



Havdallah

8

הבדלה

שבת

At the end of the Shabbat day, it is time for the brief ceremony of Havdallah (literally, separation or distinction), at which time we take leave of Shabbat.

According to tradition, on Shabbat we are given an extra soul. At Havdallah we relinquish that extra soul, but hope that the sweetness and holiness of the day will remain with us during the week. We take a cup of wine, a box of spices, and a beautiful braided Havdallah candle, and we sing or recite the blessings.

These blessings talk about distinctions between the holy and the everyday, between light and darkness, between the people of Israel and the other peoples of the earth, and between the seventh day of rest and the six days of work. We then make a blessing over the wine, a symbol of joy, to sanctify the moment, and we sniff the spices to carry the sweet spice of Shabbat into the week and to wake us gently to our earthly responsibilities. Then we use the light of the candle by looking at our fingernails and palms in the light with our hands palms-up, making finger-shadows on our hands that display the distinction between light and darkness.

This light is the first fire of the new week. It is a sign that the time to begin creating again has arrived. No more dreamlike days until next week. It is now time to invest ourselves in our work again. As we make the transition back to our week, we also make the connection between creation and the messianic era (a time of justice and peace) by invoking the prophet Elijah. Tradition teaches that he will herald the coming of the Messianic Age.

HOW TO MAKE HAVDALLAH...

Fill a kiddush cup with either wine or grape juice, until the liquid overflows a bit onto the plate below. This is symbolic of our desire for blessings to overflow into the week.

Next, light the Havdallah candle (a braided candle with at least two wicks, or two candles held with their flames together). Someone other than the person making the blessings should hold the candle or place it in a holder. You will also need a spice-box or some kind of sweet-smelling spices.

Before Havdallah we say “Baruch Hamavdil Ben Kodesh Lechol” as a short form of Havdallah to allow us to perform the labour of lighting the candle etc.



Behold, G-d is my unfailing help; I will trust in G-d and will not be afraid. The Lord is my strength and song; G-d is my Deliverer. With joy shall you draw water out of the wells of salvation. The Lord alone is our help; May G-d bless our people. The Lord of the universe is with us; The G-d of Jacob is our protection.

There was light and joy, gladness and honor for the Jewish people. So may we be blessed.

I will lift the cup of salvation, and call upon the name of the Lord.

Blessed are You, Lord, our G-d, King of the Universe, who creates the fruit of the vine.

Blessed are You, our G-d, Creator of time and space, who creates a potpourri of spices.

Blessed are You, our G-d, Creator of time and space, who creates the light of fire.

Blessed are You, Lord our G-d, ruler of the world, who separates the holy from the mundane, light from darkness, Israel from the other peoples, the seventh day of rest from the six days of work.

Blessed are You, Lord, who separates the holy from the mundane.

הִנֵּה אֵל יְשׁוּעָתִי, אֲבֹטָח וְלֹא אֶפְחָד, כִּי עֲזִי וְזַמְרָת
יְהִי יי. וְיִהְיֶה לִּי לִישׁוּעָה. וּשְׂאֲבָתֶם מִיָּם בְּשִׂשׁוֹן,
מִמַּעַיְנֵי הַיְשׁוּעָה. לִיִּי הַיְשׁוּעָה, עַל עַמְּךָ בְּרַכְתֶּךָ
סֶלָה. יי צְבָאוֹת עִמָּנוּ, מִשְׁנֹב לָנוּ אֱלֹהֵי יַעֲקֹב
סֶלָה. יי צְבָאוֹת, אֲשֶׁרִי אָדָם בֵּטַח בְּךָ. יי הוֹשִׁיעָה,
הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרָאֵנוּ. (section in italics said together)

לִיְהוּדִים הַיְתֵה אוֹרָה וְשִׂמְחָה וְשִׂשׁוֹן וִיקָר. כֵּן
תִּהְיֶה לָנוּ. כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבָשֵׂם יי אֶקְרָא.

סִבְרֵי מֶרְנָן וְרִבְנָן וְרִבּוּתֵי:

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי
הַנֶּפֶן.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְנֵי
בְשָׂמִים. (The spices are smelled)

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי
הָאֵשׁ.

(The hands are held up to the flame so the light reflects in the nails)

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבָדִיל בֵּין
קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה
יי, הַמְבָדִיל בֵּין קֹדֶשׁ לְחֹל.

The wine is drunk (preferably at least half of the cup) and the remainder is used to extinguish the candle.

HINEIH EIL Y'SHUATI, EVTACH V'LO
EFCHAD, KI OZI V'ZIMRAT YAH ADONAI,
VAY'HI LI LISHUAH: USH'AVTEM MAYIM
B'SASON MIMA-AYNEI HAYSHUAH:
L'ADONAI HAYSHUAH AL AM'CHA
VIRCHATECHA SELAH: ADONAI TZ'VA-
OT IMANU MISGAV LANU ELOHEI YA-
AKOV SELAH: ADONAI TZ'VA-OT ASHREI
ADAM BOTEI-ACH BACH: ADONAI
HOSHI-AH HAMELECH YA-ANEINU
V'YOM KOR'EINU:

LY'HUDIM HAY'TAH ORAH V'SIMCHAH
V'SASON VIKAR: KEIN TIHYEH LANU.
KOS Y'SHUOT ESA. UV'SHEIM ADONAI
EKRA:

BARUCH ATAH ADONAI, ELOHEINU
MELECH HA-OLAM, BOREI P'RI
HAGAFEN.

BARUCH ATAH ADONAI, ELOHEINU
MELECH HA-OLAM, BOREI MINEI
V'SAMIM.

BARUCH ATAH ADONAI, ELOHEINU
MELECH HA-OLAM, BOREI M'OREI HA-
EISH

BARUCH ATAH ADONAI, ELOHEINU
MELECH HA-OLAM, HAMAVDIL BEIN
KODESH L'CHOL, BEIN OR L'CHOSHECH,
BEIN YISRA-EIL LA-AMIM, BEIN YOM
HASHVII, L'SHEISHET Y'MEI HAMA-
ASEH: BARUCH ATAH ADONAI,
HAMAVDIL BEIN KODESH L'CHOL: