

סדר קבלת שבת ע"פ האר"י הקדוש

על פי ר' חיים ויטל (שער הכוונות, דף סד; מ' בניהו, ספר תולדות האר"י, עמ' 328):  
 "... סדר קבלת שבת הוא, שתצא לשדה ותאמר בואו וניצא לקראת שבת מלכתא לחקל  
 תפוחין קדושין, ותעמוד מעומד במקום אחד בשדה, ואם יהיה על גבי הר הגבוה הוא יותר  
 טוב, ויהיה המקום נקי כפי מה שצריך מלפניו כמלוא עיניו ומאחריו ד' אמות, ותחזור פניך  
 כנגד רוח מערב ששם החמה שוקעת, ובעת שקיעתה ממש אז תסגור עיניך ותשים ירך  
 השמאלית על החזה ויד ימינך על גבי שמאל ותכוין באימה ויראה כעומד לפני המלך לקבל  
 תוספת קדושת השבת. ותתחיל ותאמר מזמור לט' [מזמור לדוד] הבו [לד' בני אלים], כולו  
 בנעימה, ואח"כ תאמר ג"פ באי כלה באי כלה שבת מלכתא, ואח"כ תאמר מזמור  
 שיר ליום השבת וכו', ואח"כ תאמר ד' מלך [גאות לבש] עד לאורך ימים, ואז תפתח עיניך  
 ותבא לביתך ..."

33. This is the order of *Kabbalat Shabbat*: Go out into an open field and recite: "Come and let us go into the field of holy apple trees" in order to welcome the Sabbath Queen. . . . Stand in one place in the field; it is preferable if you are able to do so on a high spot, one which is clean as far as one can see in front of him, and for a distance of four cubits behind him. Turn your face towards the West where the sun sets, and at the very moment that it sets close your eyes and place your left hand upon your chest and your right hand upon your left. Direct your concentration—while in a state of awe and trembling as one who stands in the presence of the King—so as to receive the special holiness of the Sabbath.

Begin by reciting the Psalm: "Give to the Lord, O heavenly beings" [Ps. 29], singing it entirely in a sweet voice. Following this, recite three times: "Come, O Bride, Come O Bride, O Sabbath Queen." Next, recite: "A psalm, a song for the Sabbath day" [Ps. 92] in its entirety, followed by "The Lord is King; He is robed in majesty" until "for all time" [Ps. 93]. Then open your eyes and return home.

Enter and wrap yourself in a fringed prayer shawl. . . . Circle the table—prepared with the Sabbath loaves—walking around it several times until you have repeated everything which you had recited while in the field.

34. Upon returning home and entering the house sing out with great joy: "Sabbath peace!" For such an individual may be compared to a bridegroom who greets his bride with tremendous happiness and warmth. If your mother is still living, go and kiss her hands. Then circle the table. . . . Following this take two bundles of myrtle . . . and holding them between your hands, join them together and recite over them the blessing: "Blessed art Thou, Lord our God, King of the universe, who creates fragrant trees." After this, smell their fragrance.

Following this, walk around the table once again with the bundles of myrtle in silence. . . . The reason for taking two bundles is because one represents the obligation to "remember" the Sabbath while the other represents the obligation to "observe" the Sabbath.

After the Grace following the meal, once again pick up the two bundles of myrtle and hold them together while concentrating upon the intention indicated above; recite the words "observe and remember in a single command." Then recite the blessing: ". . . who creates fragrant trees" and smell them.

Regarding devotional practices at the Sabbath table, I observed that my teacher, of blessed memory, used to take very great care to eat at a table which had four legs, after the pattern of the table which was used in the Sanctuary. Further, as to the bread with which the table is prepared, care

Lawrence  
 Fine,  
 "Safed  
 Spirituality"  
 (1984)

pp. 74-75

Rules of  
 Mystical  
 Piety  
 ("Hanhagot  
 Ha'ari") of  
 Isaac  
 Luria

(1534-1572)