הדלקת הנרות לשבת

Light all the candles, then spread your hands around the candles in a circular movement inwards, three times, as you accept the Sabbath on yourself. Place your hands over your eyes, and say the blessing.



בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת קֹדֶשׁ:

Why are the Sabbath lights kindled by a woman? On Friday night the *Shekhinah*—the Feminine manifestation of God's energy—endows us all with an Additional Soul, which is a "candle of God." Since it is feminine energy we are receiving, the woman customarily kindles the Sabbath lights.

Why are (at least) two candles lit? To remind us that we have two souls on the Sabbath, due to the presence of an "Additional Soul" which comes especially for this day.

Why Light? When they were created, Adam and Eve were clothed with garments of light (ohr, אור). After the sin, this light departed, and they were left only with garments of skin (ohr, עור) (Gen. 3:21). The Sabbath candles, which are reminiscent of the creation, shift the equilibrium back towards light again.

CANDLE LIGHTING FOR THE SABBATH

Light all the candles, then spread your hands around the candles in a circular movement inwards, three times, as you accept the Sabbath on yourself. Place your hands over your eyes, and say the blessing.

INNER PEACE The theme of the Sabbath lights is *inner peace*. During the week, tension between body and soul tears us apart. We seek success, achievement and wealth, while our fundamental spiritual needs often go neglected and repressed. On the Sabbath we dedicate a day to journey inward, so that the soul and body can be at peace.

Peace is the most important theme of the Sabbath. If a person has only enough money to buy Sabbath candles or wine for *kiddush*, the money is to be spent on the candles.

LIGHT *is the first thing that God created.*

Light is the substance your soul is made from.

Light is the Torah and its Commandments

"You are my light, O God" (II Sam 22:29)

Blessed are you, God our God, King of the Universe, who has sanctified us with His commandments, and commanded us to kindle the lights of the holy Sabbath.

מנחה לערב שבת

➔ *The next few pages are said in private before the communal prayer starts on p. 34*

➔ *If a Yom Tov or Hol HaMoed falls on a Friday skip to p. 10*



PSALM 107

דוּ לַייָ כִּי טוֹב, כִּי
לְעוֹלָם חַסְדּוֹ: [2] יֹאמְרוּ גְּאוּלֵי יְיָ, אֲשֶׁר גְּאָלָם
מִיַּד צָר: [3] וּמֵאֲרָצוֹת קִבְּצָם, מִמִּזְרָח וּמִמַּעֲרָב,
מִצָּפוֹן וּמִיָּם: [4] תָּעוּ בַמִּדְבָּר בִּישִׁימוֹן דָּרֶךְ,
עִיר מוֹשָׁב לֹא מָצָאוּ: [5] רְעֵבִים גַּם צְמֵאִים,
נַפְשָׁם בָּהֶם תִּתְעַטָּף: [6] וַיִּצְעֲקוּ אֶל יְיָ בַּצַר
לָהֶם, מִמְּצוּקוֹתֵיהֶם יַצִּילֵם: [7] וַיַּדְרִיכֵם בְּדֶרֶךְ
יְשָׁרָה, לָלֶכֶת אֶל עִיר מוֹשָׁב: [8] יוֹדוּ לַייָ חַסְדּוֹ,
וְנִפְלְאוֹתָיו לִבְנֵי אָדָם: [9] כִּי הִשְׂבִּיעַ נֶפֶשׁ
שׁוֹקֵקָה, וְנֶפֶשׁ רְעֵבָה מִלֵּא טוֹב: [10] יֹשְׁבֵי חֹשֶׁךְ
וְצַלְמָוֶת, אֲסִירֵי עֳנִי וּבַרְזֶל: [11] כִּי הִמְרוּ אִמְרֵי

The Afternoon Prayer of Friday is a *virtual shower*. We wash away the concerns and troubles of the week, and refocus the mind towards the peace and light of the Sabbath. Through rinsing off our spiritual dirt, we will be in a fit state to welcome the holiness of the Sabbath.

The Twilight Zone According to the Kabbalah, your Afternoon Prayer of Sabbath Eve will release "special" and "dysfunctional" souls that are right now trapped by negative forces.

Why this prayer in particular?

Because once the Sabbath has fully arrived you will be transported to a different realm, far, far beyond the negative forces. Right now, you are caught between the Sabbath and the week, and still have influence over the world and its darker side. *You are in the twilight zone.*

AFTERNOON SERVICE FOR FRIDAY

The next few pages are said in private before the communal prayer starts on p. 35

If a Yom Tov or Hol HaMoed falls on a Friday skip to p. 11

PSALM 107 We recite this Psalm in praise to God:

–for ensuring that we were not harmed, physically or spiritually, from the past week of work.

–to thank God that we were not ensnared by the negative forces.

–to escort the holy sparks that we redeemed during the week lovingly back to their source.

107:5 HUNGRY, THIRSTY, TOO, THEIR SOUL FAINTED WITHIN THEM When you are hungry or thirsty, you imagine that it is merely your body that desires to be refreshed. The *Ba'al Shem Tov* taught that your *soul* yearns for the food too. In every piece of food or drink their are holy sparks that have been lost since the beginning of time. Your soul is pining to elevate those sparks back to God, by eating the food with this thought in mind.

PSALM 107

Give thanks to God for He is good,
for His kindness endures forever.
2 Let God's redeemed speak,
those He redeemed from the hand of the enemy.
3 And gathered them out from the lands,
from the east and from the west,
from the north and from the sea.
4 They wandered in the wilderness by a desolate path;
they found no inhabited city.
5 Hungry and thirsty,
their soul fainted within them.
6 Then they cried out to God in their suffering,
that He deliver them from their distress.
7 And He led them by a straight way,
that they might go to an inhabited city.
8 Let them give thanks to God for His kindness,
and for His wondrous acts to the sons of man!
9 For He has satisfied the longing soul,
and He has filled the hungry soul with good.
10 Those who sat in darkness and the shadow of death,
those bound in affliction and iron.
11 Because they rebelled against the words of God,
and condemned the advice of the Most High.

אֵל, וַעֲצַת עֶלְיוֹן נָאֵצוּ: 12 וַיַּכְנַע בֶּעָמָל לִבָּם,
כָּשְׁלוּ וְאֵין עֹזֵר: 13 וַיִּזְעֲקוּ אֶל יְיָ בַּצַר לָהֶם,
מִמְּצֻקוֹתֵיהֶם יוֹשִׁיעֵם: 14 יוֹצִיאֵם מֹחֶשֶׁךְ
וְצַלְמָוֶת, וּמוֹסְרוֹתֵיהֶם יְנַתֵּק: 15 יוֹדוּ לַייָ חַסְדּוֹ,
וְנִפְלְאוֹתָיו לִבְנֵי אָדָם: 16 כִּי שִׁבַּר דַּלְתוֹת
נְחֹשֶׁת, וּבְרִיחֵי בַרְזֶל גִּדֵּעַ: 17 אֱוִלִים מִדֶּרֶךְ
פִּשְׁעָם, וּמֵעֲוֹנֹתֵיהֶם יִתְעַנּוּ: 18 כָּל אֹכֶל תְּתַעֵב
נַפְשָׁם, וַיַּגִּיעוּ עַד שַׁעֲרֵי מָוֶת: 19 וַיִּזְעֲקוּ אֶל
יְיָ בַּצַר לָהֶם, מִמְּצֻקוֹתֵיהֶם יוֹשִׁיעֵם: 20 יִשְׁלַח
דְּבָרוֹ וְיִרְפָּאֵם, וִימַלֵּט מִשְּׁחִיתוֹתָם: 21 יוֹדוּ לַייָ
חַסְדּוֹ, וְנִפְלְאוֹתָיו לִבְנֵי אָדָם: 22 וְיִזְבְּחוּ זִבְחֵי
תוֹדָה, וִיסַפְּרוּ מַעֲשָׂיו בְּרִנָּה: 23 יוֹרְדֵי הַיָּם
בָּאֳנִיּוֹת, עֹשֵׂי מְלָאכָה בְּמַיִם רַבִּים: 24 הֵמָּה רָאוּ
מַעֲשֵׂי יְיָ, וְנִפְלְאוֹתָיו בִּמְצוּלָה: 25 וַיֹּאמֶר וַיַּעֲמֵד
רוּחַ סְעָרָה, וַתְּרוֹמֵם גַּלָּיו: 26 יַעֲלוּ שָׁמַיִם יֵרְדוּ
תְהוֹמוֹת, נַפְשָׁם בְּרָעָה תִתְמוֹגָג: 27 יָחוֹגּוּ וְיָנוּעוּ
כַּשִּׁכּוֹר, וְכָל חָכְמָתָם תִּתְבַּלָּע: 28 וַיִּצְעֲקוּ אֶל

Rescue from four hazardous predicaments is mentioned here in Psalm 107: Crossing a desert safely (v. 4ff); release from prison (v. 16ff); healing from illness (v. 18ff); and crossing the sea (v. 23ff).

As the negative forces are neutralized now at the onset of the Sabbath, we thank God for release from four similar types of spiritual hazards that plagued us during the week:

Desert—the lack of basic spiritual needs.

Prison—the imprisonment of our ego and impulse to evil.

Illness—insensitivity to spirituality.

Sea—the tides of lust and desire that draw us astray.

Thank you, O God, for releasing me from my shadow so that I can delight in your presence this Sabbath.

107:13 | They cried out to God in their suffering וַיִּזְעֲקוּ אֶל יְיָ בַּצַר לָהֶם

I am willing to let go of the past. Clinging to old hurts just keeps me stuck. As I let go of the past, my life becomes calmer and richer. I release myself and everyone else in my life from the constraints of the past.

107:22 | And say over His works with joy
וְיסַפְּרוּ מַעֲשָׂיו בְּרִנָּה

Today I will have loving thoughts, comforting thoughts, wise thoughts, humorous thoughts, and uplifting thoughts. I choose my thoughts carefully because they affect my outlook on life. As soon as I catch an unkind thought, I consciously replace it with a kind and loving one.

We often imagine that the Sabbath is a day of rest to energize us for the coming week. According to the Kabbalah, it is the other way around. *Our good deeds and achievements during the week energize the Sabbath.* On the Sabbath, starting with the Afternoon Prayer of Friday, your week begins to float upwards and return to God. The more you achieved in the past week, the more energetic this shift will be.

12 So He humbled their heart with toil,
they stumbled, and there was no one to help.
13 They cried out to God in their suffering,
that He deliver them from their distress.
14 He brought them out of darkness and the shadow of death,
and cut through their bindings.
15 Let them give thanks to God for His kindness,
and for His wondrous acts to the sons of man!
16 For He has broken the gates of brass,
and torn apart the bars of iron.
17 Mindless from the way of their transgression,
and afflicted because of their sins.
18 All food was despised by their soul,
and they drew near to the gates of death.
19 They cried out to God in their suffering,
that He deliver them from their distress.
20 He sent His word, and healed them,
and delivered them from destruction.
21 Let them give thanks to God for His kindness,
and for His wondrous acts to the sons of man!
22 Let them offer sacrifices of thanksgiving,
and say over His works with joy.
23 Those who go down to the sea in ships,
that do business in great waters.
24 They saw the works of God,
and His wondrous acts in deep waters.
25 He spoke, and raised the stormy wind,
which lifted the waves.
26 They ascended to heaven, they plummeted to the depths;
their soul melting in anguish.
27 They lurched and swayed like a drunkard,
and all their wisdom was swallowed up.
28 They cried out to God in their suffering,
that He deliver them from their distress.

יְיָ בַּצַּר לָהֶם, וּמִמְּצוּקֹתֵיהֶם יוֹצִיאֵם: [29]יָקֵם
סְעָרָה לִדְמָמָה, וַיֶּחֱשׁוּ גַּלֵּיהֶם: [30]וַיִּשְׂמְחוּ כִי
יִשְׁתֹּקוּ, וַיַּנְחֵם אֶל מְחוֹז חֶפְצָם: [31]יוֹדוּ לַייָ
חַסְדּוֹ, וְנִפְלְאוֹתָיו לִבְנֵי אָדָם: [32]וִירוֹמְמוּהוּ
בִּקְהַל עָם, וּבְמוֹשַׁב זְקֵנִים יְהַלְלוּהוּ: [33]יָשֵׂם
נְהָרוֹת לְמִדְבָּר, וּמֹצָאֵי מַיִם לְצִמָּאוֹן: [34]אֶרֶץ
פְּרִי לִמְלֵחָה, מֵרָעַת יֹשְׁבֵי בָהּ: [35]יָשֵׂם מִדְבָּר
לַאֲגַם מַיִם, וְאֶרֶץ צִיָּה לְמֹצָאֵי מָיִם: [36]וַיּוֹשֶׁב
שָׁם רְעֵבִים, וַיְכוֹנְנוּ עִיר מוֹשָׁב: [37]וַיִּזְרְעוּ
שָׂדוֹת וַיִּטְּעוּ כְרָמִים, וַיַּעֲשׂוּ פְּרִי תְבוּאָה:
[38]וַיְבָרְכֵם וַיִּרְבּוּ מְאֹד, וּבְהֶמְתָּם לֹא יַמְעִיט:
[39]וַיִּמְעֲטוּ וַיָּשׁוֹחוּ, מֵעֹצֶר רָעָה וְיָגוֹן: [40]שֹׁפֵךְ בּוּז
עַל נְדִיבִים, וַיַּתְעֵם בְּתֹהוּ לֹא דָרֶךְ: [41]וַיְשַׂגֵּב
אֶבְיוֹן מֵעוֹנִי, וַיָּשֶׂם כַּצֹּאן מִשְׁפָּחוֹת: [42]יִרְאוּ
יְשָׁרִים וְיִשְׂמָחוּ, וְכָל עַוְלָה קָפְצָה פִּיהָ: [43]מִי
חָכָם וְיִשְׁמָר אֵלֶּה, וְיִתְבּוֹנְנוּ חַסְדֵי יְיָ:

107:42 The upright see it, and are happy יִרְאוּ יְשָׁרִים וְיִשְׂמָחוּ

I am satisfied with what I do. I will never have the opportunity to live this day again, so I am going to relish every moment.

107:43 He who is wise, let him observe these things מִי חָכָם וְיִשְׁמָר אֵלֶּה

You can either thank God for rescuing you after your troubles have passed. Or you can practice gratitude daily and avert the troubles before they come, by thanking God in advance. It's that simple.

Anger on the Sabbath
The saintly Rabbi Isaac Luria (*Arizal*) warned us never to become angry on the Sabbath, even for a valid reason.
Try to show more patience with your children on the Sabbath than during the week. If they do infuriate you, wait until your anger has passed before addressing what they have done.

Washing before the Sabbath Why is it customary to take a shower or bath before the Sabbath?

The *Zohar* explains:

"When a person wishes to leave one spirit and enter another, holy, exalted spirit, he should wash himself so that the exalted holy spirit may settle upon him."

29 He calmed the storm,
so that the waves were silenced.
30 Then were they glad because they were quiet,
and He led them to their desired destination.
31 Let them give thanks to God for His kindness,
and for His wondrous acts to the sons of man!
32 Let them exalt Him, as an assembled nation.
Let Him be praised from the home of the elders.
33 He turned rivers into wilderness,
and water-springs into a desert,
34 fruitful land into salt marsh,
from the wickedness of those living there.
35 He turned wilderness into a lake of water,
and dry land into water-spring.
36 There He made the hungry live,
so that they establish an inhabited city;
37 sow fields, and plant vineyards,
which yield fruitful produce.
38 He blessed them and they multiplied greatly;
and their cattle did not dwindle.
39 They are diminished and dwindle away,
through oppression of evil and sorrow.
40 He pours contempt upon princes,
and caused them to wander pathless in chaos.
41 But He set the needy on high from affliction,
and makes families like a flock.
42 The upright see it, and are happy;
and all iniquity is stopped at the mouth.
43 He who is wise, let him observe these things,
and let him ponder the kindnesses of God.

פתח אליהו

COMPILED BY
Rabbi Moses de Leon
DATE
13th Century C.E.



ZOHAR

תַּח אֵלִיָּהוּ

וְאָמַר: רִבּוֹן עָלְמִין!
דְּאַנְתְּ הוּא חָד וְלָא בְּחוּשְׁבָּן,

אַנְתְּ הוּא עִלָּאָה עַל כָּל עִלָּאִין,
סְתִימָא עַל כָּל סְתִימִין,
לֵית מַחֲשָׁבָה תְּפִיסָא בָךְ כְּלָל:

[2]אַנְתְּ הוּא דְּאַפִּיקַת עֲשַׂר תִּקּוּנִין,
וְקָרִינָן לְהוֹן עֲשַׂר **סְפִירָן**,
לְאַנְהָגָא בְּהוֹן עָלְמִין
סְתִימִין דְּלָא אִתְגַּלְיָין,
וְעָלְמִין דְּאִתְגַּלְיָין,
וּבְהוֹן אִתְכְּסִיאַת מִבְּנֵי נָשָׁא,

Elijah Opened Why is this passage from the *Tikkunei Zohar* recited here?

Because the Sabbath is a celebration of creation and *Patah Eliyahu* explains the building blocks with which God created the world.

And because on the Sabbath, you will be lifting the world back to God through prayer and ritual, so you need to know exactly what you are elevating.

"Most of the teachings of the Kabbalah are to be found in this passage"—Rabbi Moses Cordovero.

"ELIJAH OPENED"

ZOHAR

Elijah opened,
And he said: Master of the universe!
You are One, but not in number.

GOD IS BEYOND THE WORLDS

You are higher than the high,
hidden from the hidden.
No thought can grasp You at all!

2. GOD MANIFESTS THROUGH THE SEFIROT

It is You who produced ten "adornments"
—we call them the ten *sefirot*—
to conduct worlds:
Hidden ones that are not revealed;
as well as revealed worlds.
In them You conceal yourself,
from human beings.

2. ADORNMENTS The powers which God emanated to create and conduct the world are referred to as "adornments" since through the creation, glory is brought to Him.

SEFIROT This can be rendered as:

a.) *Illuminations*, which flood the universe with Divine light;

b.) *Finitudes*, which limit and "shape" God's emanations to be compatible with finite existence;

c.) *Communicators*, between God's essence and the universe.

[3]וְאַנְתְּ הוּא דְקָשְׁיר לוֹן וּמְיַחֵד לוֹן,
וּבְגִין דְּאַנְתְּ מִלְּגָו, כָּל מָאן דְּאַפְרֵישׁ
חַד מֵחַבְרֵיהּ מֵאִלֵּין עֲשַׂר סְפִירָן,
אִתְחַשֵּׁב לֵיהּ כְּאִלּוּ אַפְרֵשׁ בָּךְ:

[4]וְאִלֵּין עֲשַׂר **סְפִירָן** אִנּוּן אָזְלִין כְּסִדְרָן,
חַד אֲרִיךְ וְחַד קְצִיר וְחַד בֵּינוֹנִי:
וְאַנְתְּ הוּא דְּאַנְהִיג לוֹן, וְלֵית מָאן דְּאַנְהִיג לָךְ,
לָא לְעֵלָּא וְלָא לְתַתָּא וְלָא מִכָּל סִטְרָא:

[5]לְבוּשִׁין תְּקִינַת לוֹן
דְּמִנַּיְהוּ פָּרְחִין נִשְׁמָתִין לִבְנֵי נָשָׁא:
וְכַמָּה גוּפִין תְּקִינַת לוֹן,
דְּאִתְקְרִיאוּ גוּפִין לְגַבֵּי לְבוּשִׁין דְּמְכַסְיָן עֲלֵיהוֹן,

[6]וְאִתְקְרִיאוּ בְּתִקוּנָא דָּא—
חֶסֶד דְּרוֹעָא יְמִינָא:
גְּבוּרָה דְּרוֹעָא שְׂמָאלָא:
תִּפְאֶרֶת גוּפָא:
נֶצַח וְהוֹד תְּרֵין שׁוֹקִין:
יְסוֹד סִיּוּמָא דְּגוּפָא אוֹת בְּרִית קֹדֶשׁ:
מַלְכוּת פֶּה תּוֹרָה שֶׁבְּעַל פֶּה קָרִינָן לָהּ:

4. Extending, retracting, in-between
The *sefirot* are in three vertical columns. The right side is "extending" since it is associated with giving (*hesed*). The left side "retracts" and withholds (*gevurah*), and the middle column "in-between" mediates between the two.

Neither above, nor below, nor in any direction: God's influence in all worlds, from the highest to the lowest, is direct and not mediated by any other controlling element.

5. Garments... from which souls fly: The *sefirot* represent a great disclosure of Divinity that would overwhelm a soul, so the soul must come into being through further veiling, via a "garment."

Bodies: In each of the progressive worlds its *sefirot* act as a "garment" for the preceding world, and as a "body" that is clothed in the garments of the following world.

6. In this chapter, they are called: There are various kabbalistic schemes of how the *sefirot* flow. Here Elijah describes the *sefirot* with an anthropomorphic metaphor.

7. Right arm... left arm As a human interacts with his limbs, the *sefirot*, which are God's communicating tools, are described with bodily metaphor. This imagery helps us understand how the *sefirot* function.

3. THE SEFIROT ARE DIVINE

You are the one who binds and unites them!
Since You are within,
whoever separates
one of these ten from another,
is as if he divided You.

4. ORGANIZATION OF THE SEFIROT

These ten *sefirot* proceed in sequence:
first extending, then retracting,
then in-between.
You guide them, but no one guides You,
neither above, nor below,
nor in any direction.

5. GARMENTS OF THE SEFIROT

You have prepared "garments" for them,
from which souls fly to human beings.
You have prepared various "bodies" for them,
called "bodies" in contrast to the
"garments" covering them.

6. THE TEN SEFIROT

In this chapter, they are called:
Hesed (kindness), the right arm,
Gevurah (might), the left arm,
Tif'eret (harmony), the torso;
Netzah (victory) and *Hod* (glory), two legs;
Yesod (foundation), conclusion of the torso,
sign of the holy covenant;
Malkhut (sovereignty), the mouth,
—we call her "Oral Torah."

חָכְמָה מוֹחָא אִיהִי מַחֲשָׁבָה מִלְּגָו:
בִּינָה לְבָּא וּבָהּ הַלֵּב מֵבִין,
וְעַל אִלֵּין תְּרֵין כְּתִיב:
"הַנִּסְתָּרוֹת לַיְיָ אֱלֹהֵינוּ":

כֶּתֶר עֶלְיוֹן אִיהוּ כֶּתֶר מַלְכוּת,
וַעֲלֵהּ אִתְּמַר: "מַגִּיד מֵרֵאשִׁית אַחֲרִית",
וְאִיהוּ קַרְקַפְתָּא דִּתְפִלִּין

[7]מִלְּגָו אִיהוּ שֵׁם מ"ה [כזה: יו"ד ה"א וא"ו ה"א]
דְּאִיהוּ אֹרַח אֲצִילוּת,
וְאִיהוּ שַׁקְיוּ דְּאִילָנָא בְּדְרוֹעוֹי וְעַנְפּוֹי,
כְּמַיָּא דְּאַשְׁקֵי לְאִילָנָא
וְאִתְרַבֵּי בְּהַהוּא שַׁקְיוּ:

[8]רִבּוֹן עָלְמִין!
אַנְתְּ הוּא עִלַּת הָעִלּוֹת, וְסִבַּת הַסִּבּוֹת,
דְּאַשְׁקֵי לְאִילָנָא בְּהַהוּא נְבִיעוּ:
וְהַהוּא נְבִיעוּ אִיהוּ כְּנִשְׁמָתָא לְגוּפָא
דְּאִיהִי [נ"א דְּאִיהוּ] חַיִּים לְגוּפָא:

[9]וּבָךְ לֵית דִּמְיוֹן וְדִיוּקְנָא
מִכָּל מַה דִּלְגָו וּלְבָר:

7. Inside these is the name The *sefirot* are God's tools to create and conduct the world. The name of God is the inner light and energy of the *sefirot*.

The name whose value is 45 Each letter of the Hebrew alphabet has an assigned numerical value. By spelling out the four Hebrew letters of the Tetragrammaton in full, and adding up the numerical value of each letter, we reach the "value" of that name.

Spelled יו"ד ה"א וא"ו ה"א
(יו"ד) *Yod* = 10, *Vav* = 6, *Daled* = 4;
(ה"א) *He* = 5, *Alef* = 1;
(וא"ו) *Vav* = 6, *Alef* = 1, *Vav* = 6;
(ה"א) *He* = 5, *Alef* = 1.
By spelling the letters of the Tetragrammaton in this way we have a total of 45, and it is called "the name of *Mah*" (*Mem* = 40, *He* = 5).

Tree... limbs... branches
These are metaphors for the various *sefirot*.

9. Within or without
There is nothing which reflects God's exalted *essence* in any way, neither the inner spiritual energy of the *sefirah* (light), nor in its external aspects (vessel).

Hokhmah (inspiration) is the brain,
inner thought,
Binah (cognition) is the heart,
through which the heart understands.
—about these two it is written,
"*the hidden things are for God, our God*" (*Deut.* 29:28).

Keter Elyon is the "Royal Crown,"
—about which it is said,
"*From the beginning, He tells the end*" (*Isa.* 46:10),
which is the cranium of the *tefillin*.

7. THE DIVINE POWER OF THE SEFIROT

Inside these is the Name whose value is 45,
[*scan this with your eyes*: יו"ד ה"א וא"ו ה"א]
which is the way of emanation.
It is the irrigation of the tree,
with all its limbs and branches
like water drenching a tree,
which flourishes by that irrigation.

8. GOD IS THE CAUSE OF EVERYTHING

Master of the universe!
You are the reason of all reasons,
the cause of causes,
who drenches the tree with that flow
—a flow which is like a soul to the body,
giving life to the body.

9. GOD HAS NO IMAGE

In You there is no likeness or image
of anything, within or without.

[10]וּבְרָאתָ שְׁמַיָּא וְאַרְעָא, וְאַפִּיקַת מִנְּהוֹן
שְׁמְשָׁא וְסִיהֲרָא וְכוֹכְבַיָּא וּמַזָּלַיָּא:
וּבְאַרְעָא: אִילָנִין וְדִשְׁאִין וְגִנְתָא דְעֵדֶן
וְעִשְׁבִּין וְחֵיוָן וּבְעִירִין וְעוֹפִין וְנוּנִין וּבְנֵי נָשָׁא,
לְאִשְׁתְּמוֹדְעָא בְהוֹן עִלָּאִין,
וְאֵיךְ יִתְנַהֲגוּן עִלָּאִין וְתַתָּאִין,
וְאֵיךְ אִשְׁתְּמוֹדְעָן עִלָּאֵי מִתַּתָּאֵי,
—וְלֵית דְּיָדַע בָּךְ כְּלָל!

[11]וּבַר מִנָּךְ לֵית יְחוּדָא בְּעִלָּאֵי וְתַתָּאֵי,
וְאַנְתְּ אִשְׁתְּמוֹדָע עִלַּת עַל כֹּלָּא
וְאָדוֹן עַל כֹּלָּא:

[12]וְכָל סְפִירָא אִית לָהּ שֵׁם יְדִיעָא,
וּבְהוֹן אִתְקְרִיאוּ מַלְאָכַיָּא:
וְאַנְתְּ לֵית לָךְ שֵׁם יְדִיעָא,
דְּאַנְתְּ הוּא מְמַלֵּא כָּל שְׁמָהָן:
וְאַנְתְּ הוּא שְׁלִימוּ דְּכֻלְּהוּ:

[13]וְכַד אַנְתְּ תְּסַתַּלַּק מִנַּיְהוּ,
אִשְׁתָּאֲרוּ כֻּלְּהוּ שְׁמָהָן כְּגוּפָא בְּלָא נִשְׁמָתָא:

10. The supernal is discerned through the terrestrial The world was created in parallel. We can discern something of the Divine by contemplating the patterns of our world; and *vice versa*, through an intimate understanding of the Divine we gain a better understanding of how the world works.

12. Every one of the *sefirot* has a known name The *sefirot* are specifically defined and honed emanations of divinity with their own distinct character. Therefore they are called by specific names.

With which the angels are called When angels are sent on a mission, they are called by names that are etymologically connected to the *sefirah* they are representing. For example, if an angel is on a mission to enact harsh judgment he is called Gabriel which is similar to the word *gevurah* (severity).

10. DISCERNING HOW THE SUPERNAL FUNCTIONS

You created heaven and earth,
bringing out sun and moon,
stars, and constellations.
And on earth:
trees, vegetation, the Garden of Eden,
grass, beasts, animals,
birds, fish, and humans.
To know, through them, the supernal:
how the supernal and terrestrial function,
and how the supernal is discerned
through the terrestrial.
—but about You, no one knows anything!

11. GOD'S ONENESS

Apart from You,
there is no oneness above or below.
You are known as superior to all,
and Master over all.

12. NAMES

Every one of the *sefirot* has a known name,
with which the angels are called;
but You have no known name,
because You perfuse all names.
You are the wholeness of them all.

13. GOD IS THE ENERGY OF THEM ALL

When You disappear from them,
all those names are left,
like a body with out a soul.

[14]אַנְתְּ הוּא חַכִּים וְלָא בְחָכְמָה יְדִיעָא,
אַנְתְּ הוּא מֵבִין וְלָא בְּבִינָה יְדִיעָא:
לֵית לָךְ אֲתַר יְדִיעָא:

[15]אֶלָּא לְאִשְׁתְּמוֹדְעָא תּוּקְפָךְ וְחֵילָךְ לִבְנֵי נָשָׁא,
וּלְאַחֲזָאָה לוֹן אֵיךְ מִתְנַהֵג עָלְמָא
בְּדִינָא וּבְרַחֲמֵי,
דְּאִית צֶדֶק וּמִשְׁפָּט,
כְּפוּם עוֹבְדֵיהוֹן דִּבְנֵי נָשָׁא:

[16]דִּין אִיהוּ גְּבוּרָה,
מִשְׁפָּט עַמּוּדָא דְּאֶמְצָעִיתָא,
צֶדֶק מַלְכוּתָא קַדִּישָׁא,
"מְאֹזְנֵי צֶדֶק"—תְּרֵין סַמְכֵי קְשׁוֹט,
"הִין צֶדֶק"—אוֹת בְּרִית קֹדֶשׁ,

[17]כֻּלָּא לְאַחֲזָאָה אֵיךְ מִתְנַהֵג עָלְמָא,
אֲבָל לַאו דְּאִית לָךְ
צֶדֶק יְדִיעָא דְּאִיהוּ דִּין,
וְלָא מִשְׁפָּט יְדִיעָא דְּאִיהוּ רַחֲמֵי,
וְלָא מִכָּל אִלֵּין מִדּוֹת כֻּלָּל!

"בָּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן":

16. The middle column
This refers to compassion, which is the middle ground between boundless generosity (*hesed*), to its right, and strict judgment (*gevurah*) to its left. The middle column, compassion (*tiferet*) mediates between them. It says, "True, the recipient is not worthy, but let's just show him some compassion and be generous to him in any case." It is this compassion that Elijah calls "lawfulness."

Two pillars of truth
This refers to the *sefirot* of *netzah* and *hod*. It is these two *sefirot* which execute the lawfulness of *tiferet*, referred to here as "truth".

THE SIGN OF THE HOLY COVENANT This is *yesod*, the third of the cluster of *sefirot* called *NeHiY* (acrostic of *netzah*, *hod* and *yesod*). This unit of *sefirot* implement the instructions from the higher cluster of *sefirot* called *HaGaT* (acrostic of *hesed*, *gevurah* and *tiferet*).

14. HE IS BEYOND HUMAN UNDERSTANDING

You are wise, but not with a known wisdom.
You understand,
but not with a known understanding.
You have no known place.

15. CONDUCT OF THE WORLD

You just make known your power and might
to human beings,
and show them how the world is conducted,
by judgment and compassion;
for there is justice and lawfulness,
according to human action.

16. SUPERNAL JUDICIAL SYSTEM

Judgment is *gevurah*;
Lawfulness is the middle column;
justice is the holy *malkhut*,
—"*the just scales*" (*Lev*. 19:36),
is two pillars of truth.
"*A just measure*" (ibid.),
is the sign of the holy covenant.

17. GOD IS NOT DEFINED BY THE SEFIROT

All this is to show how the world functions,
but not that You have
any known "exacting justice,"
(which is judgment),
nor any known "lawfulness"
(which is compassion).
You do not have any of these attributes at all!

"*Blessed be God forever! Amen, Amen*" (*Psa*. 89:63).

יְדִיד נֶפֶשׁ

AUTHOR
Rabbi Elazar Azikri
DATE
16th Century C.E.



יְדִיד נֶפֶשׁ אָב הָרַחֲמָן,
מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנֶךָ,
יָרוּץ עַבְדְּךָ כְּמוֹ אַיָּל,
יִשְׁתַּחֲוֶה אֶל מוּל הֲדָרֶךָ,
יֶעֱרַב לוֹ יְדִידוּתֶיךָ,
מִנּוֹפֶת צוּף וְכָל טָעַם:



דּוֹר נָאֶה זִיו הָעוֹלָם,
נַפְשִׁי חוֹלַת אַהֲבָתֶךָ,
אָנָּא אֵל נָא רְפָא נָא לָהּ,
בְּהַרְאוֹת לָהּ נֹעַם זִיוֶךָ,
אָז תִּתְחַזֵּק וְתִתְרַפֵּא,
וְהָיְתָה לָהּ שִׂמְחַת עוֹלָם:

Yedid Nefesh is a bold and stirring poem; a request for mystical communion and Divine immediacy through expressions of romantic love. It is not directly connected to the Sabbath, but was included here since the Sabbath is devoted to reconnecting to God and refreshing our relationship with Him.

Lover of My Soul יְדִיד נֶפֶשׁ *I am worthy of love. I never need to earn someone else's love. The fact that God keeps me alive means that I am worth loving. The state of my employment, my body and my wealth do not define me. What matters more is that I am capable of giving and receiving love.*

YEDID NEFESH

What is the way to Love God?

What does love of God mean? It is the yearning of the soul, the desire of its very being to be attached to God's supreme light
(*Rabbi Bahya ibn Pequda*)

What is the right way to love? It is the person who loves God with a love so great, abundant and powerful, that his soul is bound to the love of God, and he devotes himself to it continuously—like someone who is sick with love, whose thoughts are never free of the love of a woman to whom he is devoted continuously, whether he is at rest, or active, eating or drinking.
(*Maimonides*)

The kiss is a metaphor of the soul's pleasure in its communion with the source of life, and of the additional holy spirit that is achieved.
(*Rabbi Ezra of Gerona*)

Lover of my soul,
merciful Father,
bring your servant,
close to Your will.
Your servant will run,
like a gazelle,
to prostrate before Your glory.
For Your companionship,
is purer than any fine taste,
or any flavor.

Perfect, pleasing,
radiance of the world,
my soul desires Your love.
Please, God, heal her now,
as You show her
the sweetness of Your light.
Then she will be strengthened and healed,
and eternal gladness,
will be hers.

ד

תִּיק יְהֵמוּ רַחֲמֶיךָ,
וְחוּסָה נָא עַל בֵּן אֲהוּבֶךָ,
כִּי זֶה כַּמָּה נִכְסוֹף נִכְסַפְתִּי
לִרְאוֹת בִּתְפְאֶרֶת עֻזֶּךָ,
אֵלֶּה חָמְדָה לִבִּי,
וְחוּסָה נָא וְאַל תִּתְעַלָּם:

ד

גָּלֵה נָא
וּפְרוֹס חֲבִיבִי עָלַי
אֶת סֻכַּת שְׁלוֹמֶךָ,
תָּאִיר אֶרֶץ מִכְּבוֹדֶךָ,
נָגִילָה וְנִשְׂמְחָה בָּךְ,
מַהֵר אָהוּב כִּי בָא מוֹעֵד,
וְחָנֵּנוּ כִּימֵי עוֹלָם:

Every act of worship that you offer to God should be offered with love, because there is no act of worship equal to the love of God. If you love God, you will be adorned with *hesed* (kindness) on all sides. There are countless chambers reserved for the righteous in that world, and the highest is reserved for those who are bound to the love of their master. Their chamber is linked to the uppermost hall.
(*The Zohar*)

When you fall in love with an earthly pleasure, consider that the power of love was granted to you for the purpose of loving God, and not for unworthy things. Without the feeling of love, stimulated by worldly pleasures, it would be difficult to feel true love for God.
(*The Ba'al Shem Tov*)

Illuminate the world with your glory תָּאִיר אֶרֶץ מִכְּבוֹדֶךָ

The world is healing itself right now and I am making an important contribution to that process. Every unkind action or even a judgmental thought affects the world's spiritual energy. Every day I visualize our world in its fully healed state of peace and I work actively towards that goal.

So that we may rejoice, and be happy in You נָגִילָה וְנִשְׂמְחָה בָךְ

My mind can contribute to creating illness, and it can also help to create wellness. When I am joyous and positive, I soothe myself and everybody around me. My mind and my faith are powerful healing tools.

Ancient One,
may your mercies,
be made manifest,
And have compassion,
on the child of Your beloved.
For it is so long that I have pined,
to see the glory of Your strength.
Please, the desire of my heart,
hurry and do not hide!

Please, my beloved,
disclose yourself,
and spread over me,
the shelter of Your peace.
Illuminate the world with your glory,
so that we may rejoice,
and be happy in You.
Be quick, my lover,
for the time has come,
and have mercy on us,
as in days of old.