



MESIBOS SHEL SHABBOS

WITH RABBI MORDECHAI Z. HECHT

“KIGAVNA” • כגוונא

~Friday Night Prayer from the Zohar ~

This prayer of *Kigavna* – literally translated as: **Just As**, is one of the smallest prayers in our liturgy which actually stems entirely not from the book of Psalms, the Prophets or Writings but rather straight out of the Zohar - (*Zohar Terumah, 136*).

In Kabbalistic teachings the world is divided by (10) *Sefirot* – virtual spheres and dimensions of Divine-never-ending-energy. These spheres have names, each their own individual character and personality. Throughout the whole week they show up in their own personal identities in all sorts of ways in the totality of existence, but on Shabbos they are united as one.

Just as G-d, *Kudisha BeRich Hu* – the Holy one blessed be He, in essence is One- one and no other, One and nothing outside of G-d, so to all the energies of G-d reunite and come together as one, in its truest oneness form. When we accept and practice Shabbos down here on earth and unite as a Jewish community, family and individual in our minds and hearts with G-d, to recognize G-d as the master of the universe and we decorate and celebrate Shabbos, G-d in Heaven does the same in true oneness. This is the meaning of the verse in *Psalms 92:...Hashem Echad Ushemoi Echad* – “G-d is one and His name is one”.

During the week as we are involved and preoccupied with materialist and world and mundane matters G-dliness may be more obscure and not as evident, but

come Shabbos – G-d shines in G-d truest glory and grandeur.

This transfer of positions and revelations is a great *Mystery*. It's not something our minds and eyes are accustomed to seeing and thinking about. The term used in this prayer is: *Raza DiEchad* – the mystery of oneness. It is explained in Kabbalah that the *mystery of oneness* is the unity between these six spheres including, *Chessed, Gevurah, Tiferes, Netzach, Hod, Yesod*, corresponding to all the six days of the week - and *Malchut* – kingship, representing the Shabbos.

Hence, Shabbos is a time of Unity on heaven and on Earth in all aspects.

This prayer is also a window into a future time, when heavens and earth will collide. Where G-dliness will be revealed below as above, Like on Shabbos, much more within our reach and fathom-ability. For the beginning part of the verse of *Psalms 92*, mentioned earlier, is actually a prophecy of *Zacharya* about a future era as the verse reads, “and it will be on *that day*...He will be one and His name one”.

When we pray on Shabbos and unite with Hashem and all of creation that celebrates Shabbos, we pray that the ultimate era of all time should reign upon us.

Actionable lesson: During the week we are distracted by life itself, Shabbos is an Island in time to unite and “defragment”, here's how: contemplate on this prayer.