

OHR HATORAH

HAVDALAH SERVICE



HAVDALAH

(According to Jewish tradition, we conclude the Sabbath with the ceremony of separation called “Havdalah.” With this ceremony we take leave of the added level of Holiness experienced on the Sabbath, until next Shabbat, when we are reunited with the “*neshamah y'teirah*” Havdalah also serves to remind us of the holy potential of the time/world of creation and work)

Introductory Selection of Scriptural Passages:

הִנֵּה אֵל יְשׁוּעָתִי, אֲבִטַח וְלֹא אֶפְחָד, כִּי עָזְרִי
וְזַמְרַת יְהוָה יִי, וַיְהִי לִי לִישׁוּעָה: וּשְׁאֲבֹתֶם מַיִם
בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה: לַיְי הַיְשׁוּעָה עַל עַמֶּךָ
בְּרִכְתְּךָ סֵלָה: יְי צְבָאוֹת עִמָּנוּ מִשָּׁגֵב לָנוּ אֱלֹהֵי
יַעֲקֹב סֵלָה: יְי צְבָאוֹת אֲשֶׁרִי אָדָם בִּטַּח בְּךָ: יְי
הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם קְרִיאָנוּ: לַיהוּדִים
הִיטָה אֹרֶה וְשִׂמְחָה וְשִׁשׁוֹן וַיִּקָּר: כֵּן תִּהְיֶה לָנוּ,
כּוֹס יְשׁוּעוֹת אֲשָׂא. וּבְשֵׁם יְי אֶקְרָא:

Behold -- God is my salvation; I shall trust and shall not fear, for Adonai is my strength and holy song -- and has always been my salvation. And you shall in joy draw water from the spring of salvation (Isaiah 12:2-3). Salvation is with God, upon Your people is Your blessing, Selah (Psalms 3:9). Adonai of the cosmos is with us: the God of Jacob is our stronghold, Selah (Psalms 46:12). Adonai of the cosmos: joyous is the one who trusts in You (Psalms 84:13). Bring salvation, Adonai: may the Sovereign answer us on the day we call (Psalms 20:10). For the Jews there was light and happiness, joy and honor (Esther 8:16) *and so may it be for us.* I will raise the cup of salvation, and call upon the name of Adonai (Pslms 116:13)

The Blessing Over the Wine:

(As we conclude the Sabbath, we remember the sweetness of this day and are grateful for its many blessings -- for peace and joy, for rest for the body and refreshment for the soul. Although our lives are often made up of moments not so sweet, we pray that something of the sweetness of this day will remain with us as we enter this new week, lifting all that we do to a higher plane of Holiness.)

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Barukh Atah Adonai Eloheinu Melekh Ha-Olam, Borei P'ri Ha-Gafen

You are the Source of Blessing, Adonai, Sovereign of All Space and Time
Who Creates the Fruit of the Vine

(do not drink the wine until the end of the ceremony)

III. The Blessing Over the Spices:

(Our tradition teaches us that on the Sabbath we are graced with an added degree of soul - the *neshama y'teirah*- with which we can perceive the holiness and goodness of life more clearly. When the Sabbath ends, this added soul takes its leave as well. We smell the spices to replenish our spirits. The spices remind us of the lessons we have learned this day, and we inhale these lessons into the deepest parts of our being.)

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְיֵי בְּשָׂמִים:

Barukh Atah Adonai, Eloheinu Melekh Ha-Olam, Borei Minei B'samim

You are the Source of Blessing, Adonai, Sovereign of All Space and Time
Who Creates the Various Spices.

(smell the fragrant spices)

Blessing Over the Lights:

(Light is symbol of creation and the human soul. The candle is made up of four wicks, showing that we can often be pulled apart many ways in the weeks of our lives. The candle is braided to teach us that we can unite the separate parts of our lives, that we can bond with one another and with God, and to teach us that Holiness is created in that bonding together.)

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:

Barukh Atah Adonai, Eloheinu Melekh Ha-Olam, Borei M'orei Ha-Esh

You are the Source of Blessing, Adonai, Sovereign of the Universe, Who Creates the Lights
of Fire

(look at your hands in the light and remember: the quality of the week to come is in your hands)

The Final Blessing--The Blessing of Separation

(Our lives are pulled between the desire to see the unity in all on one hand, and on the other hand to acknowledge the distinctions in life. We thank God for teaching us to distinguish between the Holy and the mundane, even as we yearn to grow in lives of wholeness and Holiness.)

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין
קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים
אַחֵרִים, בֵּין יוֹם הַשְּׁבִיעִי, לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה:
בָּרוּךְ אַתָּה יְיָ, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל:

Barukh Atah Adonai, Eloheinu Melekh Ha-Olam, Ha-mavdeel bein kodesh le-chol, bein ohr le-hoshekh, bein yisra'el la-amim, bein yom ha-shvi'i le-sheshet y'mei ha-ma'aseh. Barukh Atah, Adonai, ha-mavdeel bein kodesh le-chol.

You are the Source of Blessing, Adonai, Our God, Sovereign of the Universe, Who distinguishes between the Holy and the mundane, between light and darkness, between Israel and all of God's other nations, between the seventh day and the six days of labor. You are the Source of Blessing, Adonai, Who distinguishes between the Holy and the mundane.

We sip from the wine, and then the candle is extinguished in the wine. We sing together:

Ha- Mavdeel (The One who Distinguishes)

*Ha-mavdeel bein kodesh, bein kodesh le-chol. Chatoteinu Hu yimchol.
Za'reinu ve-khaspeinu, yarbeh ka-chol, ve-ka-kokhaveem ba-laila
Shavua Tov, Shavua Tov*

May the One who distinguishes between the holy and mundane, forgive us our sins.
May progeny and good fortune be as abundant as grains of sand and as the stars that adorn the
night sky. .

A good week! A week of peace,! May gladness reign, and joy increase

Eliyahu HaNavi (Elijah the Prophet)

Eliyahu Ha-Navi, Eliyahu HaTishbi, Eliyahu Ha-Giladi
Bimheyra v-yameynu, yavo eleinu, im mashiach ben david.

(Elijah the Prophet, the Tishabite, the Gileadite - Speedily and in our days may he come unto
us accompanying the Messiah, the Son of David)