

(כסום עגור בן אצפצף אהגה כיונה דלו עיני למרום אדני עשקה-לי
 ערבני:) ויזרע יצחק בארץ ההוא וימצא בשנה ההוא מאה שערים ויברכהו
 יהוה: בן יברך אותנו: (ויגדל האיש וילך הלך וגדל עד כי-גדל מאד: ונח
 מצא חן בעיני יהוה: ואתם הדבקים ביהוה אלהיכם חיים כלכם היום:)

ישעיה לח
 בראשית כו
 שם ו
 דברים ד

אברך את-שם* האל, הגדול והנורא, כוס ישועות אשא ובשם יהוה אקרא.

יתברך ויתעלה, יוצר כל-היצורים,
 שמו לעד מעלה, לדור דורות ולדורים,
 שבח גודלו אגלה, בשלש עשרה עקרים,
 כי הם אמונה יקרה, ויסוד כל-התורה: כוס ישועות אשא...

ואברך המצוי, הממציא כל-הנמצאים,
 אחד ולא מנוי, באחדים המנויים,
 אין לו גוף ולא דמיון, כשאר כל-הנבראים,
 ואחדותו גברה, על-כל-נוצר ונברא: כוס ישועות אשא...

סדר כל-העבודה, תאות לאל הנעבד,
 כי הוא ידע יחידה, עם הרוח הנכבד,
 ונבואה הצמודה, לאיש נביא הנחמד,
 למשה היא מאירה, נבואה המפארה: כוס ישועות אשא...

פרש ענן על עמו, ונתן תורת אמת,
 גומל חסד לנאומו, ולרשעים יצמית.
 מביא גואלי לעמו (נ"א כנאומו), שובי שובי השולמית,
 ומחיה ישגי מערה, שנשמתם צרורה: כוס ישועות אשא...

HAYDALAH BLESSINGS

It is customary that someone holds the multi-wicked candle.³¹ The leader of Haydalah* lifts the cup of wine* with his right hand, and he holds the aromatic substance in his left hand [שריץ רצון]. Haydalah is recited either standing or sitting, depending on one's custom. On a Motzaé Yom Tov that is not also Motzaé Shabbat, the blessings for the aromatic substance and the candle are omitted.

The leader begins Haydalah by reciting the following:

Yeshayah 41 **ראשון** The first to Tziyon will say: "Behold, they are here! And I will appoint a messenger for Yerushalayim."

Tehillim 116 I will lift a cup of salvations, and proclaim in the name of Adonai:

Tehillim 118

Please, Adonai, bring salvation now!
Please, Adonai, bring salvation now!
Please, Adonai, bring success now!
Please, Adonai, bring success now!

Bring us success, (Adonai, our God) bring success to our ways, bring success to our studies, and send blessing, prosperity, and success in all our undertakings; as it is written, "He shall receive blessing from Adonai and righteousness from the God of his salvation." "For the Jews there was light, happiness, joy, and honour." And it is written, "And David was successful in all his ways, and Adonai was with him." It should be upon us as such (always).

BeReshit 6
Mishlé 3

(And Noach found favour in the eyes of Adonai. As such, may we find favour and good sense in the eyes of Elohim and man.)

Deyarim 4

(And those of you who cling to Adonai, your God, all of you will live today.)

Some have the custom to recite Mi SheBerakh* blessings at this point (pp. 364-366).

With your permission, distinguished people. -To life!

31. If a multi-wicked candle is not available, one may hold 2 ordinary candles together so that their flames touch each other.

שיח תפילה

Haydalah - According to Rambam [Hilkhos Shabbat 29:1], the mitzvot of Kiddush and Haydalah are united in fulfilling the verse [Shemot 20:8], "Zakhor et Yom HaShabbat le-kadesh" - "Remember the day of Shabbat to sanctify it." The mitzvah begins with Kiddush and closes with Haydalah,

which is also recited over a cup of wine.

Cup of Wine - In the final moments of Shabbat, we are daunted by the imminent departure of its protective holiness. The Haydalah service combats this with its many words of blessing and hopes for redemption. We fill the cup of wine until it

ברכות הבדלה

It is customary that someone holds the multi-wicked candle.³¹ The leader of Haydalah* lifts the cup of wine* with his right hand, and he holds the aromatic substance in his left hand [שריץ רצון]. Haydalah is recited either standing or sitting, depending on one's custom. On a Motzaé Yom Tov that is not also Motzaé Shabbat, the blessings for the aromatic substance and the candle are omitted.

The leader begins Haydalah by reciting the following:

ראשון לציון הנה הנם ולירושלים מבשר אתן:

ישעיה מא

בום-ישועות אשא ובשם יהוה אקרא:

תהלים כטו

אנא יהוה הושיעה נא. אנא יהוה הושיעה נא.

תהלים קיח

אנא יהוה הצליחה נא. אנא יהוה הצליחה נא.

הצליחנו, (יהוה אלהינו) הצליח דרכינו, הצליח למודינו, ושלח ברכה רוחה והצליחה בכל-מעשה ידינו. ברכתיב: ישא ברכה מאת יהוה וצדקה מאלהי ישעו: ליהודים היתה אורה ושמחה וששון וקור: וכתיב: ויהי דור לכל-דרכו משכיל ויהוה עמו: בן יהיה עמנו (תמיד):

תהלים כד

אסתר ח

שמואל א, יח

(ונח מצא חן בעיני יהוה: בן נמצא-חן ושכל-טוב בעיני אלהים ואדם) (ואתם הדבקים ביהוה אלהיכם חיים כלכם היום):

בראשיתו משלי ג

דברים ד

Some have the custom to recite Mi SheBerakh* blessings at this point (pp. 364-366).

סברי מרנן: - לחיים-

31. If a multi-wicked candle is not available, one may hold 2 ordinary candles together so that their flames touch each other.

שיח תפילה

overflows as a symbolic gesture that we should receive an overflowing amount of blessing for the coming week.

Mi SheBerakh - Many have the custom to bless their family members individually because Haydalah is a special time of requesting that

HaShem accept our prayers. We ask that our sons and daughters merit the light of the Torah and the knowledge to separate between kodesh and chol - holy and mundane matters [Netivot HaMa'arav, Minhag Shabbat Kodesh 203].

The leader does not drink the wine after the following blessing as he would at Kiddush.³²

ברוך Blessed are You, Adonai, our God, King of the universe,
Who creates the fruit of the vine.

Some have the custom to peer into the cup of wine and laugh. The leader switches the aromatic substance to his right hand and the cup of wine to his left hand [ש"ע רצ"ו], and continues:

ברוך Blessed are You, Adonai, our God, King of the universe, Who
creates various (alt. herbs of) (alt. trees of) aromatic species.

Everyone smells the aromatic substance,* and the leader continues:

ברוך Blessed are You, Adonai, our God, King of the universe,
Who creates illuminations of fire.

Everyone curls their fingers into their palms and gazes at the light* reflecting off their finger-nails from the candle's flame. The leader holds the cup of wine in his right hand and says:

ברוך Blessed are You, Adonai, our God, King of the universe,
Who separates between the sacred and mundane, between
light and darkness, between Yisrael and the nations, and between
the seventh day and the six days of work. Blessed are You, Adonai,
Who separates between the sacred and mundane.

The leader, or someone else, should drink* at least a melo lugmav of wine.

It is customary to spill some Haydalah wine into a dish. It is a segulah for health and success to dab some of that wine onto various parts of your body, such as your luz bone,³³ eyelids, temples, or in your pockets. Some say the following as they dab the wine on themselves:

On your luz bone³³: I believe with perfect faith in the Revival of the Dead.

On your eyelids: The command of Adonai is clear, enlightening the eyes.

In your pockets: The blessing of Adonai causes one to become rich.

If you drank a revi'it of wine in one or 2 gulps, say the after-blessing (p. 309).

32. If he is using a drink other than wine, he should recite the SheHakol blessing.

33. The luz bone is the seventh cervical vertebra. It is located near the top of the spine, at the bottom of the back of the neck.

שיח תפילה

Aromatic substance – Abudarham teaches that we smell the pleasant scent of spices at the end of Shabbat to mitigate the loss of the additional soul of Shabbat that is now departing.

The Light – On a kabbalistic level, Haydalah recalls the moment when Adam and Chavah prepared to enter the outside world for the first time after their exile from the Garden of Eden. Seeing that they were terrified of the darkness and its looming

dangers, HaShem gave them the gift of light by teaching Adam how to make fire. On Shabbat, we are restricted from creating fire; when Shabbat ends, we appreciate the gift of light anew by gazing at the reflection of a candle.

Drink – Our custom is that women do not taste the wine of Haydalah because of Chavah's sin with Adam HaRishon. Some say the tree involved in their sin was a grapevine, which would mean that

The leader does not drink the wine after the following blessing as he would at Kiddush.³²

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן.

Some have the custom to peer into the cup of wine and laugh. The leader switches the aromatic substance to his right hand and the cup of wine to his left hand [ש"ע רצ"ו], and continues:

ברוך אתה יהוה אלהינו מלך העולם, בורא מיני
(ר"א עשבי) (ר"א עצי) בשמים.

Everyone smells the aromatic substance,* and the leader continues:

ברוך אתה יהוה אלהינו מלך העולם, בורא מאורי האש.

Everyone curls their fingers into their palms and gazes at the light* reflecting off their finger-nails from the candle's flame. The leader holds the cup of wine in his right hand and says:

ברוך אתה יהוה אלהינו מלך העולם, המבדיל בין
קדש לחול, ובין אור לחשך, ובין ישראל לעמים, ובין יום
השביעי לששת ימי המעשה. ברוך אתה יהוה, המבדיל
בין קדש לחול.

The leader, or someone else, should drink* at least a melo lugmav of wine.

It is customary to spill some Haydalah wine into a dish. It is a segulah for health and success to dab some of that wine onto various parts of your body, such as your luz bone,³³ eyelids, temples, or in your pockets. Some say the following as they dab the wine on themselves:

On your luz bone³³: הרי אני מאמין באמונה שלמה בתחיית המתים.

On your eyelids: מצות יהוה ברה מאירת עינים.

In your pockets: ברכת יהוה היא תעשיר.

If you drank a revi'it of wine in one or 2 gulps, say the after-blessing (p. 309).

32. If he is using a drink other than wine, he should recite the SheHakol blessing.

33. The luz bone is the seventh cervical vertebra. It is located near the top of the spine, at the bottom of the back of the neck.

שיח תפילה

the sin was committed with the very fruit used for Haydalah [Noheg BeChokhmah]. Furthermore, the Talmud [Berakhot 43b] teaches that Kiddush is a segulah to return the original light (clarity) to the eyes of man (Adam). Limudé HaShem [p. 381] mentions a custom to pour a small amount

of wine from Kiddush into a bottle, which is saved until Motzaé Shabbat. The leader passes this wine in front of his eyes and uses it to make Haydalah. **Luz Bone** – The Rema [296] explains that at the Revival of the Dead, each person will be resurrected from his luz bone, which does not decay.

שירי הבדלה

הַמְבַדִּיל* בֵּין קֹדֶשׁ לְחֹל, חֲטָאֲתֵינוּ הוּא יִמְחַל,
זָרַעֲנוּ וְכִסְפָּנוּ יִרְבֶּה בְּחֹל, וְכַפּוּכָבִים בְּלֵילָה:

נֶחֱנוּ בִיָּדָךְ כַּחוֹמֶר, סֶלַח-נָא
עַל קַל וְחוֹמֶר, יוֹם לְיוֹם יִפְּעַ
אוֹמֶר, וְלַיְלָה לְלַיְלָה:

אֵל פּוֹדֶה מִכָּל-צָר, קְרָאנוּךְ מִן
הַמִּצָּר, יָדָךְ לֹא תִקְצֹר, לֹא יוֹם
וְלֹא לַיְלָה:

מִיכָאֵל שֶׁר יִשְׂרָאֵל, אֱלֹהֵינוּ
וְגַבְרִיאֵל, בָּאוּ-נָא עִם הַנּוֹאֵל,
קוּמוּ בְּחֲצֵי הַלַּיְלָה:

מִיִּמִּינֵנוּ מִיכָאֵל, וּמִשְׁמָאלֵנוּ
גַּבְרִיאֵל, וְעַל רֹאשֵׁנוּ שְׂכִינָת
אֵל, בְּכָל-יוֹם וּבְכָל-לַיְלָה:

תִּנְהַלְנוּ שָׁבוּעַ טוֹב, רַעְנָן כָּנָן
רְטוֹב, וּמִיִּהוּדָה יִבּוֹא הַטּוֹב,
כָּל-הַיּוֹם וְכָל-הַלַּיְלָה:

יְבוֹרֶךְ הַבַּיִת הַזֶּה, מִפִּי נְבִיא
וְגַם חוֹזֶה, כִּי כֵן יֵצֵא אֱלֹהֵינוּ
זֶה, לְשִׁמּוֹרָה יוֹמָם וְלַיְלָה:

הַמְבַדִּיל בֵּין מַיִם לְמַיִם, יַחֲיֵינוּ
מִיּוֹמִים, יִרְאֵנוּ בְּטוֹב יְרוּשָׁלַיִם,
וְלִמְשׁוֹל בַּיּוֹם וּבַלַּיְלָה:

יוֹם פָּנָה כְּצֵל תָּמָר, אֶקְרָא
לֹאֵל עָלַי גּוֹמֵר, יוֹם אֲשֶׁר אָמַר
שׁוֹמֵר, אֶתָּא בְּקָר וְגַם לַיְלָה:

צִדְקָתְךָ כְּהַר תְּבוֹר, עָלַי פִּשְׁעֵי
עֶבֶר תַּעֲבוֹר, כְּיוֹם אֶתְמוֹל כִּי
יַעֲבוֹר, וְאַשְׁמוּרָה בְּלַיְלָה:

חֲלָפָה עוֹנֶת מִנְחָתִי, מִי יִתֵּן
מִנוּחָתִי, יַגְעֵתִי בְּאַנְחָתִי,
אַשְׁחָה בְּכָל-לַיְלָה:

קוֹלִי שִׁמְעָה בֶּל יִנָּטֵל, פֶּתַח לִי
שַׁעַר הַמְּנוּטָל, שְׂרָאשִׁי נִמְלֵא
טָל, קוֹצוֹתִי רְסִיסֵי לַיְלָה:

הַעֲתֵר נוֹרָא וְאִיוֹם, אֲשׁוּעַ
תִּנְהַל פְּדִיוֹם, בְּנִשְׁף בְּעֶרְבַּיּוֹם,
בְּאַשׁוּן לַיְלָה:

קְרָאֲתִידָה יְהִי הוֹשִׁיעֵנִי, אֲרַחֲ
חַיִּים תּוֹדִיעֵנִי, מִדְּלוֹת תִּבְצַעֵנִי,
מִיּוֹם וְעַד לַיְלָה:

טָהֵר טָנוּף מַעֲשֵׂי, פֶּן יֵאמְרוּ
מִכְעִיסִי, אֵיךְ אֱלֹהֵי עוֹשֵׂי, נֹתֵן
זְמִירוֹת בְּלַיְלָה: