָא
קְדִישָׁא עֲלָאָה. כַּד עִיל שַׁבָּתָא אִיְהִי אֲתִיחַדָּת
וְאַתְפָּרְשַׁת מִסְטָרָא אַחֲרָא. וְכָל דִּינִין מִתְעַבְּרִין
מִנָּהּ וְאִיְהִי אֲשַׁתְּאַרְת בִּיחּוּדָא דְנִהִירוּ קְדִישָׁא.
וְאַתְעַטְרַת בְּכֻמָּה עֲטָרִין לְגַבֵּי מְלָכָא קְדִישָׁא. וְכָל
שׁוּלְטָנֵי רוּגְזִין וּמֵאֲרֵי דְדִינָא כֻּלְהוּ עֲרַקִין
וְאַתְעַבְּרוּ מִנָּה. וְלִית שׁוּלְטָנָא אַחֲרָא בְּכֻלְהוּ
עָלְמִין (בְּרַ מִנָּה). וְאַנְפָּהָא נִהִירִין בְּנִהִירוּ עֲלָאָה
וְאַתְעַטְרַת לְתַתָּא בְּעַמָּא קְדִישָׁא. וְכֻלְהוּן
מִתְעַטְרִין בְּנִשְׁמָתִין חֲדָתִין כְּדִין שִׁירּוּתָא
דְּצְלוּתָא. לְבָרְכָא לָהּ בְּחֻדּוּהָ בְּנִהִירוּ דְאַנְפִּין.

Though it may look like one, in truth, K'gavna is not a prayer. It is a teaching from the Zohar HaKadosh describing the secret of unity that exists between the "upper" and "lower" realm.

A teaching on the great divide between similarity and difference, and the impossible secret of unity that contains both similarity and difference within itself. A teaching that was shared between teacher and student along the wandering path through the nightscape of Eretz Yisrael, the love-of-teaching and the teaching-of-love that connected Rebbe Shimon Bar Yochai with his students, his companions (chevraya). A teaching that speaks of heaven and earth, above and below. It does not speak of a singular world, rather the doubled expression of things: above and below.

To speak of a singular unity is to erase all distinction, for in the light of unity everything is revealed to be part of a same whole. The distinctions of inside and outside, above and below, begin to disappear. Unity is expressed as a singular color, the self sameness of all things. Not so when it comes to K'gavna, a word that literally means "just as", but has also been understood as "colors" from the word Gevan. Here we encounter the colors of the prism of experience, the various positions and postures of the six days of the week from which we have just barely escaped. The entrance into Shabbos does not take place through the palace of unity, rather it emerges from within the chamber of changing color (Heichal Ha'gevanim Ha'mishtanim). Each day its own color, each moment its own world. Here, in the reflection of the week past, unity appears split into various colors, a split unity, a yichud (unity) that takes place above and a yichud that takes place below. Here we encounter a typical perspective: the space of reality is split into two, the upper revelation and the lower concealment. Yet in truth in order to properly engage in the lower concealment, one must view it as being rooted in and an

expression of the upper revelation. The main and most essential thing is that which takes place above in the upper realm, the secondary and incidental thing is that which takes place below in the lower realm. While this all too common understanding is true to a certain degree, it does not fully capture the truth of the matter. Yet, that is not the biggest issue, because, aside from the limited nature of this understanding, there is an element of distorted thinking that emerges as well. For if the main thing is the upper realm, then the lower realm is relegated to a state of insignificance. And in the shadow of insignificance, the self finds itself lost within the constrictive space of negativity. If our experience in the shifting colors of this world is ultimately secondary and inessential, it would be most natural to fall into the abyss of hopelessness and apathy. As long as the real purpose of existence remains transcendently removed in some far off space of the "upper realm", the experience down here will continue to feel secondary at best, empty and broken at worst.

KeGavna, on the other hand, is a teaching of alignment, of symmetry between the upper realm of spiritual awareness and the lower realm of human experience. That which takes place above, is reflected and takes place below. The expressions experienced in the lower worlds of disunity are rooted in the expressions revealed in the upper worlds of unity. The branch is an extension of the root, just as the shadow is the expression of the light. The secret of K'gavna is the redemption it brings to this mistaken sense of self as insignificant, because immediately after arranging the symmetrical balance between the "upper realm" and the "lower realm", our typical assumptions are reversed, we discover the secret of the ascendance of the

lower realm above and beyond the upper realm within Shabbos. For while we start with "just as they are unified above in unity, so too are they unified below in the secret of unity..." we arrive at the secret of "the Holy One blessed is unified. He does not sit upon His throne of honor above until they have established it as such below in the secret of unity as it is above...".

In shifting the emphasis from the always already present "upper realm" of present "unity", towards the ever shifting "lower realm" which operates in the hidden "secret of unity", K'gavnah goes from a being a teaching to a prayer, from a telling to a sharing. It reveals an upside down world where that which was below is above and that which was above is below. This is the secret of Shabbos.

The secret of Shabbat is Shabbos itself, that which allows us to view ourselves as ultimately significant, as the children of the King of Kings who choose to act like His servants. This opens the door to viewing our actions as pregnant with significance, filled with potential. The secret is that we are the ones who reveal Hashem's presence in this world. It is only through our effort, our choosing, that the infinite light of Hashem is revealed within the farthest reaches of possibility, within the Dirah B'tachtonim itself. For while Hashem's infinite presence is revealed above at every possible moment and within every possible place, it is only through the heavy labor of our own freewill that the light is revealed below, thereby bringing about the essential purpose of creation, the revelation of G-dliness within the concealment of G-dliness itself. A unity of symmetry, above expressed below and below manifest above.

מערב

חזון: בָּרְכוּ אֶת יְהוָה הַמְּבָרָךְ:

קהל וחזון: בָּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עָרֵבִים, בְּחֻמְכָּהּ פּוֹתַח שְׁעִים, וּבִתְבוּנָה מְשַׁנָּה עֲתִים, וּמַחֲלִיף אֶת הַזְּמַנִּים, וּמַסְדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ, כְּרֻצָּנוֹ. בּוֹרָא יוֹמָם וְלַיְלָה, גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אֹר, וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְהוָה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: בָּרוּךְ אַתָּה יְהוָה, הַמַּעֲרִיב עָרֵבִים:

אֶהְיֶה רַבָּה (אֶהְיֶה עוֹלָם) בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְיֶה, תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת. עַל כֵּן יְהוָה אֱלֹהֵינוּ, בְּשִׁכְבְּנוּ וּבְקוֹמָנוּ נָשִׁיחַ בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי תִלְמוּד תּוֹרָתְךָ, וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד, כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ, וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה. וְאֶהְיֶה אֵל תְּסוּר מִמָּנוּ לְעוֹלָמִים, בָּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בָּרוּךְ, שֵׁם כְּבוֹד מַלְכוּתוֹ, לְעוֹלָם וָעֶד:

וְאֶהְיֶה אֵת יְהוָה אֱלֹהֶיךָ כָּל לְבָבְךָ וּכְל נַפְשְׁךָ וּכְל מַאֲדָךְ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מִצְוֶה הַיּוֹם עַל לְבָבְךָ. וְשִׁנְנָתָם לְבִינֶיךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשִׁכְבְּךָ וּבְקוֹמְךָ. וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ וְהָיוּ לְטָטְפַת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

וְהָיָה אִם שָׁמַעַתְּ שְׁמִיעוּ אֵל מִצְוֹתַי אֲשֶׁר אָנֹכִי מִצְוֶה אֶתְכֶם הַיּוֹם לֵאמֹר אֵת יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ כָּל לְבַבְכֶם וּכְל נַפְשְׁכֶם. וְנִתַּתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאִסְפָּה דָגָךְ וְתִירִשְׁךָ וְיִצְהָרְךָ. וְנִתַּתִּי עֶשֶׂב בְּשֶׂדְךָ לְבִהֶמְתְּךָ וְאִכְלָתָ וּשְׂבַעְתָּ. הַשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וּעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְהוָה בָּכֶם וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטֶּר וְהָאֲדָמָה לֹא תֵתֵן אֶת יְבוּלָהּ וְאֲבַדְתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם. וּשְׁמַתֶּם אֶת דְּבַרֵּי אֱלֹהִים עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם וּקִשְׁרָתֶם אֹתָם לְאוֹת עַל יָדְכֶם וְהָיוּ לְטוֹטְפַת בֵּין עֵינֵיכֶם. וְלִמְדַתֶּם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשִׁכְבְּךָ וּבְקוֹמְךָ. וּכְתַבְתֶּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְרָהָם לֵאמֹר לָהֶם כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצֵת עַל כְּנָפֵי בְגָדֵיהֶם לְדִרְתָּם וְנָתַנּוּ עַל צִיצֵת הַכֹּהֵן פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצֵת וּרְאִיתֶם אֹתוֹ וִזְכַּרְתֶּם אֶת כָּל מִצְוֹת יְהוָה וְעָשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ אַחֲרַי לְכַבֵּדְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר אֹתָם זֵימָם אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת כָּל מִצְוֹת וְהָיִיתֶם קִדְשִׁים לֵאלֹהֵיכֶם. אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: אָמֵת

וְחֹזֶר הַחֹזֶן: יְהוָה אֱלֹהֵיכֶם אָמֵת

וְאָמַרְתָּ כָּל זֹאת וְקִיַּם עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹלָתוֹ, וְאָנַחְנוּ יִשְׂרָאֵל עִמּוֹ, הַפּוֹדֵנוּ מִיַּד מַלְכִּים, מְלַכְנוּ הַגָּאֻלָּנוּ מִכַּף כָּל הָעָרִיצִים, הָאֵל הַנִּפְרָע לָנוּ מִצְרַיִם, הַמְשַׁלֵּם גְּמוּלָה לְכָל אוֹיְבֵי נַפְשֵׁנוּ, הַעוֹשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר. (נִסִּים) וְנִפְלְאוֹת עַד אֵין מִסְפָּר: הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים, וְלֹא נָתַן לְמוֹט רַגְלָנוּ, הַמְדַּרְכֵּנוּ עַל כַּמּוֹת אוֹיְבֵינוּ, וְיָרָם קֶרְנֵנוּ עַל כָּל שׁוֹנְאֵינוּ, הַעוֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפְּרָעָה, אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם. הַמַּכָּה בַּעֲבָרְתָּהּ כָּל בְּכוֹרֵי מִצְרַיִם, וְיוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם, הַמַּעֲבִיר בְּנָיו בֵּין גִּזְרֵי יָם סוּף, וְאֵת רוֹדְפֵיהֶם וְאֵת שׁוֹנְאֵיהֶם בְּתֹהוֹמוֹת טַבַּע. וְרָאוּ בְנָיו גְּבוּרָתוֹ, שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ, וּמְלִכּוּתוֹ בְּרִצּוֹן קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וְבָנָי יִשְׂרָאֵל, לָךְ עָנּוּ שִׁירָה בְּשִׁמְחָה רַבָּה, וְאָמְרוּ כָלֵם.

מִי כִמְכָה בְּאֵלֶם יְהוָה, מִי כִמְכָה נֶאֱדָר בְּקִדְשׁ, נוֹרָא תְהִלָּתוֹ, עוֹשֶׂה פְלֵא: מְלִכּוּתָךְ רָאוּ בְנֶיךָ בּוֹקֵעַ יָם, לִפְנֵי מֹשֶׁה זֶה אֵלֵי עָנּוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

וְנֹאמַר: כִּי פָדָה יְהוָה אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד חֹזֶק מִמֶּנּוּ: בְּרוּךְ אַתָּה יְהוָה, גֹּאֵל יִשְׂרָאֵל:

הַשְׁכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מְלַכְנוּ לְחַיִּים טוֹבִים וְלִשְׁלוֹם, וּפְרֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָךְ, וְתִקְנֵנוּ בַּעֲצָה טוֹבָה מִלִּפְנֶיךָ, וְהוֹשִׁיעֵנוּ מִהֲרָה לְמַעַן שְׁמֶךָ, וְהִגֵּן בַּעֲדֵנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחֶרֶב, וְרָעַב וְיָגוֹן, וְהִסֵּר שָׁטָן מִלִּפְנֵינוּ וּמֵאַחֲרֵינוּ, וּבָצַל כְּנָפֶיךָ תִּסְתִּירֵנוּ, כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה. וְשִׁמְרֵ צִאתָנוּ וּבּוֹאֵנוּ לְחַיִּים טוֹבִים וְלִשְׁלוֹם מַעֲתָה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָךְ. בְּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם:

וְשִׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשְּׁבִת, לַעֲשׂוֹת אֶת הַשְּׁבִת לְדִרְתָּם בְּרִית עוֹלָם: בִּינֵי וּבִין בְּנֵי יִשְׂרָאֵל אוֹת הַיָּא לְעָלֶם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי כְּרָא כְּרַעֲוִיתָהּ וַיִּמְלִיךְ מַלְכוּתָהּ, וַיִּצְמַח פְּרָקְנָהּ, וַיִּקְרַב מְשִׁיחָהּ. בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֻגְלָא וּבְזִמְנָן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ. וַיִּשְׁתַּבַּח. וַיִּתְפָּאֵר. וַיִּתְרוֹמֵם. וַיִּתְנַשֵּׂא. וַיִּתְהַדָּר. וַיִּתְעַלֶּה. וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא. לְעָלָא (בעש"ת וּלְעָלָא מְכַל) מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרִין בְּעָלְמָא, וְאִמְרוּ אָמֵן:

אַדְנִי, שְׁפָתַי תִּפְתָּח וְפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְיָהּ, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכָּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ, בְּאַהֲבָה. מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמִן, בְּרוּךְ אַתָּה יְיָהּ, מִן אֲבֹרָהֶם:

אַתָּה גִּבּוֹר לְעוֹלָם, אַדְנִי. מַחֲיָה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

בְּקִיץ: מוֹרִיד הַטֶּל. בַּחֹרֶף: מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נּוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַים אֱמוּנָתוֹ לִישְׁנֵי עָפָר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מְלַךְ מִמִּית וּמַחֲיָה וּמַצְמִיחַ יִשְׁוּעָה. וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָהּ, מַחֲיָה הַמַּתִּים:

אַתָּה קְדוֹשׁ, וְשִׁמְךָ קְדוֹשׁ, וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה. כִּי אֵל מְלַךְ גָּדוֹל וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְיָהּ, הָאֵל (בְּשַׁבַּת שׁוֹבָה: הַמְּלֶכֶךְ) הַקְּדוֹשׁ:

אַתָּה קְדוּשָׁתְךָ אֵת יוֹם הַשַּׁבָּעִי לְשִׁמְךָ, תִּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ, וּבִרְכָתוֹ מְכַל הַיָּמִים, וּקְדוּשָׁתוֹ מְכַל הַזְּמַנִּים, וְכֵן כְּתוּב בַּתּוֹרָתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם: וַיְכַל אֱלֹהִים בְּיוֹם הַשַּׁבָּעִי מְלָאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בְּיוֹם הַשַּׁבָּעִי מְכַל מְלָאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֵת יוֹם הַשַּׁבָּעִי וַיְקַדְּשֵׁהוּ, כִּי בּו שַׁבַּת מְכַל מְלָאכְתּוֹ אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת:

יִשְׁמַחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲגָג. עִם מְקַדְּשֵׁי שַׁבָּעִי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבָה. וּבְשַׁבָּעִי רְצִיתָ בּו וּקְדַשְׁתָּ, חֲמִדַת יָמִים אוֹתוֹ קְרֵאתָ, זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רַצָּה נָא בְּמִנּוּחֶתְנוּ, קְדָשְׁנוּ בְּמִצְוֹתֶיךָ, שִׁים חֻלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעְנוּ מִטּוֹבָה, וְשִׁמַּח נַפְשֵׁנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבְנוּ לְעִבְדְּךָ בְּאֵמֶת, וְהַנְחִילֵנוּ יְיָהּ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קְדֻשָּׁה, וְיִנּוּחוּ בָּהּ כָּל יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָהּ, מְקַדֵּשׁ הַשַּׁבָּת:

רצה יהוה אלהינו בעמך ישראל, ולתפלתם שעה, והשב את העבודה לדביר ביתך, ואשי ישראל ותפלתם מהרה באהבה תקבל בציון, ותהי לרצון תמיד עבודת ישראל עמך:

(If Rosh Chodesh Add)

אלהינו ואלהי אבותינו, שלח נבא, ויגיע נראה ונרצת, וישמע ויפקד ויזכר, וכווננו ופקדוננו וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון וירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפלטה, לטובה, לחן ולחסד ולרחמים לחיים טובים ולשלום ביום: בשבת ראש חודש: ראש החודש הזה, וברנו יהוה אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים טובים, ובדבר ישועה ורחמים. חסד וחסד, ורחם עלינו והושיענו, כי אלף עינינו, כי אל מלך חנון ורחום אתה:

ותחזינה עינינו בשוכך לציון ברחמים. ברוך אתה יהוה, המחזיר שכינתו לציון:

מודים אנחנו לך, שאתה הוא יהוה אלהינו ואלהי אבותינו לעולם ועד, צורנו צור חיינו מגן ישענו אתה הוא לדר ודר. נודה לך ונספר תהלתך, על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נסיד ששכל יום עמנו, ועל נפלאותיך וטובותיך ששכל עת, ערב ובקר וצהריים. הטוב, כי לא כלו רחמיך, ורחמך, כי לא תמו חסדיך, כי מעולם קוינו לך: ועל כלם יתברך ויתרומם ויתנשא שמך מלכנו תמיד לעולם ועד.

וכל החיים יודוך סלה: ויהללו ויברכו את שמך הגדול, באמת, לעולם כי טוב, האל ישועתנו ועזרתנו סלה, האל הטוב. ברוך אתה יהוה, הטוב שמך ולך נאה להודות:

שים שלום טובה וברכה, חיים, חן וחסד, ורחמים, עלינו ועל כל ישראל עמך. ברכנו אבינו, כלנו כאחד (יחד) באור פניך, כי באור פניך נתת לנו יהוה אלהינו, תורת חיים, ואהבת חסד, וצדקה וברכה ורחמים, וחיים ושלום. (וכל טוב) וטוב יהיה בעיניך לברכנו ולברך את כל עמך ישראל בכל עת ובכל שעה בשלומך, ברב עז ושלום. ברוך אתה יהוה, המברך את עמו ישראל בשלום:

יהי לרצון אמרי פי והגיון לבי לפניך יהוה צורי וגאלי:

אלהי. נצר לשוני מרע ושפתי מדבר מרמה. ולמקללי נפשי תדם. ונפשי כעפר לכל תהיה. פתח לבי בתורתך. ואחרי מצותיך תרדף נפשי. וכל הקמים והחושבים עלי לרעה. מהרה הפך עצתם וקלקל מחשבתם: יהי רצון מלפניך יהוה אלהי ואלהי אבותי. שלא תעלה קנאת אדם עלי ולא קנאתי על אחרים. ושלא אכעוס היום ושלא אכעסך. ותצילני מיצר הרע. ותן בלבי הכנעה וענוה. מלכנו ואלהינו אלה כל בשר. יחד שמך בעולמך בנה עירך יסד ביתך ושכלל היכלך. וקבץ קבוץ גלויות ופדה צאנך ושמח עדתך: עשה למען שמך. עשה למען ימינך. עשה למען תורתך. עשה למען קדשך. למען יחלצון ידיך הושיעה ימינך וענני: יהי לרצון אמרי פי והגיון לבי לפניך יהוה צורי וגאלי: עשה שלום (בעשי"ת השלום) במרומיו. הוא יעשה שלום עלינו ועל כל ישראל. ואמרו אמן:

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו. שיבנה בית המקדש במהרה ביימנו. ותן חלקנו בתורתך: ושם נעבדך ביראה כימי עולם וכשנים קדמוניות: ונרבה ליהוה מנחת יהודה וירושלים. כימי עולם וכשנים קדמוניות:

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

קהל וחזון: בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ

מִגֵּן אֲבוֹת בְּדִבְרוֹ, מַחֲיָה מֵתִים בְּמַאֲמָרוֹ, הָאֵל (בְּשִׁבְתָּ שׁוֹבֵה: הַמֶּלֶךְ) הַקְדוֹשׁ שְׁאִין כְּמוֹהוּ, הַמְנִיחַ לַעֲמוֹ בַּיּוֹם שַׁבַּת קָדְשׁוֹ, כִּי כִּם רָצָה לְהַנִּיחַ לָהֶם. לִפְנֵי נַעֲבֹד בִּירְאָה וּפְחַד, וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד מַעֲיִן הַבְּרֻכּוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעִי, וּמְנִיחַ בְּקִדְשָׁהּ לַעַם מְדֻשָּׁנִי עֲנֵג, זָכָר לַמַּעֲשֵׂה בְּרֵאשִׁית:

חזון: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה נָא בְּמִנְחַתֵּנוּ, קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׁבַעֲנוּ מִטּוֹבֶךָ, וְשִׂמַּח נַפְשֵׁנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרֻצּוֹן שַׁבַּת קָדְשְׁךָ, וְיִנְחוּנוּ בָּהּ כָּל יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת:

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בָּרָא כְּרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ, וַיִּצְמַח פְּרָקְנָהּ, וַיִּקְרַב מְשִׁיחָהּ. בְּחִיכּוֹן וּבְיוֹמִיכּוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻנְלָא וּבּוֹמֵן קְרִיב, וְאִמְרוּ אָמֵן. יְהֵא שְׁמָהּ רַבָּא מְבָרֵךְ וְעֹלָם וְעֹלָמֵי עֲלָמָא יִתְבָּרֵךְ. וַיִּשְׁתַּבַּח. וַיִּתְפָּאֵר. וַיִּתְרוֹמֵם. וַיִּתְנַשֵּׂא. וַיִּתְהַדָּר. וַיִּתְעַלֶּה. וַיִּתְהַלָּל שְׁמָהּ דְּקִדְשָׁא, בִּרְיָךְ הוּא. לְעֻלָּא (בְּעִשׂוּ"ת וְלַעֲלָא מְכַל) מִן כָּל בְּרֻכָּתָא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרִין בְּעֻלְמָא, וְאִמְרוּ אָמֵן: תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעִיתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בְּשִׁמְיָא, וְאִמְרוּ אָמֵן: יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן: עָשָׂה שְׁלוֹם (בְּעִשׂוּ"ת הַשְּׁלוֹם) בְּמִרּוּמֵי הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

מזמור לְדָוִד יְהוָה רֵעִי לֹא אָחֶסֶר: בְּנֵאוֹת דָּשָׁא יִרְבִּיצָנִי עַל מִי מִנְחוֹת וַיְנַחֲלֵנִי: נִפְשִׁי יִשׁוּבֵךְ וַיְנַחֵנִי בְּמַעְגְלֵי צֶדֶק לִמְעַן שְׁמוֹ: גַּם כִּי אֵלֶךְ בְּגִיָּא צִלְמֹת לֹא אִירָא רַע כִּי אַתָּה עֹמְדִי, שִׁבְטְךָ וּמִשְׁעֲנֶתְךָ הֵמָּה וַיְנַחֲמֵנִי: תַּעֲרֹךְ לִפְנֵי שִׁלְחֹן נֹגֵד צִרְיָךְ, דִּשְׁנֶךָ בְּשִׁמְךָ רֵאשִׁי כּוֹסִי רוּיָהּ: אַךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל יְמֵי חַיִּי, וְשַׁבָּתִי בְּבֵית יְהוָה לְאֶרֶךְ יָמִים:

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בָּרָא כְּרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ, וַיִּצְמַח פְּרָקְנָהּ, וַיִּקְרַב מְשִׁיחָהּ. בְּחִיכּוֹן וּבְיוֹמִיכּוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻנְלָא וּבּוֹמֵן קְרִיב, וְאִמְרוּ אָמֵן. יְהֵא שְׁמָהּ רַבָּא מְבָרֵךְ לַעֲלָם וְלַעֲלָמֵי עֲלָמָא. יִתְבָּרֵךְ. וַיִּשְׁתַּבַּח. וַיִּתְפָּאֵר. וַיִּתְרוֹמֵם. וַיִּתְנַשֵּׂא. וַיִּתְהַדָּר. וַיִּתְעַלֶּה. וַיִּתְהַלָּל שְׁמָהּ דְּקִדְשָׁא, בִּרְיָךְ הוּא. לְעֻלָּא (בְּעִשׂוּ"ת וְלַעֲלָא מְכַל) מִן כָּל בְּרֻכָּתָא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרִין בְּעֻלְמָא, וְאִמְרוּ אָמֵן:

חזון: בָּרְכוּ אֶת יְהוָה הַמְבָרֵךְ:
קו"ח: בְּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד:

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגויי
הארצות, ולא שמנו כמשפחות האדמה. שלא שם חלקנו בהם, וגורלנו
ככל המונם, שהם משתחוים להבל וריק, ומתפללים אל אל לא יושע.
ואנחנו כורעים ומשתחוים ומודים, לפני מלך מלכי המלכים הקדוש
ברוך הוא, שהוא נוטה שמים ויסד ארץ, ומושב יקרו בשמים ממעל,
ושכינת עזו בגבהי מרומים. הוא אלהינו אין עוד, אמת מלפנו, אפס
זולתו. ככתוב בתורתו: וידעת היום והשבת אל לבבך, כי יהוה הוא
האלהים בשמים ממעל ועל הארץ מתחת אין עוד:

ועל כן נקנה לך יהוה אלהינו, לראות מהרה בתפארת עזך, להעביר
גלוים מן הארץ, והאלילים כרות יכרתון, לתקן עולם במלכות שדי,
וכל בני בשר יקראו בשמך, להפנות אליך כל רשעי ארץ. יכירו וידעו
כל יושבי תבל, כי לך תכרע כל ברך, תשבע כל לשון. לפניך יהוה
אלהינו יכרעו ויפלו, ולכבוד שמך יקר יתנו, ויקבלו כלם את על
מלכותך, ותמלך עליהם מהרה לעולם ועד. כי המלכות שלך היא,
ויעולמי עד תמלך בכבוד. ככתוב בתורתך: יהוה ימלך לעלם ועד:
ונאמר: והיה יהוה למלך על כל הארץ ביום ההוא יהיה יהוה אחד ושמו
אחד:

יתגדל ויתקדש שמה רבא. בעלמא די ברא כרעותה וימליך מלכותה, ויצמח פרקנה,
ויקרב משיחה.

בחיכון וביומיוכון ובחיי דכל בית ישראל, בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמיא יתברך.

וישתבח. ויתפאר. ויתרומם. ויתנשא. ויתגדר. ויתעלה. ויתהלל שמה דקדשא, בריך
הוא.

לעלא (בעשי"ת ולעלא מכל) מן כל ברקתא ושירתא, תשבחתא ונחמתא, דאמין
בעלמא, ואמרו אמן:

יהא שלמא רבא מן שמיא וחיים טובים עלינו ועל כל ישראל ואמרו אמן:

עשה שלום (בעשי"ת השלום) במרומיו הוא יעשה שלום עלינו ועל כל ישראל
ואמרו אמן: