

## במוצאי שבת — FESTIVAL KIDDUSH INSERT:

The Havdala paragraph for occasions when a Festival begins at the end of Shabbos

If a festival falls on *Motzaei Shabbat*, these brachas are added at the end of *Kiddush*, before *sheh-he-chiyanu*. One does not light a traditional *havdalah* candle, but uses the festival candles, which we look at while this *bracha* is chanted. The candles are not moved, or held together to form a single wick, nor do we use them to illuminate our fingernails as in the regular *havdalah* ceremony.

בְּרוּךְ אַתָּה יְהוָה *Baruch Ata יהוה*  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם *Eloheyenu Melech ha-Olam*  
בוֹרֵא מְאֹרֵי הָאֵשׁ. *Borey m'orey ha-eysh.*

בְּרוּךְ אַתָּה יְהוָה *Baruch Ata יהוה*  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם *Eloheyenu Melech ha-Olam*  
הַמְבַדִּיל (וּמְגַשֵּׁר\*) בֵּין קֹדֶשׁ לְחֹל *Ha-mavdil (u-m'gasher) beyn kodesh l'chol*  
בֵּין אֹר לְחֹשֶׁךְ *Beyn or l'cho-shech*  
בֵּין יִשְׂרָאֵל לְעַמִּים *Beyn Yisrael l'amim*  
בֵּין יוֹם הַשְּׁבִיעִי *Beyn yom ha-sh'vee-ee,*  
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה: *l'sheyshet y'mey ha-ma-a-seh,*  
בֵּין קִדְּשַׁת שַׁבָּת *Beyn kedushat Shabbat*  
לְקִדְּשַׁת יוֹם טוֹב הַבְּדֻלָּת *lik'dushat Yom Tov hivdalta.*  
וְאֵת יוֹם הַשְּׁבִיעִי *V'et yom ha'sh'vee-ee,*  
מְשִׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדְּשַׁת *mi-sheyshet y'mey ha-ma-a-seh kidashta,*  
הַבְּדֻלָּת וְקִדְּשַׁת אֶת עַמְּךָ יִשְׂרָאֵל *Hivdalta v'kidashta et amcha Yisrael*  
בְּקִדְּשַׁתְּךָ. *bi'k'du-sha-techa.*  
בְּרוּךְ אַתָּה יְהוָה *Baruch Ata יהוה*  
הַמְבַדִּיל (וּמְגַשֵּׁר) בֵּין קֹדֶשׁ לְקֹדֶשׁ. *ha-mavdil (u-m'gasher) beyn kodesh l'kodesh*

A Fountain of Blessings are You **יהוה** Who creates the lights of fire.

A Fountain of Blessings are You **יהוה** Who makes a distinction (and bridge\*) between holiness that is wholly fulfilled and that which remains in potential, between light and darkness, Yisrael and the Nations, between the Seventh Day and the six days of work. Between the fulfillment of Shabbat and the fulfillment of the Festival You have made a distinction, and You have made the Seventh day even more sacred than the six work days. You have made Yisrael strive to be a uniquely sacred people, infused with your holiness. A Fountain of Blessings are You **יהוה** Who makes a distinction (and bridge\*) between wholly fulfilled and wholly fulfilled. (\* This addition of *m'gasher* has its roots in a kabbalistic teaching that offers a more harmonistic than dualistic approaches. See *The Sabbath in the Classical Kabbalah* by Rabbi Elliot Ginsburg, p276)