

## TABLE HYMN FOR SHABBAT

**אומר** I will cut away<sup>1</sup> [the forces of evil] with songs of praise, in order to enter the holy gates of *Chakal Tapuchin*.

We herewith invite her [the *Shechinah*] to the festive table, with the beautiful candelabrum shining on our heads.

Between right and left the Bride approaches, adorned in ornaments, jewels and robes.

Her husband embraces her; through this gathering which brings her joy, the [forces of evil] will be utterly crushed.

They cry and despair, yet they are made null and void; but the faces [of Israel] are renewed, souls and spirits too.

[The Shabbat soul] brings her great joy, double in measure, bestowing upon her light and abundant blessing.

Bridesmen, go forth and make preparations of delicacies of many kinds, fish as well as fowl.

It is to form new souls and spirits, [to fathom] the thirty-two paths [of wisdom] and the three branches [of Scripture].

She has seventy crowns; the supernal King becomes crowned with most sacred [songs of praise].

[The Shabbat] is engraved and inscribed within all worlds [which were brought forth by] the "Ancient of Days" through combining [the four pristine elements].

**וייהא** May it be the will of the most holy Ancient One, the most hidden of all hidden ones and the most recondite of all, that there may issue from Him supernal dew to fill the head of *Z'eir Anpin* and to bestow it upon the holy *Chakal Tapuchin* with joyous countenance, goodwill and great delight.<sup>3</sup>

The Blessing After a Meal is on page 88.

May it be His will that His presence rest upon His people who will delight for the sake of His Name in sweet things and honey.

I place to the south the mystical candelabrum; I set in the north the table with the loaves.

With wine in the goblet and boughs of myrtle for the Bride and Groom, to invigorate the weak.

We fashion for them crowns from precious words; seventy crowns which transcend the fifty [Gates].

May the *Shechinah* be surrounded by the six loaves on each side [of the table]; and may they correspond to the two sets of six loaves and the other articles [of the *Bet Hamikdash*].

The impure powers who are far from holiness, the angels of destruction who oppress [man] and all those confined [in Purgatory] rest and have respite [on Shabbat].

To slice the *challah*, the size of an olive or of an egg, [interpreting] the two *yuds* either according to its simple or phonetic reading.

Olives [have within them] pure oil which when pressed in a millstone flow in a stream; so the bread contains within it divine secrets.

Let us discuss secrets of Torah, which are not revealed, hidden and concealed.

May the Bride be crowned with supernal mysteries at this joyous feast of the holy angels.

## TABLE HYMN FOR SHABBAT

**אומר** בשבחי, למועל גו פתחיו, דבחלקל תפוחיו, דאנון קדישין:

**נמיין** לה השתא, בפתורא חדתא, ובמנרתא מטבתא, דנהרא על רישין:

**ימינא** ושמאלא, וביניהו כלה, בקשוטין אזלא, ומאנין ולבושין:

**חבק** לה בעלה, וביסודא דילה, דעבר נוחא לה, והא פתיש פתישין:

**וחיו** אף עקתי, בטליון ושבתיו, ברם אנפין חדתי, ורוחין עם נפשו:

**הו סגי** ייתי, ועל חדא תרתי, נהורא לה ימתי, וברכאן דנפישין:

**קריבו** שושביני, עבדו תקוני, לאפשא זיני, ונונין עם רחשין:

**למעבר** נשמתי, ורוחין חדתי, בתרתין ובתלתין, ובתלתא שבשין:

**ועטורין** שבעין לה, ומלכא דלעלא, דיתעטר כלא, בקדיש קדישין:

**רשימין** וסתומין, בגו כל עלמין, ברם עתיק יומין, הלא פתיש בפתישין:

**וייהא** רעוא מן קדם עתיקא קדישא דכל קדישין, וטמירא דכל טמירין סתימא דכלא, דיתמשך טלא עלאה מנה למלא רישא דזעיר אנפין ולתטיל

לחלקל תפוחין קדישין בנהירו דאנפין ברעוא ובחודותא דכלא:<sup>3</sup>

The Blessing After a Meal is on page 88.

1. This Kabbalistic poem and table song is written in the form of an acrostic of the author's name—*Ani Yitzhak Luria ben Shlomo* (I, Isaac Luria the son of Solomon), popularly known as the Ari Zal or Ari Hakadosh, one of the most famous and influential Kabbalists of the sixteenth century. This profound hymn, chanted at the Shabbat evening meal, replete with Kabbalistic metaphors, is couched in the parlance and style of Zoharic Aramaic. Rabbi Isaac Luria also composed table songs for the other two Shabbat meals, see p. 250 and 270, infra. For a commentary on these poems, which even in the original are incomprehensible to the uninitiated, see R. Yaakov Dov Berkovitch, Eit HaZamir; Siddur Otzar HaTefilot; and Siddur Rabbi Yaakov Emden. For a deeper Kabbalistic exposition, see R. Yaakov Koppel, Siddur Ari Zal, Kol Yaakov. 2. Another version: בושין תתקער, בשית נהמי לקטר. 3. V. Zohar II, 88a.