

# PRAYERS

*for* FRIDAY NIGHT

*nusah ha-arizal*





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*for FRIDAY NIGHT*  
*nusah ha-arizal*

*with a new translation, reflections and inspirations by*

**RABBI CHAIM MILLER**

*from hundreds of Jewish thinkers, ancient to contemporary*



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NUSAH HA-ARIZAL

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Rabbi Chaim Miller, from hundreds of Jewish thinkers, ancient to  
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## FOREWORD

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The traditional Jewish prayer book (*siddur*) is so long that it leaves very little room for meaningful commentary. Just the Hebrew text, translation and directions fill over 1000 pages which means that font sizes must be kept small, text tightly paragraphed, and comments kept to a bare minimum. The idea of this book is to take just one part of the prayer services and to give it an expansive treatment; to take the space needed for a comfortable, aesthetic layout, and provide plenty of room for comments. *Look at it as a supplement to your traditional prayer-book rather than as a replacement.* It's a kind of "how-to" guide that offers you not only text and translation, but also quite a bit of insight into everything you are doing. I've put all the commentary on the sides of the page so that it's right by your eyes as you're praying, rather than somewhere else.

Another radically different quality of this prayer guide is the types of commentary that are included. Most *siddur* commentaries read like a history lesson: When was this prayer introduced? By whom? Which communities say it? Why was it introduced? How has it developed since its original inception? *etc. etc.* This is all well and good but it doesn't really help you pray. Prayer is a focused time of emotional and spiritual work, so what you need most is a guide to the emotions you ought to be processing and the spiritual meaning of what you are saying. The commentary should be about *what's happening now*, in your heart, and in the heavens.

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All the comments presented here are adapted from traditional sources, and you will notice that there is a huge emphasis on Kabbalistic ideas. I have mainly drawn from the *Zohar*, writings of Rabbi Isaac Luria (*Ari'zal*) and the Hasidic masters. I have also included pointers for emotional reflections which I felt were compatible with the spirit of each of the prayers.

In recent years, prayer books have become increasingly encumbered by long and complex directions explaining exactly how every ritual is to be performed as well as how to correct possible errors. In this edition I have taken a more minimalist approach to directions, largely because I fear that long and complex rules might prove alienating to the beginner. There is also a certain beauty to keeping things simple. But if you want to learn the finer details of Synagogue ritual and etiquette I recommend you refer to other editions.

*Also you should bear in mind that this is solely a Sabbath prayer book. It does not contain prayers for a weekday or for the Jewish festivals, (even when they coincide with the Sabbath).*

While I know how much many readers benefit from transliterated prayers, where the Hebrew text is rendered phonetically into English, I have not reproduced any transliterations here. I consider aesthetics to be very important and when there are three layers of text (Hebrew, translation, and transliteration), it just becomes too cumbersome. I would rather make a special transliterated edition in the future.

I would like to thank the following who have helped me put this book together: Rabbi Mendy Angyalfi, Rabbi Shmuel Rabin, Rabbi Itzick Yarmush, Rabbi Yisroel Newman, Sarah Lehat, Chani Telsner; and to the following who assisted with

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proofreading: Mrs. Sarah Yarmush, Dina Kupfer, Chanie Dubov, Esther Ita Hirschhorn and Judy Ammar.

I would like to thank David Slager whose tireless support of my work has made this book possible. David is an outstandingly generous man, and his philanthropy to countless causes around the globe has been an inspiration to thousands of people. Thank you, David, for your friendship, for your support, and for believing so strongly in what I do. May God bless you, Lara and your precious daughters Hannah and Sara Malka, both physically and spiritually.

My partner in publishing for close to a decade has been my dear friend Rabbi Meyer Gutnick. Meyer is a person who simply takes pleasure in helping people and in getting things done. Thank you, Meyer, for your love, support and dedication, and for being patient with me and giving me the space and peace of mind to work freely and productively. May God bless you, Shaindy and all your wonderful family forever.

My biggest thank-you is to my dear wife Chani and our wonderful children Leah, Mendel, Mushka, Levi and Esther Miriam whose love and support energizes everything I do.

Please send me your feedback! Being an author is a lonely job and I would love to know how this little volume has touched you.

Rabbi Chaim Miller  
chaim@lifestylebooks.org  
4 Heshvan 5772

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# 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.*

רוֹף אֶתָּה יי  
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)

**B**lessed 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

דו ליי כי טוב, כי  
לְעוֹלָם חֶסֶד־ו: <sup>2</sup> יֵאמְרוּ גְאוּלַי יִי, אֲשֶׁר גָּאֵלָם  
מִיַּד צָר: <sup>3</sup> וּמֵאֲרָצוֹת קְבָצָם, מִמִּזְרַח וּמִמְעַרְב,  
מִצָּפוֹן וּמִיָּם: <sup>4</sup> תָּעוּ בַמִּדְבָּר בִּישִׁימוֹן דָּרָף,  
עִיר מוֹשָׁב לֹא מִצְאוּ: <sup>5</sup> רְעֵבִים גַּם צִמְאִים,  
נִפְּשָׁם בָּהֶם תִּתְעַטֵּף: <sup>6</sup> וַיִּצְעֲקוּ אֶל יְיָ בַצָּר  
לָהֶם, מִמִּצּוֹקוֹתֵיהֶם יִצִּילֵם: <sup>7</sup> וַיִּדְרִיכֵם בְּדַרְוֹ  
יִשְׂרָה, לָלַכְתָּ אֶל עִיר מוֹשָׁב: <sup>8</sup> יוֹדוּ לַיְיָ חֶסֶד־ו,  
וְנִפְּלְאוֹתָיו לְבְנֵי אָדָם: <sup>9</sup> כִּי הִשְׁבִּיעַ נֶפֶשׁ  
שִׁקְקָה, וְנִפְּשׁ רְעֵבָה מִלֵּא טוֹב: <sup>10</sup> יִשְׁבִּי חֶשֶׁן  
וְצִלְמוֹת, אֲסִירֵי עֲנִי וּבְרִזָּל: <sup>11</sup> 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.

# G

**PSALM 107**

ive thanks to God for He is good,

for His kindness endures forever.

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

אֵל, וְעֵצָת עֲלִיּוֹן נֶאֱצָו: <sup>12</sup> וַיִּכְנַע בְּעַמְל לְבָם,  
 כְּשָׁלוֹ וְאִין עֵזֶר: <sup>13</sup> וַיִּזְעְקוּ אֵל יְיָ בְּצַר לָהֶם,  
 מִמְצָקוֹתֵיהֶם יוֹשִׁיעֵם: <sup>14</sup> יוֹצִיאֵם מִחֹשֶׁךְ  
 וְצַלְמוֹת, וּמוֹסְרוֹתֵיהֶם יִנְתֵּק: <sup>15</sup> יוֹדוּ לַיְיָ חֶסֶדּוֹ,  
 וְנִפְלְאוֹתָיו לְבְנֵי אָדָם: <sup>16</sup> כִּי שִׁבַר דַּלְתוֹת  
 נִחַשְׁתָּ, וּבְרִיחֵי בְרָזֶל גִּדַּעַ: <sup>17</sup> אֲוִלִים מִדֶּרֶךְ  
 פִּשְׁעֵם, וּמַעֲוֹנוֹתֵיהֶם יִתְעַנּוּ: <sup>18</sup> כָּל אֲכָל תִּתְעַב  
 נַפְשָׁם, וַיִּגְיֵעוּ עַד שְׁעַרֵי מוֹת: <sup>19</sup> וַיִּזְעְקוּ אֵל  
 יְיָ בְּצַר לָהֶם, מִמְצָקוֹתֵיהֶם יוֹשִׁיעֵם: <sup>20</sup> יִשְׁלַח  
 דְּבָרוֹ וַיִּרְפָּאֵם, וַיִּמְלֹט מִשְׁחִיתוֹתָם: <sup>21</sup> יוֹדוּ לַיְיָ  
 חֶסֶדּוֹ, וְנִפְלְאוֹתָיו לְבְנֵי אָדָם: <sup>22</sup> וַיִּזְבְּחוּ זִבְחֵי  
 תוֹדָה, וַיִּסְפְּרוּ מַעֲשָׂיו בְּרִנָּה: <sup>23</sup> יוֹרְדֵי הַיָּם  
 בְּאֲנִיּוֹת, עֹשֵׂי מְלָאכָה בְּמַיִם רַבִּים: <sup>24</sup> הִמָּה רָאוּ  
 מַעֲשֵׂי יְיָ, וְנִפְלְאוֹתָיו בְּמִצּוּלָה: <sup>25</sup> וַיֹּאמֶר וַיַּעֲמֵד  
 רוּחַ סְעָרָה, וַתִּרְוּם גְּלִיו: <sup>26</sup> יַעֲלוּ שָׁמַיִם יִרְדּוּ  
 תְּהוֹמוֹת, נַפְשָׁם בְּרָעָה תִתְמוֹגַג: <sup>27</sup> יַחֲוּגוּ וַיִּנּוּעוּ  
 כְּשִׁכּוֹר, וְכֹל חֲכָמָתָם תִּתְבַּלַּע: <sup>28</sup> וַיִּצְעְקוּ אֵל

**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 וַיִּזְעְקוּ אֵל יְיָ בְּצַר 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**  
**וּסְפְרוּ מְעִשָּׂיו 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.

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

יִי בַצֵּר לָהֶם, וּמִמְצוּקֵיהֶם יוֹצִיאֵם: <sup>29</sup> יִקֶּם  
 סֵעָרָה לְדַמְמָה, וַיַּחֲשׂוּ גְלִיהֶם: <sup>30</sup> וַיִּשְׂמְחוּ כִּי  
 יִשְׁתַּקּוּ, וַיִּנְחֵם אֶל מַחוּז חֶפְצָם: <sup>31</sup> יוֹדוּ לַיִּי  
 חֶסֶדוֹ, וְנִפְלְאוֹתָיו לְבְנֵי אָדָם: <sup>32</sup> וִירוּמְמוּהוּ  
 בְּקֵהֶל עָם, וּבְמוֹשֵׁב זִקְנִים יִהְלְלוּהוּ: <sup>33</sup> יִשֵּׁם  
 נְהָרוֹת לְמִדְבָּר, וּמִצְאֵי מַיִם לְצִמְאוֹן: <sup>34</sup> אֶרֶץ  
 פְּרִי לְמִלְחָה, מִרְעַת יִשְׂבֵי בָה: <sup>35</sup> יִשֵּׁם מִדְּבַר  
 לְאֵגֶם מַיִם, וְאֶרֶץ צִיָּה לְמִצְאֵי מַיִם: <sup>36</sup> וַיּוֹשֵׁב  
 שָׁם רְעֵבִים, וַיְכּוֹנְנוּ עִיר מוֹשָׁב: <sup>37</sup> וַיִּזְרְעוּ  
 שָׂדוֹת וַיִּטְעוּ כְרָמִים, וַיַּעֲשׂוּ פְרִי תְבוּאָה:  
<sup>38</sup> וַיְבָרְכֵם וַיִּרְבוּ מְאֹד, וּבְהִמָּתֵם לֹא יִמְעִיט:  
<sup>39</sup> וַיִּמְעֲטוּ וַיִּשְׁחוּ, מִעֲצָר רָעָה וַיְגוֹן: <sup>40</sup> שִׁפָּךְ בּוֹז  
 עַל גְּדִיבִים, וַיִּתְעַם בְּתֵהוּ לֹא דָרָךְ: <sup>41</sup> וַיִּשְׁגַּב  
 אָבִיוֹן מֵעוֹנֵי, וַיִּשֵּׁם כֶּצֶאֱן מִשְׁפָּחוֹת: <sup>42</sup> יִרְאוּ  
 יִשְׂרָאֵל וַיִּשְׂמְחוּ, וְכָל עוֹלָה קִפְצָה פִּיהָ: <sup>43</sup> מִי  
 חָכֵם וַיִּשְׁמֵר אֱלֹהֵי, וַיִּתְּבוֹנְנוּ חֶסְדֵי יִי:

**107:42 THE UPRIGHT SEE IT, AND ARE HAPPY** יִרְאוּ יִשְׂרָאֵל וַיִּשְׂמְחוּ

*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 חָכֵם וַיִּשְׁמֵר אֱלֹהֵי

*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."*

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

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

# פתח אליהו



תח אליהו

ZOHAR

וְאָמַר: רְבוּן עֲלֵמִין!  
דְּאַנְתָּ הוּא חֵד וְלֹא בְּחוּשְׁבֹן,  
אַנְתָּ הוּא עֲלָאָה עַל כָּל עֲלָאִין,  
סְתִימָא עַל כָּל סְתִימִין,  
לִית מַחְשְׁבָה תְּפִיסָא בְּךָ כָּלִל:  
אַנְתָּ הוּא דְּאַפִּיקַת עֶשֶׂר תְּקוּנִין,  
וְקָרִינֵן לְהוֹן עֶשֶׂר סְפִירוֹן,  
לְאַנְהָגָא בְּהוֹן עֲלֵמִין  
סְתִימִין דְּלֹא אֲתַגְלִין,  
וְעֲלֵמִין דְּאֲתַגְלִין,  
וּבְהוֹן אֲתַכְּסִיאת מְבַנֵי נְשָׂא,

**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”

**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.

ZOHAR

E

lijah 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.

<sup>3</sup>וְאֵנֶתְהוּא דְקָשִׁיר לֹון וּמִיַּחַד לֹון,  
וּבְגִין דְאֵנֶת מְלָגוּ, כָּל מָאן דְאֶפְרִישׁ  
חַד מִחֲבֵרִיהּ מְאֵלִין עֶשֶׂר סְפִירוֹן,  
אֶתְחַשֵּׁב לִיּהּ כְּאֵלוֹ אֶפְרִישׁ בְּרָהּ:

<sup>4</sup>וְאֵלִין עֶשֶׂר סְפִירוֹן אֲנוּן אֲזִלִין כְּסֻדְרוֹן,  
חַד אֶרֶיךָ וְחַד קֶצֶיר וְחַד בֵּינוֹנִי:  
וְאֵנֶתְהוּא דְאֵנֶהִיג לֹון, וְלִית מָאן דְאֵנֶהִיג לָךְ,  
לֹא לְעֵלְא וְלֹא לְתַתָּא וְלֹא מְכַל סְטְרָא:

<sup>5</sup>לְבוּשִׁין תְּקִינַת לֹון  
דְמַנְיָהּוּ פְרָחִין נִשְׁמַתִין לְבַנֵי נִשְׂאָ:  
וְכַמָּה גּוּפִין תְּקִינַת לֹון,  
דְאֶתְקַרְיָאוּ גּוּפִין לְגַבֵי לְבוּשִׁין דְמְכַסִּין עֲלֵיהוֹן,

<sup>6</sup>וְאֶתְקַרְיָאוּ בְתַקּוּנָא דְא—  
חֶסֶד דְרוּעָא יְמִינָא:  
גְבוּרָה דְרוּעָא שְׂמַאלָא:  
תְּפָאֶרֶת גּוּפָא:  
נִצַּח וְהוּד תְּרִין שׁוּקִין:  
יְסוּד סִיּוּמָא דְגּוּפָא אוֹת בְּרִית קֶדֶשׁ:  
מְלָכוּת פֶּה תּוֹרָה שְׂבַעַל 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,  
*Tiferet* (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.”

**חִכְמָה** מוֹחָא אִיהִי מַחְשְׁבָה מְלָגוּ:

**בִּינָה** לְבָא וּבָה הֵלֵב מִבִּין,

וְעַל אֱלִין תִּרְיִן כְּתִיב:

”הַנְּסֻתְרוֹת לִי אֱלֹהֵינוּ”:

**כֶּתֶר עֲלִיוֹן** אִיהוּ כְּתֶר מַלְכוּת,

וְעֵלָה אֶתְמַר: ”מִגִּיד מֵרֵאשִׁית אַחֲרִית”,

וְאִיהוּ קֶרֶקֶפְתָּא דְתַפְלִין

<sup>7</sup> מְלָגוּ אִיהוּ שֵׁם מ”ה [כִּזְה: יו”ד ה”א וא”ו ה”א]

דְּאִיהוּ אֲרַח אֶצִּילוֹת,

וְאִיהוּ שְׁקִיּוֹ דְאִילָנָא בְּדְרוּעוּי וְעֲנָפוּי,

כְּמִיָּא דְאֶשְׁקִי לְאִילָנָא

וְאֶתְרַבִּי בְּהֵהוּא שְׁקִיּוֹ:

<sup>8</sup> רַבּוֹן עֲלִמִין!

אֲנָתְהוּ הוּא עֵלֶת הָעֲלוֹת, וְסַבַּת הַסְּבּוֹת,

דְּאֶשְׁקִי לְאִילָנָא בְּהֵהוּא נְבִיעוּ:

וְהֵהוּא נְבִיעוּ אִיהוּ כְּנִשְׁמַתָּא לְגוֹפָא

דְּאִיהִי [נ”א דְאִיהוּ] חַיִּים לְגוֹפָא:

<sup>9</sup> וּבְךָ לִית דְּמִיּוֹן וְדִיוֹקְנָא

מִכָּל מַה דְּלָגוּ 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: א"ו"א וא"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.

<sup>10</sup> וּבְרָאת שְׁמַיָא וְאֶרְעָא, וְאֶפִיקַת מְנַהוּן  
 שְׁמַשָּׂא וְסִיְהָרָא וְכוּכְבֵּיָא וּמִזְלֵיָא:  
 וּבְאֶרְעָא: אֵילָנִין וְדִשָּׂאִין וְגִנְתָּא דְעֵדֶן  
 וְעִשְׂבִין וְחֵינִין וְבִעִירִין וְעוֹפִין וְנוֹגִין וּבְנֵי נָשָׂא,  
 לְאִשְׁתְּמוּדְעָא בְהוּן עֲלָאִין,  
 וְאִיךְ יִתְנַהֲגוּן עֲלָאִין וְתַתָּאִין,  
 וְאִיךְ אִשְׁתְּמוּדְעֵן עֲלָאִי מִתַּתָּאִי,  
 – וְלִית דִּידְעֵ בְּךָ כְּלָל!

<sup>11</sup> וְיִבְר מְנַךְ לִית יְחוּדָא בְּעֲלָאִי וְתַתָּאִי,  
 וְאַנְתָּ אִשְׁתְּמוּדְעֵ עֲלֵת עַל כְּלָא  
 וְאָדוּן עַל כְּלָא:

<sup>12</sup> וְכָל סְפִירָא אֵית לָהּ שֵׁם יְדִיעָא,  
 וּבְהוּן אִתְקַרְיָאוּ מְלֵאכֵיָא:  
 וְאַנְתָּ לִית לָךְ שֵׁם יְדִיעָא,  
 דְאַנְתָּ הוּא מְמֵלָא כָּל שְׁמָהּ:  
 וְאַנְתָּ הוּא שְׁלִימוּ דְכְּלָהּ:

<sup>13</sup> וְכֹד אֲנִת תְּסַתְּלַק מִנֵּיהּ,  
 אִשְׁתְּאָרוּ כְּלָהּ שְׁמָהּ כְּגוֹפָא בְּלָא נְשִׁמְתָּא:

**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 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.

<sup>14</sup> אַנְתָּ הוּא חֲכִים וְלֹא בְחֻכְמָה יְדִיעָא,  
אַנְתָּ הוּא מִבִּין וְלֹא בְבִינָה יְדִיעָא:  
לִית לָךְ אַתֵּר יְדִיעָא:

<sup>15</sup> אֶלֶּא לְאַשְׁתְּמוּדְעָא תּוּקְפֵךְ וְחִילְךָ לְבִנֵי נְשָׂא,  
וְלֹא־חֲזָאָה לּוֹן אֵיךְ מִתְנַהֵג עֲלֵמָא  
בְּדִינָא וּבְרַחֲמֵי,  
דְּאִית צְדָק וּמְשֻׁפֵּט,  
כְּפוּם עוּבְדֵיהוֹן דְּבִנֵי נְשָׂא:

<sup>16</sup> דִּין אִיהוּ גְבוּרָה,  
מְשֻׁפֵּט עֲמוּדָא דְאַמְצָעִיתָא,  
צְדָק מַלְכוּתָא קְדִישָׂא,  
”מְאִזְנֵי צְדָק” – תִּרְיִן סִמְכֵי קִשׁוּט,  
”הֵיִן צְדָק” – אוֹת בְּרִית קְדֻשָׁה,

<sup>17</sup> כֹּלֵּא לְאַחֲזָאָה אֵיךְ מִתְנַהֵג עֲלֵמָא,  
אַבֵּל לֹא דְאִית לָךְ  
צְדָק יְדִיעָא דְאִיהוּ דִּין,  
וְלֹא מְשֻׁפֵּט יְדִיעָא דְאִיהוּ רַחֲמֵי,  
וְלֹא מְכַל אֵלִין מִדּוֹת כְּלָל!  
”בְּרוּךְ 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*).


AUTHOR  
Rabbi Elazar Azikri

DATE  
16th Century C.E.

# ידיד נפש



יָדִיד נֶפֶשׁ אָב הַרְחָמֵנוּ,  
מְשׁוֹרְ עֲבָדְךָ אֶל רְצוֹנְךָ,  
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל,  
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרְךָ,  
יַעֲרֵב לוֹ יְדִידוֹתֶיךָ,  
מִנְפֶת צוּף וְכֹל טַעַם:



דָּוָר נֶאֱהָ זֵיו הָעוֹלָם,  
נִפְשֵי חוֹלֵת אֶהְבֶּתְךָ,  
אֲנֵא אֶל נָא רִפְאָ נָא לָהּ,  
בְּהִרְאוֹת לָהּ נְעָם זֵיוְךָ,  
אֲז תִּתְחַזֵּק וְתִתְרַפָּא,  
וְהִיְתָה לָהּ שְׂמֵחַת 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 at-  
tached 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 continu-  
ously—like someone who is sick  
with love, whose thoughts are  
never free of the love of a wom-  
an to whom he is devoted con-  
tinuously, whether he is at rest,  
or active, eating or drinking.  
*(Maimonides)*

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

**L**over 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.

**P**erfect, 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.

**וְתִיק** יִהְיוּ רַחֲמֶיךָ,  
וְחוּסָה נָא עַל בֵּן אֲהוּבֶךָ,  
כִּי זֶה כַּמָּה נִכְסוּף נִכְסַפְתִּי  
לְרֹאוֹת בְּתַפְאֶרֶת עֵינֶיךָ,  
אֵלֶּה חֲמֻדָּה לְבִי,  
וְחוּסָה נָא וְאֵל תִּתְעַלֵּם:

**וְגִלָּה** נָא  
וּפְרוֹס חֲבִיבִי עָלַי  
אֶת סֵפֶת שְׁלוֹמֶךָ,  
תֵּאִיר אֶרֶץ מְכַבֹּדֶךָ,  
נִגְלִילָה וְנִשְׁמַחָה בְּךָ,  
מֵהֵר אֲהוּב כִּי בָּא מוֹעֵד,  
וְחַנּוּנוּ 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 תְּאִיר אֶרֶץ  
מִכְבוֹדְךָ**

*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 נְגִילָה  
וְנִשְׂמְחָה בְּךָ**

*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.*

**A**ncient 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!

**P**lease, 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.

# קרבנות

AUTHOR  
Moses  
DATE  
2448



## NUMBERS 28

יְדַבֵּר יי אֵל מֹשֶׁה לְאָמֹר: <sup>2</sup> צוּ  
אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, אֶת קֹרְבַנֵי  
לְחֵמֵי לֶאֱשִׁי, רֵיחַ גִּיחָחִי, תִּשְׁמְרוּ לְהַקְרִיב  
לִי בְּמוֹעֵדוֹ: <sup>3</sup> וְאָמַרְתָּ לָהֶם, זֶה הָאֲשָׁה אֲשֶׁר  
תִּקְרְבוּ לִי, כִּבְשִׁים בְּנֵי שָׁנָה תְּמִימִם, שְׁנַיִם  
לְיוֹם, עֹלָה תָּמִיד: <sup>4</sup> אֶת הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה  
בְּבֹקֶר, וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָיִם:  
<sup>5</sup> וְעִשִּׂירֵית הָאֵיפָה סֶלֶת לְמִנְחָה, בְּלוּלָה בְּשֶׁמֶן  
כְּתִית רְבִיעֵת הֵהָיוּ: <sup>6</sup> עֹלֹת תָּמִיד, הָעֹשֶׂה בְּהַר  
סִינַי, לְרֵיחַ גִּיחָח אֲשֶׁה לִי: <sup>7</sup> וְנִסְכּוֹ רְבִיעֵת הֵהָיוּ  
לְכֶבֶשׂ הָאֶחָד, בְּקֹדֶשׁ הַסֶּךָ נִסְךְ שֶׁכֶר לִי: <sup>8</sup> וְאֶת  
הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָיִם, כְּמִנְחַת  
הַבֹּקֶר וְכִנְסֹכּוֹ תַעֲשֶׂה, אֲשֶׁה רֵיחַ גִּיחָח לִי:

**DAILY SACRIFICES** The prayer services are intended to elevate ourselves—and the rest of the universe—from the bottom upwards.

In Kabbalistic metaphysics there are four worlds. Now you are going to elevate the lowest of the four worlds, *Asiyah* (the World of Action) by reading passages that speak of the animal and vegetable kingdoms.

*You are now energizing the lowest sphere of your existence, the power of your body to perform action.*

## LEVITICUS 1

<sup>11</sup> וְשַׁחַט אֹתוֹ עַל יָרֵךְ הַמִּזְבֵּחַ צִפְנָה לִפְנֵי יי, וְזָרְקוּ  
בְּנֵי אֹהֶרֶן הַכֹּהֲנִים אֶת דָּמּוֹ עַל הַמִּזְבֵּחַ סָבִיב:



# DAILY SACRIFICES

## NUMBERS 28

**G**od spoke to: Moses, saying:  
<sup>2</sup> Command the children of Israel. Say to them: You should be careful to offer to Me (each communal offering) in its appointed time, including: (The blood of) My offering (and the parts of the animal burnt on the Altar as) My food on My fires—a pleasant aroma for Me. <sup>3</sup> Say to the (court): This is the fire-offering which you should (ensure is) offered to God: Two perfect (unblemished) lambs in their first year each day, as a daily burnt-offering. <sup>4</sup> You should offer one lamb in the morning, and you should offer the other lamb in the afternoon. <sup>5</sup> (Offer) a tenth of an *ephah* of fine flour as a meal-offering, mixed with a quarter of a *hin* of crushed (olive) oil. <sup>6</sup> (It is) a daily burnt-offering, (like) the one offered up at Mount Sinai—a pleasant aroma (for God), a fire-offering to God. <sup>7</sup> Its accompanying libation should be a quarter of a *hin* (of wine) for each lamb, to be poured on the holy (Altar) as a libation of strong wine to God. <sup>8</sup> You should offer up the second lamb in the afternoon. You should offer it up with the same meal-offering and libation as the morning (offering. It is) a fire-offering with a pleasant aroma to God.

## LEVITICUS 1

<sup>11</sup> He should slaughter it before God on the northern side of the altar. Aaron's descendants, the priests, should dash its blood on the altar, around.

# קטורת

AUTHOR  
Moses  
DATE  
2448



תָּהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קִטְרֵת הַסַּמִּים בְּזִמְנוֹ שְׁבִית הַמִּקְדָּשׁ קַיָּם, כְּאֲשֶׁר צִוִּיתָ אוֹתָם עַל יַד מֹשֶׁה נְבִיאָךָ, כְּכַתוּב בְּתוֹרָתְךָ:

**EXODUS 30** וַיֹּאמֶר יי אֶל מֹשֶׁה, קַח לְךָ סַמִּים, נֹטֶף, וְשִׁחֻלַּת, וְחִלְבֵּנָה, סַמִּים, וְלִבְנָה זָכָה, בַּד בְּבַד יִהְיֶה: <sup>35</sup> וְעָשִׂיתָ אֹתָהּ קִטְרֵת, רִקְח מֵעֵשֶׂה רוֹקַח, מִמֶּלֶח טָהוֹר קָדָשׁ: <sup>36</sup> וְשִׁחֻקֶת מִמָּנָה הִדֵּק, וְנִתְתָה מִמָּנָה לְפָנֶי הָעֵדֻת בְּאֶהֱל מוֹעֵד אֲשֶׁר אוֹעֵד לְךָ שְׁמָה, קָדָשׁ קָדָשִׁים תִּהְיֶה לְכֶם: וְנֹאמֶר: <sup>7</sup> וְהִקְטִיר עֲלֵיו אֶהְרֹן קִטְרֵת סַמִּים, בְּבִקֵּר בְּבִקֵּר בְּהִיטִיבוֹ אֶת הַנִּרְתָּה יִקְטִירָנָה: <sup>8</sup> וּבְהֵעֲלֵת אֶהְרֹן אֶת הַנִּרְתָּה בֵּין הָעֲרֻבִים יִקְטִירָנָה, קִטְרֵת תָּמִיד לְפָנֶי יי לְדֹרֹתֵיכֶם:

**KERITUT 6A** תָּנוּ רַבָּנָן: פְּטוּם הַקְטֹרֶת כִּי צָד: שְׁלֹשׁ מְאוֹת וְשִׁשִּׁים וְשִׁמוֹנָה מְנִים הָיוּ בָּהּ. שְׁלֹשׁ מְאוֹת וְשִׁשִּׁים וְחֲמֵשָׁה כְּמִנְיֵן יְמוֹת הַחֲמָה, מְנָה לְכָל יוֹם,

## DAILY INCENSE OFFERING (KETORET)

While the ingredients of the *ketoret* generally had a beautiful aroma, one component—*helbena* (galbanum)—had a foul smell. This represented the lowest of all the *kelipot* (negative forces), which the *ketoret* have the power to diminish.

## BALSAM SAP, ONYCHA AND GALBANUM... AND PURE FRANKINCENSE

וְשִׁחֻלַּת, וְחִלְבֵּנָה ... וְלִבְנָה זָכָה Balsam sap (*tzori*) alludes to the Torah which is a healing balm for the entire body. Pure frankincense (*levonah zakah*) alludes to God's love for His people through which He whitewashes (*me-laben*) their sins. Between these two are onycha (*tziporen*) and galbanum (*helbanah*). The latter, unpleasant ingredient, alludes to sinners, and the *tziporen* (lit. "fingernail"), to the majority of us who are smooth and unblemished on the inside, and only darkened on the outside.

(Rabbi Moses Sofer)

# DAILY INCENSE OFFERING

## THE POWER OF THE INCENSE

The Zohar relates:

*Whoever smelled the smoke of the incense would cleanse his heart fully to worship his Master, and the contamination of the Evil Inclination would pass from him. He would have only one heart, towards God, since incense breaks the Evil Inclination on all sides. Nothing in the world breaks the Other Side except incense.*

*It is an enduring decree before God, that if you gaze at and read the passage about preparing incense every day, you will be protected from all evil things and sorcery in the world; from mishaps and evil contemplation; from bad judgment and death, and you will not come to harm on that day—for the Other Side cannot have power over you. But you need to read it intently.*

*Rabbi Shimon said: If people would only know how sublime this passage about preparing incense is before God, they would take each word from it and raise them to be adorned as a golden crown upon their*

# Y

ou are God our God, and God of our ancestors. Before You our ancestors burned the offering of incense at the time when the Holy Temple stood, as You commanded them through Moses, Your prophet, as it is written in Your Torah:

### EXODUS 30

<sup>34</sup> God said to Moses: “Take for yourself spices: balsam sap, onycha and galbanum, (other) spices, and pure frankincense. They should be of equal weight. <sup>35</sup> You should make this into incense, a professionally mixed compound that is finely blended, pure, and holy. <sup>36</sup> “You should grind some of it finely, and you should set some of it (daily) before the (Ark of) Testimony in the Tent of Meeting, where I will arrange meetings with you. It shall be holy of holies to you. And it is said: <sup>7</sup> “Aaron should make incense of spices go up in smoke upon it. Every morning, when he cleans the lamps (of the candelabrum,) he should make it go up in smoke. <sup>8</sup> When Aaron kindles the lights in the afternoon, he should make incense go up in smoke. It is an eternal incense before God, for all generations.”

***The Rabbis taught:*** How was the *ketoret* (incense) compounded? It contained 368 measures: 365 corresponding to the number of days in the solar year (one measure a day, half in the morning and half towards evening); the

פָּרַס בְּשַׁחְרִית וּפָרַס בֵּין הָעֲרֵבִים, וּשְׁלֹשָׁה מָנִים יִתְרִים, שְׁמֵהֶם מִכְּנִיס כֹּהֵן גָּדוֹל מְלֵא חֲפָנָיו בְּיוֹם הַכֹּפָרִים, וּמַחְזִירָן לְמַכְתָּשֶׁת בְּעֶרֶב יוֹם הַכֹּפָרִים, וְשׁוֹחֵק יָפָה יָפָה כְּדִי שֶׁתְּהֵא דָקָה מִן הַדָּקָה. וְאֶחָד עֶשֶׂר סְמָמָנִים הָיוּ בָּהּ. וְאֵלוֹ הֵן: (א) הַצָּרִי, (ב) וְהַצְּפָרוֹן, (ג) הַחֲלָבָנָה, (ד) וְהַלְבוֹנָה, מִשְׁקַל שְׁבַעִים שְׁבַעִים מָנָה, (ה) מוֹר, (ו) וְקִצְיָעָה, (ז) שְׁבַלֶּת נֶרְדִּי, (ח) וְכֹרְכָם, מִשְׁקַל שְׁשֵׁה עֶשֶׂר שְׁשֵׁה עֶשֶׂר מָנָה, (ט) הַקֶּשֶׁט שְׁנַיִם עֶשֶׂר, (י) קְלוּפָה שְׁלֹשָׁה, (יא) קִנְמוֹן תְּשַׁעָּה. בְּרִית כְּרִשִּׁינָה תְּשַׁעָּה קַבִּין, יֵין קְפָרִיסִין סְאִין תִּלְתָּא וְקַבִּין תִּלְתָּא, וְאִם אֵין לוֹ יֵין קְפָרִיסִין, מִבֵּיא חֲמַר חוֹרִין עֵתִיק. מְלַח סְדוּמִית רַבֵּעַ, מִמְּעָלָה עֶשֶׂן כֹּל שֶׁהוּא.

**רַבִּי נִתָּן הַבְּבֵלִי אוֹמֵר:** אִף כֶּפֶת הִירְדָן כֹּל שֶׁהִיא, וְאִם נִתָּן בָּהּ דְּבִשׁ פְּסָלָה, וְאִם חֶסֶר אֶחָד מִכֹּל סְמָמָנָה חָיֵב מִיָּתָהּ:

**רַבִּין שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר:** הַצָּרִי אֵינוֹ אֶלָּא שְׂרָף הַנוּטָף מֵעֵצֵי הַקֶּטֶף, בְּרִית כְּרִשִּׁינָה שְׁשֵׁפִין בָּהּ אֶת הַצְּפָרוֹן, כְּדִי שֶׁתְּהֵא נָאָה; יֵין קְפָרִיסִין שְׁשׁוּרִין בּוֹ אֶת הַצְּפָרוֹן, כְּדִי שֶׁתְּהֵא עֵזָה. וְהֵלֵא מִי רִגְלִים יָפִין לָהּ, אֶלָּא שְׁאִין מִכְּנִיסִין מִי רִגְלִים בְּמַקְדָּשׁ מִפְּנֵי הַכְּבוֹד:

**תַּנְיָא רַבִּי נִתָּן אוֹמֵר:** כִּשְׁהוּא שׁוֹחֵק אוֹמֵר: הִדֵּק הֵיטֵב, הֵיטֵב הִדֵּק, מִפְּנֵי שֶׁהַקּוֹל יָפָה לְבָשְׁמַיִם. פְּטָמָה לְחַצְאִין כְּשֶׁרָה, לְשִׁלִּישׁ וְלַרְבִּיעַ, לֹא שְׁמַעְנּוּ.

*heads! Whoever studies this section about the formulation of incense carefully every day will have a portion in this world and in the World to Come. Death will be banished from him and from the world; he will be protected from this world's judgments, the ordeal of gehenom (purgatory) and the judgment of the other kingdom.*

*In that incense, when the smoke went up like a pillar, the priest saw the letters of the Holy Name soaring in the air and going up like a pillar. Afterwards, many holy chariots circled it on all sides, until it ascended, shining and joyous. It gladdens those who are gladdened, and establishes ties, above and below, so that everything becomes one.*

### **INCENSE HAS POWER OVER THE ARCHANGEL SAMAEŁ**

According to the Kabbalah, the incense has power even over the archangel Samael, prince of demons and angel of death.

Traditionally, this angel is not referred to by his name, but by the acronym *samekh-mem* (ם"ס). This also spells the Hebrew word *sam* (potion), hinting to the incense potion which has power over Samael. Interestingly, the number eleven when spelled in full in Hebrew (י"ד אל"ף) has the same *gematria* (numerical value) as "Samael" (ל"מא"ל).

*(Rabbi Moses Zacuto)*

The Talmud teaches, it was Samael himself who had taught

Moses the secret of the incense when Moses ascended to receive the Torah (*Babylonian Talmud, Shabbat 89a*).

How do we know this to be the case? Because the incense was the essential life-force of the angel of death. If he hadn't transmitted this information to Moses willingly, Moses would never have known about it—because God will never give away the life-force that belongs to any of His creatures except with their consent.

(*Rabbi Isaac Luria*)

**THERE WERE ELEVEN SPICES IN IT** **אֶחָד עֶשֶׂר בְּיָדָהּ**

**סְמָמָנִים הֵיוּ בָהּ** We list here the eleven ingredients of the *ketoret* (incense) in the Holy Temple. According to the Kabbalah, the number ten is symbolic of holiness, as it reminds us of the ten blessed *sefirot* (Divine emanations) which are the building blocks of creation. “Eleven” represents a deviation from ten, compromising its wholeness and perfection, which is why eleven is symbolic of the *kelipot* (negative forces).

As you recite the passages of *ketoret*, you will now help to “immunize” yourself from the *kelipot*, and deprive them of the energy that they need to continue existing. Your prayers are going to elevate the spiritual stratosphere and we wouldn't want the *kelipot* to join us on this journey!

other three measures were those that the High Priest would bring as a double handful on the Day of Atonement. He would replace them in the mortar on the eve of the Day of Atonement and regrind them thoroughly to make the *ketoret* extra fine. It contained eleven spices. They were: (1) balsam, (2) onycha, (3) galbanum, and (4) frankincense—seventy measures each; (5) myrrh, (6) cassia, (7) spikenard, and (8) saffron—sixteen measures each; (9) costus—twelve measures; (10) aromatic bark—three measures; (11) cinnamon—nine measures.

Additionally, nine *kav* measures of karshina lye, three *seah* measures and three *kav* measures of Cyprus wine. (If Cyprus wine was not available, aged white wine could be used instead.) There was a fourth of a *kav* measure of Sodom salt, and a small quantity of smoke-producing herb.

***Rabbi Nathan of Babylon says:*** A minute quantity of *kipat ha'yarden* was also added. If honey was added, the *ketoret* was rendered invalid. If a person omitted from the one of the spices, he was liable the death penalty.

***Rabban Shimon ben Gamliel says:*** The balsam was simply the resin that drips from balsam trees. Why was karshina lye used? To rub the onycha to make it more pleasant. Why was Cyprus wine used? To soak the onycha to make it more pungent. Isn't water from *raglayim* good for this? But it would have been disrespectful to bring water from *raglayim* into the Holy Temple.

***It was taught: Rabbi Nathan says:*** While grinding, he would chant: “Pulverize it finely; finely pulverize it,” for the voice-rhythm is conducive to grinding. If half the recipe was compounded, it was still valid. We haven't received a tradition about a third or a quarter.

**אָמַר רַבִּי יְהוּדָה, זֶה הַכֶּלֶל:** אִם כְּמִדְתָּהּ כְּשֶׁרָה  
לְחַצְאִין. וְאִם חֶסֶר אֶחָד מִכָּל סִמְמָנֶיהָ חָיַב מִיָּתָהּ:

**תְּנִיא בַר קִפְרָא אוֹמֵר:** אַחַת לְשִׁשִּׁים אוֹ לְשִׁבְעִים  
שָׁנָה הֵיטָה בָּאָה שֶׁל שִׁירִים לְחַצְאִין. וְעוֹד תְּנִי בַר  
קִפְרָא, אֱלוֹ הֵיטָה נוֹתֵן בָּהּ קוֹרְטוּב שֶׁל דְּבִשׁ, אִין אָדָם  
יְכוּל לַעֲמוֹד מִפְּנֵי רִיחָהּ, וְלָמָּה אִין מְעַרְבִין בָּהּ דְּבִשׁ,  
מִפְּנֵי שֶׁהַתּוֹרָה אָמְרָה: כִּי כָל שָׂאֵר וְכָל דְּבִשׁ לֹא  
תִקְטִירוּ מִמֶּנּוּ אִשָּׁה לִּי:

**יְיָ צְבָאוֹת עִמָּנוּ, מְשֻׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:**

**יְיָ צְבָאוֹת עִמָּנוּ, מְשֻׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:**

**יְיָ צְבָאוֹת עִמָּנוּ, מְשֻׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:**

**יְיָ צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטַּח בְּךָ:**

**יְיָ צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטַּח בְּךָ:**

**יְיָ צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטַּח בְּךָ:**

**יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם קְרָאֵנוּ:**

**יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם קְרָאֵנוּ:**

**יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם קְרָאֵנוּ:**

וְעַרְבָה לִי מִנַּחַת יְהוּדָה וִירוּשָׁלַיִם,

כִּימֵי עוֹלָם וְכִשְׁנַיִם קְדָמוֹנִיּוֹת:

#### **God of Hosts with us**

**יְיָ צְבָאוֹת עִמָּנוּ** The saintly Rabbi Isaac Luria would recite each of these verses three times after reciting the *ketoret*, saying that these words in particular had an auspicious power.

We have now completed our elevation of the world of *Asiyah* (Action). These three concluding verses are aimed at propelling the words that we have said all the way to their source, ensuring that obstacles on the way do not derail them. It's a kind of Kabbalistic formula to ensure that the spiritual *potential* we have generated becomes *actualized*.

***Rabbi Yehudah said:*** This was the rule: If the right proportion was maintained, it was valid, even if half the recipe was compounded. But if even one of its spices was left out, the person was liable for the death penalty.

***It was taught: Bar Kappara says:*** Once in sixty or seventy years, half the ingredients came from the accumulated surpluses. Bar Kappara also taught: Had even a minuscule amount of honey been added to the *ketoret*, no one could have resisted its fragrance. Why, then, was no honey blended into it? Because the Torah stated: “You may not burn any leaven or honey as a fire-offering to God” (Lev. 2:11).

*God of hosts is with us—the God of Jacob is our assurance forever!*

*God of hosts is with us—the God of Jacob is our assurance forever!*

*God of hosts is with us—the God of Jacob is our assurance forever!*

*God of hosts! Happy is the man who trusts in You!*

*God of hosts! Happy is the man who trusts in You!*

*God of hosts! Happy is the man who trusts in You!*

*Save us, O God! Answer us, O King, on the day we call!*

*Save us, O God! Answer us, O King, on the day we call!*

*Save us, O God! Answer us, O King, on the day we call!*

“May the offerings of Judah and Jerusalem be pleasing to God as in olden days and ancient years” (Malachi 3:4).

AUTHOR  
Rabbi Nehunya ben Hakaneh

DATE  
1st Century C.E.

# אנא בכח

☞ You should gaze at (but not say) the holy names in red at the end of each line while reciting this prayer.



נָא, בְּכֹחַ גְּדֻלַּת יְמִינְךָ,

אב"ג ית"ץ

תְּתִיר צְרוּרָה:

<sup>2</sup>קִבֵּל רֵנַת עֲמֶךָ,

קר"ע שט"ן

שִׁגְבְּנוּ, טַהֲרָנוּ, נוֹרָא:

<sup>3</sup>נָא גְבוּר, דוֹרְשֵׁי יְחוּדְךָ,

נג"ד יכ"ש

כְּבַבַת שְׁמַרָם:

<sup>4</sup>בְּרַכָּם, טַהֲרָם,

בט"ר צת"ג

רַחֲמֵי צְדָקָתְךָ תִּמְיֵד גְּמִלָּם:

<sup>5</sup>חֲסִין קְדוּשָׁ,

חק"ב טנ"ע

בְּרוּב טוֹבְךָ נִהַל עֲדָתְךָ:

<sup>6</sup>יְחִיד, גְּאָה, לְעֲמֶךָ פְּנֵה,

יג"ל פז"ק

זוֹכְרֵי קְדוּשָׁתְךָ:

<sup>7</sup>שׁוֹעֲתָנוּ קִבֵּל, וְשִׁמַּע צַעֲקָתָנוּ,

שק"ו צי"ת

יִוָּדַע תַּעֲלוּמוֹת:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

## MEDITATIONS FOR EACH DIVINE NAME

**HESED** = אב"ג ית"ץ

Unconditional love; dissolving into the spiritual realm.

**GEVURAH** = קר"ע שט"ן

Eliminating negativity; reducing ego; not to be reactive; removing doubts.

**TIFERET** = נג"ד יכ"ש

Healing and rejuvenation; food and sustenance; protection.

**NETZAH** = בט"ר צת"ג

Success; perseverance and will-power; conception.

**HOD** = חק"ב טנ"ע

Dreams; intuition; Divine inspiration.

**YESOD** = יג"ל פז"ק

Messiah; dignity and humanity; miracle energy.

**MALKHUT** = שק"ו צי"ת

Manifest your power; renewal; draw down light to the world.



# ANA BE-KO'AH

➤ *You should gaze at (but not say) the holy names in red at the end of each line while reciting this prayer.*

**ANA BE-KO'AH** אָנָּה בְּכֹחַ The 42 words of this prayer spell an especially sacred name of God, a name so holy that we dare not pronounce it. *It is the name through which God created the world.*

*Ana be-ko'ah* is recited when there is an ascent from a lower to higher plane. As we now move up the ladder of prayer from the world of *Asiyah* (Action) to *Yetzirah* (Formation), we recite these sacred words to lift us to higher patterns of consciousness.

**P**

lease,

with the power of your great right hand,  
release the bound.

- <sup>2</sup> Receive the joy of your nation,  
lift us, purify us, Awesome One.
- <sup>3</sup> Please, O Strong One,  
those in quest of your unity,  
guard them as You would,  
the pupil of your eye.
- <sup>4</sup> Bless them, purify them.  
Always bestow,  
your merciful righteousness on them.
- <sup>5</sup> Mighty and Holy One,  
lead your congregation,  
in the abundance of your goodness.
- <sup>6</sup> Only One, proud One, turn to your nation,  
who are mindful of your holiness.
- <sup>7</sup> Receive our call and hear our cry,  
Knower of mysteries.

*Bless the name of His honorable kingdom forever and ever!*