

סדר הבדלה

SEDER HAVDALAH

Havdalah Service



Kabbalah4All Siddur

About Our Siddur

As an international online Sephardic Jewish community, it was important to create a siddur that would meet the needs of those who join us from all around the world and could be downloaded to a computer or tablet. Our Siddur follows Nusach Ari and Nusach Edot HaMizrach (Sephardic). We welcome you to use our siddur whether you are joining us for services or praying on your own.

Kabbalah4All Transliteration Guidelines

- a** as in father
- ai** or **ay** as in aisle
- e** as in red
- ei** as in eight
- i** as in pizza
- o** as in no
- oy** as in toy
- u** as in tune
- ch** as in Bach in German (strong sound from the throat)
- g** as in give
- tz** as in lots
- ' typically adds an "EH" sound after a consonant, this is known as a Shva Na or pronounced Shva as in the word "Sh'ma".
- a dash is simply used to aid in pronunciation, usually if two like vowels follow each other, as in the word "da-at."

In Hebrew, the accent generally falls on the last syllable, however it sometimes falls somewhere else in the word. In our transliteration, when the syllable falls somewhere else other than the last syllable, that stressed syllable will be underlined. Example: Melech.

Hebrew Rules

The following are some of the Hebrew rules you may notice in our siddur.

מֵלֶךְ

In Hebrew, the accent generally falls on the last syllable, however it sometimes falls somewhere else in the word. Whenever a syllable other than the last is accented, a "meteg" (the vertical line under the first letter) will appear.

כֹּל

The "masoret" above the letter Chaf indicates that this is a Kamatz Katan, which is pronounced as "o"; in this example the word is "kol."

יִשְׁמְחוּ

The "rafe" above a letter indicates it is a Shva Na. This example is pronounced yism'chu.

Note that the rafe does not appear above the first letter of a word that has a Shva as that is ALWAYS a Shva Na.

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All prefaces to prayers written and adapted by David Aharon L. Curtis for Kabbalah4All.
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סדר הבדלה

HAVDALAH SERVICE

The word "Havdalah" means "distinction". The entire connection is to distinguish between the Shabbat (the Festival) to which he have connected and the week that we are about to enter, both as an existence in time and as a feeling of existence. The greatest tool we have for appreciating anything is the ability to distinguish and differentiate. When we see things as rare and unique, they stand out as special, and somehow have their own place in the world. When Shabbat (or the Festival) is over, we mark the ending with Havdalah and recognize the beginning of a new week.

Rishon l'Tziyon hineh hinam,
This first that come to Zion will announce: Behold they are here!
v'Lirushalayim m'vaser eten.
and I will send a herald for Jerusalem.

Al tism'chi oyavti li,
Do not rejoice over me my enemy,
ki nafalti kamti,
for though I fell, I will rise,
ki eshev bachoshech
though I sit in darkness,
Adonai or li.
Adonai is a light unto me.

Kumi ori ki va orech,
Arise! Shine! For your light has come,
uchvod Adonai alayich zarach.
and the glory of Adonai shines upon you.

Ki hineh hachoshech
For, behold, darkness
y'chaseh erez va-arafel l'umim,
may cover the earth, and a thick cloud may cover the nations,
v'alayich yizrach Adonai,
but upon you Adonai will shine,
uchvodo alayich yera-eh.
and His glory will be seen upon you.

ראשון לְצִיּוֹן הִנֵּה הַנֶּמֶס,
וְלִירוּשָׁלַיִם מְבַשֵּׂר אֶתְּךָ.
אֵל תִּשְׂמְחֵי אֵיבֹתַי לִי,
כִּי נִפַּלְתִּי קָמְתִּי,
כִּי אֶשֶׁב בַּחֹשֶׁךְ
יְהוָה אֹר לִי.
קוּמִי אֹרִי כִּי בָא אֹרֶךְ,
וְכָבוֹד יְהוָה עָלֶיךָ זָרַח.
כִּי הִנֵּה הַחֹשֶׁךְ
יִכָּסֶה אֶרֶץ וְעֶרְפֹל לְאֻמִּים,
וְעָלֶיךָ יִזְרַח יְהוָה,
וְכָבוֹדוֹ עָלֶיךָ יֵרָאֶה.

We now lift our cups and say:

כּוֹס יְשׁוּעוֹת אֶשָּׂא, וּבְשֵׁם יְהוָה אֶקְרָא.

Kos y'shu-ot esa, uvshem Adonai ekra.
I will raise the cup of salvation, and invoke the Name of Adonai.

אָנָא אֲדוֹנָי הוֹשִׁיעָה נָא. אָנָא אֲדוֹנָי הוֹשִׁיעָה נָא.

Ana Adonai hoshi-ah na. Ana Adonai hoshi-ah na.

Please Adonai save now. Please Adonai save now.

אָנָא אֲדוֹנָי הַצְּלִיחָה נָא. אָנָא אֲדוֹנָי הַצְּלִיחָה נָא.

Ana Adonai hatz-lichah na. Ana Adonai hatz-lichah na.

Please Adonai bring success now. Please Adonai bring success now.

Hatzlichenu, hatzli-ach d'racheinu,

Bring us success, bring success to our ways,

hatzli-ach limudeinu,

bring success to our studies,

ushlach b'rachah r'vachah

and send blessing, profit,

v'hatzlachah b'chol ma-aseh yadeinu,

and success in all the works of our hands,

k'dichtiv:

as it is written:

Yisa v'rachah me-et Adonai,

They will receive a blessing from Adonai,

utzdakah me-Elohei yisho.

and just kindness from the Elohim of their salvation.

Lay'hudim hay'tah orah

The Jews had light

v'simchah v'sason vikar.

and joy and gladness and honor.

Uchtiv:

And it was written:

Vayhi David l'chol d'rachav maskil,

David was successful in all his ways,

Vadonai imo.

and Adonai was with him.

Ken yih-yeh lanu.

So may He be with us.

Baruch atah Adonai,

Blessed are You Adonai,

Eloheinu melech ha-olam,

our Elohim, Sovereign of the universe,

borei p'ri hagefen. {Amen.}

Who creates the fruit of the vine. Amen.

הַצְּלִיחֵנוּ, הַצְּלִיחַ דְּרַכֵּינוּ,

הַצְּלִיחַ לְמוּדֵינוּ,

וְשַׁלַּח בְּרַכָּה וְרוּחָה

וְהַצְּלַחַה בְּכֹל מַעֲשֵׂה יַדֵּינוּ,

כְּדַכְּתִיב:

יִשָּׂא בְּרַכָּה מֵאֵת יְהוָה,

וְצַדִּיקָה מֵאֱלֹהֵי יִשְׁעוֹ.

לַיהוּדִים הֵיטָה אוֹרָה

וְשִׂמְחָה וְשִׂשׂוֹן וְיָקָר.

וְכַתִּיב:

וַיְהִי דָוִד לְכֹל דְּרַכּוֹ מִשְׂכִּיל,

וַיְהוּה עִמּוֹ.

כֵּן יִהְיֶה עִמָּנוּ.

בְּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

בוֹרֵא פְּרֵי הַגֶּפֶן. {אָמֵן.}

The following blessing is said only at the conclusion of Shabbat, not during Festivals.

*Hold the V'samim (spice box) with the left hand.
After the blessing, smell the spices.*

Baruch atah Adonai,
Blessed are You Adonai,
Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
borei minei v'samim. {Amen.}
Who creates varieties of spices. Amen.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מִיְּנֵי בְשָׂמִים. {אָמֵן.}

*The following blessing is said only at the conclusion of Shabbat, not during Festivals.
Say the blessing, then hold up your fingers to the flame to see the reflected light.*

Baruch atah Adonai,
Blessed are You Adonai,
Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
borei m'orei ha-esh. {Amen.}
Who creates the light of fire. Amen.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוּרֵי הָאֵשׁ. {אָמֵן.}

Continue with the following blessing:

Baruch atah Adonai,
Blessed are You Adonai,
Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
hamavdil bein kodesh l'chol,
Who distinguishes between the sacred and the ordinary,
bein or l'choshech,
between light and dark,
bein Yisra-el la-amim,
between Israel and the nations,
bein yom hash'vi-i
between the Seventh Day,
l'sheshet y'mei hama-aseh.
and the six days of labor.
Baruch atah Adonai,
Blessed are You Adonai,
hamavdil bein kodesh l'chol.
Who distinguishes between the sacred and the ordinary.
{Amen.}

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל,
בֵּין אוֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
בָּרוּךְ אַתָּה יְהוָה,
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל.
{אָמֵן.}

The one who recited Havdalah drinks most of the wine from the cup.

Hamavdil bein kodesh l'chol,
May the one Who distinguishes between the sacred and the ordinary,
 chatoteinu hu yimchol,
may He forgive our wrongdoings,
 zarenu v'chaspenu yarbeh kachol,
may He increase our descendants and our wealth like sand,
 v'chakochavim balailah.
and like the stars in the night.

י Yom panah k'tzel tomer,
The day has moved on like the shadow of a palm tree,
 ekra la-El alai gomer,
I shall cry out to the Almighty One, Who fulfills for me,
 yom asher amar shomer,
the day in which the Guardian said:
 ata voker v'gam lailah.
"The dawn has come and also night."

צ Tzidkat'cha k'har tavor,
Your righteousness is as lofty as Mount Tabor,
 alei f'sha-ai avor ta-avor,
as for my misdeeds, may You completely pass over,
 k'yom et-mol ki ya-avor,
like a bygone day that passes on,
 v'ashmura valailah.
and like a watch of the night.

ח Chal'fah onat minchati,
The time of my afternoon offering has passed,
 mi yiten m'nuchati,
who will grant me rest?,
 yagati b'anchati,
I grow weary with my sigh,
 as-cheh b'chol lailah.
I drench with tears every night.

ק Koli shimah bal yuntal,
Hear my voice, may it not be removed,
 p'tach li sha-ar ham'nutal,
open for me the lofty gate,
 sheroshi nimla tal,
for my head is filled with dew,
 k'nutzotai r'sisei lailah.
my locks with the dew drops of night.

ה He-ater nora v'ayom,
Be receptive, Awesome and Fearsome One,
 ashave-a t'nah pidyom,
I cry out, grant redemption,
 b'neshef b'erev yom,
at twilight as the day wanes,

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל,
 חַטָּאתֵינוּ הוּא יִמְחֹל,
 זְרַעֲנוּ וְכַסְפֵּנוּ יִרְבֶּה כַּחֹל,
 וְכַכּוֹכָבִים בַּלַּיְלָה.

יוֹם פָּנָה כְּצֵל תְּמוֹר,
 אֶקְרָא לְאֵל עָלַי גּוֹמֵר,
 יוֹם אֲשֶׁר אָמַר שׁוֹמֵר,
 אַתָּא בִקֹּר וְגַם לַיְלָה.
 צִדְקַתְךָ כְּהַר תָּבוֹר,
 עָלַי פְּשָׁעַי עָבוֹר תַּעְבוֹר,
 כִּיוֹם אֶתְמוֹל כִּי יַעְבֹּר,
 וְאֲשִׁמְרָה בַּלַּיְלָה.
 חַלְפָה עֹנֵת מִנְחָתִי,
 מִי יִתֵּן מְנוּחָתִי,
 יִגְעִתִי בְּאַנְחָתִי,
 אֲשַׁחֶה בְּכֹל לַיְלָה.
 קוֹלִי שְׁמַעָה בַּל יִנְטֹל,
 פֶּתַח לִי שַׁעַר הַמְּנוֹטֵל,
 שְׂרָאשִׁי נִמְלָא טַל,
 קְוֹצוֹתַי רְסִיסֵי לַיְלָה.
 הֵעֲתֵר נוֹרָא וְאִיוֹם,
 אֲשׁוּעַ תְּנָה פְדִיוֹם,
 בְּנֶשֶׁף בְּעֶרֶב יוֹם,

b'ishon lailah.

in the middle of night.

ק K'raticha Yah hoshi-eni,
I called upon You, Almighty One, save me,
orach chayim todi-eni,
the way of life make known to me,
midlut t'va-tz'eni,
bring an end to my poverty,
miyom v'ad lailah.
from day until night.

ט Taher tinuf ma-asai,
Cleanse the filth of my deeds,
pen yom'ru machisai,
lest my tormentors say,
ayeh Eloha osai,
where is the God Who made me,
noten z'mirot balailah.
Who gives cause for song at night.

נ Nachnu v'yad'cha kachomer,
We are like clay in Your hands,
s'lach na al kal vachomer,
please forgive the slight and the severe (negative deeds),
yom l'yom yabi-a omer,
day to day utters speech,
v'lailah l'lailah.
and night to night.

א El podeh mikol tzar,
Almighty One Who redeems from every enemy,
k'ranucha min hametzar,
we called upon You from the depths,
yad'cha lo tik-tzar,
Your hand has no limits,
lo yom v'lo lailah.
not by day and not by night.

מ Micha-el sar Yisra-el,
Michael, minister of Israel,
Eliyahu v'Gavri-el,
Elijah and Gabriel,
bo-u na im hago-el,
please come with the redeemer,
kumu bachatzi halailah.
and stand up at the middle of the night.

מ Miminenu Micha-el,
On our right Michael,
umismolenu Gavri-el,
and on our left Gabriel,
v'al roshenu Sh'chinat El,
and upon our head the Shechinah of the Almighty One,

בְּאִישׁוֹן לַיְלָה.
קְרָאתִיךָ יְיָ הוֹשִׁיעֵנִי,
אֲרַח חַיִּים תּוֹדִיעֵנִי,
מִדְּלוֹת תְּבַצֵּעֵנִי,
מִיּוֹם וְעַד לַיְלָה.
טַהַר טְנוּף מַעֲשֵׂי,
פֶּן יֹאמְרוּ מַכְעִיסֵי,
אֵיךְ אֱלֹהֵי עוֹשֵׂי,
נוֹתֵן זְמִירוֹת בַּלַּיְלָה.
נַחֲנוּ בְיַדְךָ כַּחֲמֶר,
סְלַח נָא עַל קַל וְחָמֶר,
יוֹם לְיוֹם יְבִיעַ אָמֶר,
וְלַיְלָה לְלַיְלָה.
אֵל פּוֹדֵה מְכָל צָר,
קְרָאנוּךָ מִן הַמְצָר,
יָדְךָ לֹא תִקְצָר,
לֹא יוֹם וְלֹא לַיְלָה.
מִיכָאֵל שַׂר יִשְׂרָאֵל,
אֵלֵיהוּ וְגַבְרִיאֵל,
בָּאוּ נָא עִם הַגּוֹאֵל,
קוּמוּ בַּחֲצֵי הַלַּיְלָה.
מִמִּינֵנוּ מִיכָאֵל,
וּמִשְׂמָאלֵנוּ גַבְרִיאֵל,
וְעַל רֹאשֵׁנוּ שְׁכִינַת אֵל,

b'chol yom uvchol la^{il}ah.
every day and every night.

ת T'nah lanu shavu-a tov,
Give unto us a good week,
ra-anan k'gan ratov,
fruitful like a watered garden,
ume-Adonai yavo hatov,
from Adonai may there come good,
kol hayom v'chol hal^{il}ah.
all day and all night.

י Y'vorach habayit hazeh,
May He bless this house,
mipi navi v'gam chozeh,
as through the mouth of the prophet as well as the seer,
ki chen y'tzaveh Eloheinu zeh,
for so has our Elohim commanded this,
l'sham'ru yomam val^{il}ah.
to guard it day and night.

ה Hamavdil bein mayim l'mayim,
He Who separates water from water,
y'chayeinu miyomayim,
may He give us life forever,
yarenu b'tuv Y'rushalayim,
may He show us the goodness of Jerusalem,
v'limshol bayom uval^{il}ah.
and give dominion day and night.

בְּכֹל יוֹם וּבְכֹל לַיְלָה.
תְּנֵה לָנוּ שָׁבוּעַ טוֹב,
רַעֲנַן כְּגַן רְטוּב,
וּמִיְהוָה יָבוֹא הַטּוֹב,
כֹּל הַיּוֹם וְכֹל הַלַּיְלָה.
יְבָרֵךְ הַבַּיִת הַזֶּה,
מִפִּי נָבִיא וְגַם חוֹזֵה,
כִּי כֵן יִצְוֶה אֱלֹהֵינוּ זֶה,
לְשָׁמְרוּ יוֹמָם וּלְלַיְלָה.
הַמְבַדִּיל בֵּין מַיִם לְמַיִם,
יַחְיֵינוּ מִיּוֹמַיִם,
יִרְאֵנוּ בְּטוֹב יְרוּשָׁלַיִם,
וְלִמְשׁוֹל בַּיּוֹם וּבַלַּיְלָה.

אליהו הנביא

ELIJAH HANAVI

Elijah will herald Mashiach, a new level of consciousness which will enable all people of the earth to live in love, peace, and harmony with one another, with little effort. We sing this song, which expresses our yearning for him to arrive.

Eil^{il}yahu hanavi,
Elijah the prophet,
Eil^{il}yahu ha-Tishbi,
Elijah the Tishbite,
Eil^{il}yahu ha-Giladi,
Elijah of Gilead,
bimherah v'yameinu yavo
come speedily in our day
eleinu im Mashi-ach ben David.
with the Messiah, the son of David.

אֱלִיָּהוּ הַנָּבִיא,
אֱלִיָּהוּ הַתִּשְׁבִּי,
אֱלִיָּהוּ הַגִּלְעָדִי,
בְּמַהְרָה בְּיַמֵּינוּ יָבֹא
אֵלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד.