

Mincha I' Shabbat

אָתָּה אֶתְּךָ וְשִׁמְךָ אֶתְּךָ וְמִי
 כְּעֵמֶךָ לִישְׂרָאֵל גּוֹי אֶתְּךָ בְּאֶרֶץ,
 תִּפְאַרְתָּ גְדֻלָּה וְעִצְרֹת לִישׁוּעָה,
 יוֹם מְנוּחָה וְקִדְשָׁה לְעַמְּךָ
 גְּתֻמָּה אֲבִרְתָּם יָגֵל, יִצְתָּק רִבּוֹ,
 יִעָקֵב וּבְנָיו יְנוּחוּ בוֹ, מְנוּחַת
 אֲבֵהֶם וְנִדְבָה, מְנוּחַת אֲמֵת
 וְאַמּוּנָה, מְנוּחַת שְׁלוֹם וְשִׁלְוָה
 וְהַשְׂקֵת רֹאשׁהּ כֶּה, יִפְרוּ כְּנִיךָ
 וְיִדְעוּ כִּי מֵאֵתְךָ הִיא מְנוּחָתָם,
 וְעַל מְנוּחָתָם יִקְדִּישׁוּ אֶת
 שִׁמְךָ:

Though the Amidah formulations preceded the medieval Kabbalists, they attributed deep meanings to this progression. For central to Kabbalistic thought is the thesis that all reality appears on the surface to consist of fixed objects with their own character and existence, but this masks the true reality, which is that everything is a process, everything is changing, that every "being" is, in reality, a "becoming." And because we, too, are a "becoming," we flow with our past, our present, and our future at the same time. The Divine Revelation at the Burning Bush is that God's character is "Ehyeh asher Ehyeh" that "I will be" (Ehyeh) and "I am" (also Ehyeh) are One. God's name, the tetragrammaton, embodies this mystery of Becoming, of the condition of existence itself. "If God's gaze were withdrawn for even a moment, all existence would be nullified." (Moshe Cordovero, Or Yaqar, 15:203a.) Without ceasing to be what you were a moment ago, and without being about to become something you are not yet, you would disintegrate.

Time to Come

Redemptio:

Unificatio (Yichud)

Tiferet

The weekly Amidah consists of 19 blessings. On Shabbat, the many bakashot, or petitionary prayers, are replaced with a single blessing of Shabbat. Shabbat is a taste of perfection, of perfect peace, of wholeness without lack. It is Creation, Revelation, and Redemption intertwined. Imagine yourself as whole, as lacking nothing, as in harmony: wherever you go on Shabbat, you are completely at home.

Amidah Insertions

Where Are You Coming From? Where Are You Going? Where are you Now?

Shacharit I' Shabbat

יִשְׁמַח מְלוּשָׁה בְּמִתְנַת חֶלְקוֹ. כִּי
 עָבַד נְאֻמָּן קְרָאֵת לוֹ. כְּלִיל
 תִּפְאַרְתָּ כָּר אֲשׁוּ נְתַתְּ לוֹ. כְּעִמְדוֹ
 לְפָנֶיךָ עַל הַר סִינַי. וְשָׁנִי לְחוּת
 אֲבָנִים הוֹרִיד בְּיָדוֹ. וְנִתּוּב בְּהֵם
 שְׁמִירַת לְשִׁבְתָּ. וְכֵן כְּתוּב
 בְּחֻזְרְךָ:

וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשְּׁבִיטָה.
 לַעֲשׂוֹת אֶת הַשְּׁבִיטָה לְדַרְתָּם.
 בְּרִית עוֹלָם: בְּיַמֵּי וּבְיַמֵּי
 יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם. כִּי
 שְׁשֵׁת יָמִים עָשָׂה יְהוָה אֶת
 הַשָּׁמַיִם וְאֶת הָאָרֶץ. וּבַיּוֹם
 הַשְּׁבִיעִי שָׁבַת וַיְנַפְּשׁ:

Time Present

Revelation

Male Energy

וְלֹא נִתְּמוּ יְהוָה אֵל הַיּוֹם הַזֶּה לְאֶרְצוֹת.
 וְלֹא הִנְחַלְתוּ מַלְכְּנוּ לְעוֹבְדֵי פְסִילִים.
 וְגַם בְּמִנוּחְתוֹ לֹא יִשְׁכְּנוּ עַרְלִים. כִּי
 לִישְׂרָאֵל עִמְךָ נִתְּמוּ בְּאַהֲבָה. לְזִרְע יִעָקֵב
 אֲשֶׁר כָּם בְּחֻרְתָּ: עַם מְקוֹדְשֵׁי שְׁבִיעִי. כָּלָם
 יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוּבְךָ. וּבְשִׁבְעֵי רְצִיָּה
 פּוֹ וְקִדְשָׁמוּ. חֲמֹדַת יָמִים אוֹתוֹ קְרָאֵת.
 זִכָּר לְמַעֲשֵׂה בְרֵאשִׁית:

The Amidah is a fixed prayer during all non-Shabbat days of the year. On Holidays it differs from the daily 19 Blessings, but is the same for all services for that holiday. Only on Shabbat does the Amidah change from Maariv to Shacharit to Minchah.

Shabbat is a time we are mindful of our nature, that we stand before God in prayer in our true nature, as a process with a past, present, and future. In our moment of audience with the Divine, we are a process, not static.

As we pray the Amidah on Shabbat, consider where you are coming from, where you are now, and where you are going. Take note of the temporal and theological currents of Shabbat, and of your own life, and experience all as sufficient, as bountiful, as interdependent, as integral: a complete peace.

Ar' vit I' Shabbat

אֲשֶׁר הוֹצֵאתָ אֶת יִשְׂרָאֵל מִמִּצְרָיִם.
 תִּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבְרַכְתוּ
 מִכָּל הַיָּמִים. וְקִדְשָׁתוּ מִכָּל הַיָּמִים.
 וְכֵן כְּתוּב בְּחֻזְרְךָ:

Time Past/Creation

Female

Energy/Betrothal

Chesed

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל אֲבָאִם:
 וַיְכַל אֵל הַיּוֹם בַּיּוֹם הַשְּׁבִיעִי מְלֶאכֶתוֹ
 אֲשֶׁר עָשָׂה. וַיִּשְׁבַּח בַּיּוֹם הַשְּׁבִיעִי
 מִכָּל מְלֶאכֶתוֹ אֲשֶׁר עָשָׂה: וַיְבָרַךְ
 אֵל הַיּוֹם אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ
 אוֹתוֹ. כִּי כוּ שְׁבַת מִכָּל מְלֶאכֶתוֹ
 אֲשֶׁר פָּרָא אֵל הַיּוֹם לַעֲשׂוֹת:

Mincha I'Shabbat

You are **Singular** and your character is **Singular**. And who are like your people, Israel, a unique nation on earth? To your people you granted **Splendor**, magnificence, a coronet of vindication, and a day of tranquility and **holiness**. On it **Abraham** rejoiced, **Isaac** sang out, **Jacob** and his descendants found tranquility, tranquility of **loving support** and outreach, tranquility of full **trustworthiness**, **tranquility of wholeness**, and confidence and no-iness and security, unimpaired tranquility that you take pleasure in. May your family **be fully aware** that their tranquility derives from you, and may they **declare holy** your character through their tranquility.

*Jewish mystics have long seen many theological and thematic connections among these special insertions for the Amidot on Shabbat. As Kabbalists understand all reality to be dynamically flowing in divine movements, as we stand before God in a single moment of still, silent prayer, they recommend we nevertheless feel the Shabbat dynamic around and through us. The dynamic of the female energy of the Divine Spirit approaches the Jewish people on Friday night for betrothal, the male energy comes to meet Her at Sinai on Saturday morning for the reading of Torah, and they come together in complete oneness at Mincha. (Havdalah reenacts the "Nidah" separation required after marital consummation with a maiden of Israel.) The same dynamic can be seen in the dimension of our past, symbolized by the anticipation created by Creation, flowing into our present, the Revelation at Sinai, and our taste during Shabbat of its completion of purpose in the Redemption of this world (and its return to its initial, perfect state). Mincha reminds us that completion is perfection, and a **מְנוּחָה שְׁלוּמָה** (Complete Tranquility) is both a taste of the World to Come and a return to the primal perfection of Creation. On Shabbat, we do not include the 13 weekday *bakashot* (request) blessings, for on Shabbat we are meant to feel the underlying perfection (needing nothing) that is everpresent through relationship to God, but is especially accessible on Shabbat.*

Time to Come

Redemption

Unification/
Yichud

Tiferet

Amidah Insertions

Where Are You Coming From? Where Are You Going? Where are you Now?

Shacharit I'Shabbat

Moses rejoiced at the gift of his destiny when You declared him a loyal subject, adorning him with a diadem of **Splendor** as he stood in Your Presence **atop Mount Sinai**; and **two stone tablets he brought down with him**, in which observance of Shabbat is inscribed. And thus it is written in your Torah:

*The people Israel must observe Shabbat, executing Shabbat throughout their future generations, a permanent **covenant**; between Me and the people of Israel it is a **sign forever**; indeed, in six days the Eternal executed the heavens and the earth, but on the seventh day He ceased and renewed energy.*

You did not assign it, Eternal our God, to the other nations of the lands; you did not grant it, our Sovereign, as a heritage to idol worshippers; and indeed the uncircumcised will not enjoy its tranquility. But to the Jewish people, Your people, you granted it in **love**, to the descendants of Jacob whom you chose, a people who set apart the seventh day, all of whom will be sated and feel pleasure through your bestowal. As for the seventh, you favored it by **making it holy**; delightful more than all the other days you declared [**it/a sign**], a celebration of the enterprise of Creation.

Time Present

Revelation

Male Energy

Coming to

Female

Gevurah

As you pray the Amidah, consider the insertions for the other parts of Shabbat as you locate yourself in holy time. Sample the suggestions on the next page, if you are moved to, as you lead yourself up to the blessing of Shabbat.

The colors indicate words and themes with Kabbalistic significance interspersed in the prayers. They are connected with the themes to the left of the prayers.

Ar'vit I'Shabbat

You **sanctified** the seventh day for Your glory, consummation of creating the heavens and the earth, **blessing** it above all other days, sanctifying it above all other times. Thus it is written in your Torah:

*The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work which He had been doing; He ceased on the seventh day from all the work which He had done. Then God **blessed** the seventh day and **called it holy**, because on it He ceased from all His work of **creation**.*

Time Past / Creation

Female Energy/Betrothal/Chesed

We are moving from right to left over the course of Shabbat. Browse the commentaries or pray to God in your own words. Connect the processes of Shabbat to your own process of achieving wholeness. When ready to continue, say to yourself the Shabbat blessing below, for all Shabbat Amidot.

<p>Minchah: Time To Come, Redemption</p> <p>הַיּוֹם מְנוּחָה . אַ יוֹם מְנוּחָה day of' is left out. Which fits with your prayer? How does this change the meaning?</p> <p>אֶחָד Echad goes beyond "One" and can mean "unity, unique, joined, whole, unified" and so on. "Singular" captures the double meaning of "unique" but misses the notion of unity. Mystically, the Oneness that is our redemption is a recapturing of the Oneness in Creation, the Oneness of everything before differentiation. This is symbolized by a return to the original Adam, which was male and female in one, and which we repeat in <i>yichud</i>, sexual joining. It demonstrates the perfection of <i>shalom</i>, completeness.</p> <p>הַתְּפִאָרָה הַגְּדוּלָה Tiferet, "Splendor," is the Sefirah that bridges and brings into harmony Chesed and Gevurah, Outflow and Limitation, Mercy and Justice into Focused Compassion. It is also the central axis of the sefirot, bridging, above and below, God and the world.</p> <p>וְיִדְוְעוּ Another euphemism for sexual intimacy.</p> <p>מְנוּחַת אֶהְבָּה וְיִדְוְעוּ מְנוּחַת אֶמֶת וְאֱמוּנָה Full redemption and completion brings together Chesed (Ahavah, love) and Emet (truth, dependability, and hence the covenant) with Emunah, trustworthiness, faithfulness. Historically, "ahavah" was a word used in covenants for the loving fidelity to one's master.</p>	<p>Shacharit: Time Now, Revelation</p> <p>אוֹתֵי (it): Because הַקְּדוֹת יְמֵים (most delightful of days) is feminine and אוֹתֵי masculine, some scholars believe that the word was originally אוֹת (sign), echoing the paragraph above it. "The most delightful of days you declared a sign." How are you making this Shabbat a sign of holiness?</p> <p>A sign: light not leather. Since Shabbat is already a sign of the covenant, we do not wear leather <i>tefillin</i>. The Kabbalists interpreted: rather than wear leather, we wear אור, light, as a sign on Shabbat: hence the custom to wear white, the color of <i>complete</i> light. White unites all colors into One, so we participate in the unification of male and female, restoring the original Primal Adam, both male and female at the same time, who represents the original Light of creation, perfect existence prior to differentiation. Indeed, numerical significance highlights our difference from the "other nations of the land." On Shabbat, we are the One (א) and not of The (customarily) 70 Nations (עַ), אור, לַעֲרוֹת</p> <p>The color associated with the sefirah of Gevurah (justice, structure, limitation) is red. Revelation at Sinai derives from Gevurah: unlike the free flowing gift of creation in Chesed, revelation through Torah is a set of teachings that distinguish us from the nations, that include obligations and just rules that require us to limit and direct our inclinations in exchange for holiness and redemption. Similarly God directed and intensified Himself at Sinai to form relation with the Jewish people. It is mystically associated with fire, as in the fire involved in revelation at the Burning Bush and at Sinai.</p> <p>בְּיָדוֹ One approaches the Torah for reading at Shacharit "with his yad," the silver pointer, a symbol of the male organ/energy approaching the feminine Torah, a response to the Divine love.</p>	<p>Ar'vit: Time Past, Creation</p> <p>"Where are you coming from?" Kabbalists hear a double meaning in the Hebrew phrase "Where are you from?"</p> <p>"(Me-ayin atah?)" "לאֵיךְ אַתָּה?" (nothingness) you are [becoming anew]."</p> <p>קְדוּשָׁה It can mean "you declared holy" or "you made holy." When God is the actor, which is the better translation? As you שָׂם לְקוֹדֵשׁ God's שָׂם ("name," "reputation" or "essence"), which are you about to do?</p> <p>וְיִקְדְּשׁוּ ... וְיִבְרְכוּ Every time the words "bless" or "call/make holy" appear, the Kabbalists see the motif of the wedding ceremony at work: "bless" of the seven blessings of the wedding ceremony, and "make holy" of <i>kedushin</i>, the act of "betrothal." "Kodesh" originally means that which is "set apart" as God does to the Sabbath, and as a bride is for her intended. One might hear the echo of "bride" (כלה) as God completed (הולכת) the heavens, the earth, and His creative work.</p> <p>The color associated with the Kabbalistic <i>sefirah</i> of Chesed (free flowing Loving-Kindness, also called "Gedullah" or "Ahavah") is white, associated with Shabbat evening. [Daniel Matt, Essential Kabbalah, 38, 168, from Cordovero.] Mystically, Creation derives from this free flowing creative gift to everyone, and thus Chesed is associated with Yom Echad, the first day of Creation. The numerical equivalent of "Echad" and "Ahavah (love)" are equal: 13. God made the world "b'ahavah" means mystically, "with Chesed." Chesed is mystically associated with water, and the waters of Creation.</p>
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אֵל הַיְנוּ וְאֵל הַי אֲבוֹתֵינוּ רָצָה בְּמִנְחָתֵנוּ. קְדֻשָׁנוּ בְּמִצְוֹתֶיךָ וְתָמוּ הַקְּלָנוּ בְּתוֹכֶיךָ. שְׂבָעֵנוּ מִטוֹבֶיךָ וְנִשְׂמַחְנוּ בִּישׁוּעָתְךָ וְנִטְהַר לְפָנָיו לְעִבְדְּךָ בְּאַהֲבָה. וְהִנְחִילֵנוּ יְהוָה

אֵל הַיְנוּ בְּאַהֲבָה וּבְרָצוֹן שִׁבְתָּ קְדוּשָׁה. וְנִנְחֵנוּ בּוֹ לְשָׂרְאֵל מְקַדְּשֵׁי שְׁמֶיךָ: בְּרוּךְ אַתָּה יְהוָה מְקַדְּשׁ הַשָּׁבֹת:

Our God and God of our forebears, take pleasure in our tranquility. Make us distinctive through your injunctions and grant us a share in your Torah. Sate us with some of your beneficence and make us joyful through your vindication of us. Purify our minds through serving you faithfully. Make us heirs, Eternal our God, with your loving support and favor, to your distinctive Shabbat. May the Jewish people, declaring your essence sacred, be tranquil through it.

Bountiful are You, Adonai, who makes Shabbat holy.