Cincinnati
March 4, 1963

Report on Rabbinical Thesis of Lewis E. Bogage
Entitled
"The Havdalah Ceremony: A Study of its Meaning, its Customs and its Objects Throughout the Ages"

The study of customs and ceremonies is still in its infancy, having been largely ignored or dismissed by most rabbinic scholars. To date, the majority of articles on the subject appearing in standard works are generally superficial, and offer little guidance to the serious student. It is thus that Mr. Bogage's attempt to offer a critical historical analysis of the Havdalah ceremony is most welcome.

In his thesis Mr. Bogage clearly presents evidence to show how the unique involvement of the Jews with other cultures brought the Havdalah ceremony into being and demanded its constant change. He demonstrates the dynamic process through which the secular practices adapted by Jews for the Havdalah ceremony were gradually given religious sanction and meaning. He further indicates how the interaction of the Jews with so many diverse cultures produced major differences among Jewish communities in the practice and interpretation of the Havdalah ceremony.

Mr. Bogage's thesis critically examines the major studies of Lauterbach, Landsberger, Narkiss, and Goodenough on the subject of Havdalah. He shows that the ceremony originated in the Greco-Roman period, where it was firmly rooted in the rites performed during the Greco-Roman meal. As the author rightly contends, although wine, incense, and light are mentioned in the Bible, these are all intimately linked to the sacrificial cult of the Temple, and have no relation to the ceremony known as Havdalah.

The emergence of the Havdalah ceremony is difficult to trace, due to a lack of sources on the subject. However, according to the author, it was, in its original form, a blessing over the cup of wine at the close of the Sabbath day meal. Only later, under new cultural conditions, were the light and the spice (myrtle, which was a substitute for the mugmar -- the spreading of spices and aromatic herbs on a brazier of hot coals) made mandatory elements of the ceremony, and invested with religious meaning. Major changes in the Havdalah ceremony took place under the influence of the European Christian environment, where, as the author points out, such novel additions as the practices of pouring out the wine (to appease demons) and looking at one's fingernails (for divination) were related to similar Christian practices. Even the container to hold the various spices (introduced as late as the fifteenth century) is modelled after the reliquary and monstrance containers of the Christians.

Mr. Bogage has diligently read, digested, and organized the material on the subject previously presented by various scholars,

and has made a conscientious contribution to a much neglected field. His study has great relevance for our Reform movement, which is anxious to revive ceremonies, such as Havdalah.

It is therefore my pleasure to recommend the acceptance of this thesis in partial fulfillment of the requirements for graduation.

Joseph Gutmann
Referee

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"THE HAVDALAH CEREMONY: A STUDY OF ITS MEANING, ITS CUSTOMS AND ITS OBJECTS THROUGHOUT THE AGES"

by

LEWIS E. BOGAGE

Thesis submitted in partial fulfillment of the requirements for the Degree of Master of Arts in Hebrew Letters and Ordination

Hebrew Union College-Jewish Institute of Religion

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Referee: Professor Joseph Gutmann

DIGEST

The earliest reference to Havdalah appears in the Mishnah. In this context, the word Havdalah (הבדלה) is mentioned merely as a blessing which is invoked at the conclusion of the Sabbath. In time, the symbols of light, wine, and spices became associated with the blessing and the name Havdalah was attributed to the entire ceremony. The mention of Havdalah in the Rabbinic sources indicates the existence of a fully developed ceremony and provides us with little understanding of its process of growth.

Several scholars have discussed the origin of the Havdalah ceremony. Lauterbach claims that the Havdalah ceremony originated during the Greco-Roman period, as a direct outgrowth of the prevailing secular table customs. It was a general custom to conclude the meal with a brazier of hot coals on top of which were spread aromatic herbs and spices. This implement gave off a pleasant fragrance and indicated that the meal had ended. Narkiss states that all religious ceremonies and symbols originate as secular, functional customs. Religious qualities and values are projected onto them as they become incorporated into the religious liturgy. Narkiss also claims that the Havdalah ceremony came into being under the direct influence of the Kiddush ceremony, observed at the commencement of the Sabbath. Landsberger also feels that the Havdalah ceremony is an outgrowth of various Hellenistic-Roman meal rites. However, he states that most of the implements and objects connected with the Havdalah ceremony, originated and appeared during the middle ages.

In the middle ages, when all religions began to delve into the realm of mystery, demonology, and divination, the Jews were influenced greatly by these environmental customs. The Havdalah ceremony underwent change and became a wealth of superstition and mystic belief. Finesinger explains the unique use of fingernails and light as an example of the divination rites which had become a part of the Havdalah ceremony. The Shulchan 'Aruk and various Minhagim books serve to testify of the many innovations and differentiations with respect to the observance of the Havdalah ceremony.

The Havdalah ceremony represents a progressive evolution. Each stage of its development evolved as an answer to the needs of the people. The Havdalah ceremony has provided spiritual meaning and value to man's earthly pain and struggle. It has brought comfort and security to man's uncertainty and anxiety as he turned from the world of God and prepared himself to face the world of man.

The writer endeavors to examine the sources in order to present a clear and accurate understanding as to the origin, development and meaning of the Havdalah ceremony.

To Judith

I extend a sincere word of thanks to my adviser, Professor Joseph Gutmann, under whose guidance I have grown and matured spiritually and intellectually. From him I have learned that it is possible for a man to be a Rabbi, a scholar, a teacher and a gentlemen.

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Introduction

A. General Problems: A Study of Symbols and Ceremonies

The Sabbath and certain festival days of the Jewish calendar are concluded after sunset with a ceremony called HAVDALAH, meaning separation or distinction, and referring to the distinction of that particular day from the ordinary weekdays. HAVDALAH (הבדלה) is the rabbinical term for the benedictions and prayers by means of which a division is established between times of varying degrees of holiness; for example: between the Sabbath and the workday, between the festival and the workday, between the Sabbath and the festival, and between the festival and the Sabbath.[1] Rabbinical law requires that a formal separation be made between holy and profane times and prohibits the resumption of ordinary work after a holy day until such division be made. The required act of separating is accomplished by pronouncing the Havdalah benediction.[2]

For the purposes of this study, Havdalah is to be considered the name ascribed to the Jewish religious ceremony which marks the termination of the Sabbath and the beginning of the new week. The word HAVDALAH (הבדלה) is a Hebrew noun which means, literally, differentiation or separation.[3] Havdalah is comprised of a complex of ceremonies and customs which take place on Saturday, at nightfall, and form the transition for the descent of the Jew from the lofty heights of the Sabbath to the profane depths of the secular week.

Essentially, the Havdalah ceremony, performed in the home, consists of three basic liturgical parts:

1. an introductory prayer consisting of selected Biblical passages;[4]

2. the benedictions over wine, over spices and over light;

3. the benediction in which thanks are given to God as the author of the distinction between the holy and the profane.[5]

The observance of Havdalah involves the use of three basic ceremonial objects: the twisted candle, the cup of wine, and the spice box. These objects are organically tied together into a ceremony by the invoking of the four blessings: the blessing over the lights of fire, the blessing over the fruit of the vine, the blessing over the spices, and the invoking of the special Havdalah blessing of praise to God.

Exactly when Havdalah was first instituted and in what form is not altogether clear. There is not a point in time when the Havdalah ceremony appeared intact, as a ceremony or in the form that we know it today. Its emergence was a gradual development according to the influences and needs of the Jewish people throughout history. The various symbols and art-objects associated with the Havdalah were originally secular and became invested with religious meaning separately in order to satisfy certain basic human needs.[6]

The study of the origin, development and significance of a religious ceremony can be substantially compared to the study of the development and growth of a living organism. In order to have meaning and to relate to the human situation, the ceremony must be alive and vital, reacting with the aspirations of that human situation and directing these aspirations beyond the limitations of human existence. The ceremony must live because it must be a part of man, created and produced by his mind, growing and developing from man's basic frame of reference. Whereas, the living organism can be understood by man physically, in the

sense that it lives, breathes, and functions as a created entity, the ceremony depends upon man for its life and it subsists from one time span to another as man continues to project life into it. The organism has a physical life; the ceremony has a spiritual life.

The essence of the ceremony is made up of symbols of varying kinds. In these symbols are embodied those elements which allow man to undergo a spiritual assent. These symbols may represent a type of psychological release-mechanism for man, as well. In this way, symbols tend to enable man to relax the tensions of day to day existence. However, the more anxious and tense a man becomes in his daily situation, the more hope and aspiration are projected onto the symbols, and the more dynamic and vital the entire ceremony becomes. The symbols which constitute a ceremony are expressions of man's unique self consciousness. Symbols reflect man's capacity to transcend the immediate situation and enable man to glimpse his life in terms of "the possible"-- that which can be in life--and not that which is.[7] Such symbols which are organized in some form of thematic relationship are considered to be a ceremony. When ceremonies exhibit or reflect religious teaching or liturgy and are given special religious meaning and significance, they are considered religious ceremonies.

Some symbols and ceremonies are alive merely because a benediction, with the Divine name included, has been invoked over them. Other symbols and ceremonies are alive because they are part of an ongoing historical process and, because they have satisfied certain of man's needs, they have been preserved and kept alive. To trace the

life of the religious ceremony to its point of origin and to detect the complex of reasons for its being are almost impossible tasks. The field of scholarship with reference to this subject is quite limited and in many cases descends to the level of pious guessing or lofty conjecture.

The purpose and intent of this thesis is to examine the pattern of the emergence and development of the Havdalah ceremony and the symbols and objects which are the component parts of the ceremony. The organic relationship of those symbols which comprise the Havdalah ceremony, as it is known in its present form, is an example of the process of evolution through which a series of symbols come together to form a ceremony. Each of these symbols arises out of a different geographical locale or region in which are found the people for whom the symbol has meaning. A study of the historical life of the Jewish people, for whom this ceremony of Havdalah has had religious meaning and significance throughout many generations, will yield the basic course of development which the ceremony has taken. This study is an attempt to deal with the problem of the origin and development of the Havdalah ceremony, which represents an evolutionary pattern of over 2500 years of development. It is the intent of the writer to subject this ceremony to a scientific and rational analysis as to its origin and historical development. The central point of the study is the Havdalah ceremony as it has been influenced, added to and changed by the course of history and civilization. There are a few considerations which must be stated at the outset of such a study:

1. Involvement and interaction with other cultures meant that Jewish religious expression was forced to change.

The adaptation of certain secular and pagan practices by the great majority of Jews demanded Jewish religious endorsement of these practices and endowed them with new values.

2. The life and growth of symbols and ceremonies, such as those associated with Havdalah, are not pure, direct-line developments. These symbols and ceremonies underwent change in meaning and form as each new phase of cultural involvement demanded. Because of this dynamic involvement, Jewish religious ceremonies underwent extreme change.

3. The major differences in the expression of a ceremony were directly dependent on the culture, civilization, country or geographical region in which the Jew lived. The manner in which a ceremony was observed in one place was totally strange and foreign to other groups, in other regions, expressing what they thought to be the same ceremony.

B. Other Studies: Some theories on the Origin of Havdalah

1. Jacob Z. Lauterbach:

In his study, Dr. Jacob Z. Lauterbach[8] claims that the Havdalah ceremony emerged during the Greco-Roman period as a direct off-shoot of the prevailing secular table customs which were in practice at the time. Lauterbach contends that the original practice of reciting Havdalah was done over a cup of wine at the conclusion of the Sabbath or festival meal. Since the recitation of Havdalah is older than the whole institution of evening prayers (תפילת ערבית), the custom of saying the Havdalah blessing during the course of the evening prayer service was a much later development. Lauterbach's theory centers around the fact that the secular custom of placing spices on the table at the conclusion of a large and festive meal was made religious by the Jews and was charged with a special blessing. He claims that the

Havdalah ceremony came into being as a result of the daily ceremony of reciting grace after the meal over a cup of wine and the placing of various spices on the table at the end of the meal. Lauterbach feels that since the opening ceremonies of the Sabbath concerned themselves with wine and light, the new element of spices was combined with the other two elements in order to formulate a ceremony to designate the termination of the Sabbath which would be comparable to that ceremony which served to usher in the Sabbath day.[9]

Thus, according to Lauterbach's theory, the earliest form of the Havdalah ceremony reflect the absorption and the sanctification of an object which belonged basically to another cultural setting. Lauterbach presents an explicit and pietistic understanding of the Havdalah ceremony as it developed internally and legally. As his work unfolds, it is evident that he is trying to subject the material to a somewhat scientific analysis, but he is at the same time apologetic as he describes the various elements of change which the Havdalah ceremony is forced to undergo. Lauterbach concerns himself incidentally with the actual origin of Havdalah. He has set out to preserve and to justify a tradition and to try to understand its component parts. His interest lies not with the origin of the ceremony, but with the later developments and ramifications of the ceremony which take place especially during the middle ages.

2. Mordecai Narkiss:

In an interesting article on the origin of the spice container, Mordecai Narkiss[10] presents the view that the connection between the

Havdalah ceremony and the use of spices is a very late development. Like Lauterbach, he says that the Havdalah ceremony was merely the blessing over wine with a few additional prayers. It is Narkiss' contention that the beginning stages of those art-objects, which are now considered religious objects, have their origin as secular, functional vessels of a non-symbolic and non-religious nature. The mysterious and religious qualities were projected onto them at a much later period. Narkiss echoes Lauterbach in saying that apparently the Havdalah is an early custom; as early, at least, as the Kiddush. Narkiss claims that the Havdalah, as an early tradition, grew as a result of the influence of the Kiddush ceremony which was established in order to usher in the Sabbath. The Kiddush ceremony was likewise concerned with light, wine, and a separation between the profane and the holy.[11]

It is the apparent concern of Narkiss to present a study of the new emergent art-forms and art-objects of the Havdalah ceremony. Once the ceremony became intact as a complex of religious content with a religious purpose, man began to express himself aesthetically with respect to the ceremony. Additional symbols were created which became integral parts of the ceremony. Narkiss' interest is with the man-made implements and symbols, especially the origin and development of the use of spices and the spice-container. He presents many theories of the origin of the spice container and concludes that it is a very late development reaching its height in the middle ages. Although his concern with the problem of the origin of Havdalah is not of central interest in his study, he does deal with the subject of origin both

scientifically and objectively. His task is to present the clearest possible understanding of the art-objects connected with the Havdalah ceremony, but he does devote some space to a discussion of the origin of the ceremony. However, he merely discusses the origin in an incidental manner and, like Lauterbach, concludes that the Havdalah ceremony emerged during the Greco-Roman period as a result of the prevalent meal customs in practice at the time. He fails to take his scientific approach to the problem of the origin of Havdalah to its logical conclusion in order to present us with a definitive analysis.

3. Dr. Franz Landsberger:

Dr. Franz Landsberger, former curator of the Museum of the Hebrew Union College-Jewish Institute of Religion, posits the existence of an organic entity called: Jewish Art. He claims that an analysis of the origin of the ritual implements of any Jewish religious ceremony should be approached through a study of Jewish art, which, he feels, is the youngest offspring of the Science of Judaism.[12] He agrees in theory with Lauterbach and Narkiss that the Havdalah ceremony is an outgrowth of various Hellenistic-Roman meal rites, but he feels that Lauterbach's study is incomplete because Lauterbach neglects to raise questions concerning the implements or concerning the changes which these implements developed in the course of the centuries. Landsberger poses a series of pertinent questions regarding the origin of the Havdalah ceremony and claims that he will answer them through a presentation of the study of Jewish art. His questions are as follows:

What form did these Havdalah implements take?

When did they originate?

What basic changes did they undergo in the passing of time?

Landsberger answers the questions by saying that most of the implements connected with the Jewish religious ceremonies originated and appeared during the middle ages. He states that the study of a ceremony is the study of the particular implements of that ceremony and the changes which these implements underwent as they developed in time. Basically, the art-objects and the ritual implements are those factors which come together to make up the ceremony. Since, according to Landsberger, most of the art-objects and ritual implements appeared during and after the middle ages, this is their logical point of origin. Landsberger's discussion covers the origin and development of the ritual implements and customs thoroughly from the time of the middle ages up to the present.

Landsberger poses the questions, but does not proceed along the lines he himself established in order to provide the answers. His study does not present an understanding of the origin of the ceremony, but only explains in detail the medieval emergence and development of the art-objects associated with it.

4. Dr. Erwin R. Goodenough:

In an all encompassing study of the Jewish symbols in the Greco-Roman times, Dr. Erwin Goodenough devotes very little space to a discussion of Havdalah.[13] Goodenough contends that, at first, the Havdalah was simply a prayer to be said in the group of prayers called the Tefillah.[14] It was only after the Jewish people became prosperous

that the Havdalah blessing was recited over a cup of wine. In this way, Havdalah, as a group of ancient prayers, became associated with the 'cup of benediction.' Goodenough never explains how this linkage between the old prayers and the wine was accomplished. He says that nothing more about the Havdalah rites can be concluded. Goodenough's study assumes that the Havdalah ceremony reflects the process of the taking over and incorporating of certain symbols from different cultural groups. His major premise is that borrowed symbols may be given new interpretations, but they will keep and preserve their old values. Consequently, it is his contention that Judaism has undergone constant change throughout its history for it has constantly borrowed symbols and ceremonies from surrounding cultures. As a result of this process, there can be no one normative Judaism; however, the particular Judaism of the Greco-Roman period took the initiative to borrow the symbols of fire, wine, and spices since it was keenly interested in immortality. Judaism was seeking to express itself in a Roman mysticism which blended the light and wine and spice symbols.[15] According to Goodenough, this may have been the force which caused the Havdalah ceremony to come into being.

5. Hebrew Sources: Early and Late

On the question of the problem of Havdalah, the early Rabbinic sources are singularly silent. The Mishnah and the Talmud (both Jerusalem and Babylonian) remain quiet regarding the issue of the linkage of Havdalah and the spices, but there are cited many prevailing differences which arose among both the Tannaim and the Amoraim concerning the observance

of Havdalah. These apparent differences of opinion indicate either the lack of any fixed custom or the want of an authority which would have been able to establish the custom permanently. According to the Talmudic sources, Havdalah seems to have been originally instituted as a synagogal benediction.[16]

The medieval sources which appear in the form of the Schulchan 'Aruk and various regional code and custom books are complete in their bringing to view the many diverse customs and ceremonies which grew to be associated with the observance of Havdalah.

C. Methodological Consideration: An Approach to the Problem

The ensuing study will tie together the available sources on the subject of Havdalah and will subject these sources to a rational and scientific analysis in an attempt to clarify the problem with respect to its origin, development and meaning. This is not an Halakic study of the observance of the Havdalah ceremony, nor is it a study of the liturgical elements which make up the Havdalah ceremony in both the home and the synagogue. It is the intent of the writer to present a socio-historical analysis of the emergence, development and meaning of the Havdalah ceremony and the art-objects and various symbols which became associated with it over the years.

It is the belief of the writer that this ceremony is representative of the abundant wealth of ceremonialism which is the unique treasure of Judaism. It is hoped that this modest attempt to examine but one drop of the vast stream of Jewish-life will stimulate further study of the symbols, art-objects and ceremonies of Judaism.

I. THE ORIGIN OF THE HAVDALAH CEREMONY

Havdalah

The problem of understanding the origin of the Havdalah is apparent because of the sparse number of references which appear in the early Rabbinic sources. The first mention of Havdalah appears in the Mishnah.[17] The word is used in three specific contexts. In two of these contexts (Berakot 5:2 and Hullin 1:7), the word Havdalah is used to describe a special type of prayer in which God is blessed for having made a distinct separation between the holy and the profane. The first reference makes Havdalah an integral part of a synagogue service; the second describes Havdalah as a prayer recitation which serves as a substitute for and fulfills the obligation of blowing the shofar at the end of the Sabbath or festival.[18] The third reference (Berakot 8:5) sheds some light on that which the Havdalah ceremony was to become in the future. All the elements of the Havdalah ceremony, as we know it, are mentioned: the light, the spices, the food, and the Havdalah benediction. However, it seems that the reference to Havdalah in this context is merely to a benediction which was invoked at the end of a meal. It is clear that a change has occurred, for the benediction or prayer is no longer recited in the synagogue, but is observed in the home. All of the elements of the Havdalah ceremony appear, mentioned together in this third context. However, there is mention of a controversy as to what order or arrangement this concluding meal ceremony should follow.

All three references to Havdalah presuppose the knowledge of what the Havdalah actually was and do not describe in any detail what

it may have been. The evidence presented in the Mishnah is insufficient to conclude any more than a few basic facts: the Havdalah may have had a role in the early synagogue liturgy; the Havdalah may have appeared in association with certain meal customs and ceremonies; there may have been a connection between the meal itself and the spices, the light and the Havdalah benediction. The Havdalah was essentially a prayer-benediction praising God as the author of the distinction between the holy and the profane which was invoked at the conclusion of holy seasons or holy days. It is possible to conclude from these limited references that in Pharisaic times, there was a ceremony known to the people as Havdalah. The task at hand is to investigate the possibilities of what it may have been and how it may have originated.

A. The Use of Incense, Wine and Light in Biblical Times

The question arises: if knowledge of the Havdalah was assumed by the Rabbis to the extent that they felt no detailed analysis of the ceremony was necessary, did the Havdalah exist as a ceremony in Biblical times? There are some scholars who feel that this ceremony was a Biblical institution and was carried over into Rabbinic Judaism, as such. They cite references from the Biblical text in which God is viewed as the one who did establish certain divisions and distinctions in nature.[19] They claim that incense, wine, and light played a central role in Biblical religion and the use of these elements, as described in the Biblical sources, may well be the point of origin of the Havdalah ceremony.

1. INCENSE

The use of incense in Biblical times is directly associated

with the sacrificial system, an element of Biblical worship, which is explained in the Torah. The Hebrew cult and sacrificial system were based on the idea: that which pleases man also pleases God.[20] The act of sacrifice was the act of making an offering to the deity for the purpose of paying homage, winning favor or securing pardon.[21] In the passing of time, the idea of sacrifice became more sophisticated and personalized. Private sacrifices were offered up in homes and men began to offer individual sacrifices.[22] In the Solomonic Temple, Solomon himself offered (although he was not a priest) burnt offerings and thank-offerings and incense, at least three times a year.[23] The presence and growing popularity of the act of burning incense as a part of the sacrificial system of worship had a very practical value, namely: that of helping to eradicate the repuslive odors of the burning sacrifices. In time, the burning of incense acquired a religious meaning and significance of its own and the incense-offering became an integral aspect of the cultic worship observances.[24]

The burning of incense was widely practiced among the followers of the ancient oriental religions. The practice may have developed from Egyptian worship customs. This is evident because in many artistic representations of ancient Egyptian kings, the king is always depicted with a censer in his hand.[25] This censer is an implement used in the act of burning the incense offering. Apparently, in the Hebrew cult, the incense was also offered in a pan or 'shovel' which the priest carried in his hand.[26] Thus, like the Egyptian king, every priest must have had his own censer. Over the years, a special incense altar was introduced into the Jewish sacrificial ritual and the individual incense

'shovel' was used only on the Day of Atonement. On that day, it was carried by the High Priest when he entered into the Holy of Holies.[27]

When the special altar was devised for the offering of incense, a far greater religious significance was ascribed to the offering. However, this was a much later development expressed in the late-dated sources of the Biblical books of Exodus and Leviticus.[28] It may have been that the ancient Hebrews assigned to the ritual burning of incense some special efficacy in the banning of certain demons.[29] It is evident that this rite acquired more meaning and significance for men as they attempted to relate to their deity.[30] As men were honored with incense, so their deity was rendered tribute in the same manner. Additional explanations became associated with the incense rites: it was natural that the rising smoke of the incense offering should be regarded as the symbol or vehicle of prayer, lifting it upward.[31] Thus, it is understandable that the offering of incense, spices and perfumes along with the animal sacrifices seemed a matter of course in the cultic observances.

2. WINE

In the Biblical sources, the juice of the fruit of the vine is the subject of special praise.[32] Once again the use of wine, like the use of incense, in Biblical times, is directly associated with the sacrificial system of worship. Since wine was most pleasing to man and symbolized joy, goodwill, and prosperity to him, so also would it represent those qualities to God.[33] The people were commissioned to offer up certain prescribed measures of wine along side their animal sacrifices as libation offerings. These libation offerings of wine were carried

out by the people as they endeavored to fulfill the demands of their cult religion.

There are some scholars who claim that the use of wine in the Bible shows the influence of the ancient Babylonian oil divination rites.[34] In many cases, the Biblical writers often symbolize the wine or the cup to represent the anger of God.[35] Wine is understood to be the liquid of God and from the shiny surface of the liquid, the future may be foretold.[36] It is possible to conclude that the use of wine as described in the Biblical sources serves the same cultic ends as the rite of burning incense.

3. LIGHT (fire)

The Bible describes light as the symbol of power. In the Biblical usage, light symbolizes the power of God. The Biblical writers describe God as the creator of the lights of fire and as the master of it.[37] In other passages, light is often used as the symbol of life and joy.[38] It is also likened to the words: knowledge, instruction or guidance.[39] The lights of fire were considered to be directly associated with the sacrificial cult. There was a mysterious force in fire and man realized his need for fire in order to live. Consequently, man thought that the fire on the altar of worship, needed for the burnt offering, was always to be kept burning.[40] The fire of the sacrificial altar was considered holy fire and was believed to have had divine origin. Its continuous existence reflected the power of God.[41]

According to some scholars, light and fire were also considered media through which divination could be accomplished.[42] Thus, it may

be concluded that light and fire, like incense and wine, may also be considered as essentially serving pagan and cultic purposes.

Although incense, wine and light (fire) do occur in association with various ceremonies which were common to Biblical religion, the usage of these elements was purely as an aspect of the cultic worship ceremonies. As they appear in the Biblical usage, they have virtually no direct relation to our subject. No such ceremony as Havdalah is mentioned or is referred to in the Biblical text. Nowhere do the elements of incense, wine and light come together except as they serve cultic ends. Therefore, it is possible to conclude that no Havdalah ceremony existed in Biblical times.

B. The Hellenistic-Roman Cultural Setting

Since we find that the Bible presents no direct evidence on the question of the origin of the Havdalah ceremony, we must turn our attention to that period in which the earliest mention of Havdalah is made. We know that Havdalah is first mentioned by name during the Hellenistic-Roman period.[43] However, nothing explicit is said about it. The evidence available from these few sources allows us to infer that Havdalah was some type of prayer-ceremony which was performed at the conclusion of holy festivals and Sabbaths in order to indicate the distinction between the holy time and the profane time, and that its time of occurrence was directly connected to a festive meal of some kind.

We can assume that the Havdalah ceremony did not just appear and become incorporated into the sphere of Jewish religious observances in one day, but the Havdalah must have undergone a process of inception and growth and, finally, it became a ceremony endowed with Jewish religious value worthy of being mentioned in the Mishnah.[44] The background

of the Havdalah ceremony was the Greco-Roman cultural setting from which the Pharisees were constantly borrowing certain symbols and customs. In order to be able to understand the origin of the ceremony, we must first understand the cultural setting out of which it grew. Since the most complete and explicit Mishnaic source available to us connects Havdalah with a festive meal, our first task is to examine certain meal customs prevalent in Hellenistic-Roman times.

1. The Meal: Hellenistic-Roman Times

The meal during Hellenistic-Roman times consisted of those features which are later reflected in the development of the Havdalah ceremony: the wine and the spices. According to Theodore Gaster, it was the practice, at the time, to begin the meal with a wine-libation which was poured out in tribute to the various gods.[45] The meal commenced with a religious ceremony which centered around the cup of wine. Goodenough's studies trace the development of the use of wine out of the pagan religious backgrounds which were deeply entrenched in phallic and fertility-cult worship.[46] He concludes that the Greco-Roman meal usually commenced or terminated with a wine-libation poured out to the gods because this was the manner of invoking a blessing which was part of a fertility ceremony. As a result of this act, the gods would be appeased and those people surrounding the abundant and festive table would be assured that abundance would continue. The cup of wine, as it appeared during the course of the Greco-Roman meal, served as the prime symbol of satisfaction and salvation and connoted fertility and the implanting of seeds to those followers of the pagan cults.

The meal was considered an art-form and was served in a sumptuous manner, one course following upon the other. Different home remedies were devised in order to help the participants to avoid indigestion and to allow them the utmost of comfort.[47] It was prescribed that wine be drunk at intervals and that various spices be heated and their fragrance smelled in order to aid the digestive process.[48]

Dr. Gordon Bahr, in a study of the meal in Tannaitic times, states that it was the custom that an incense burning ceremony accompany the large and festive meals of the Greeks.[49] This incense was burned on a bed of hot coals and, in many cases, was brought in at the time of or in conjunction with the libation offerings. A type of religious service, with music and the recitation of liturgical poems, accompanied these ceremonies at the Greek table.[50]

The Jewish people were living in this cultural setting and were being influenced by these non-Jewish customs. The Pharisees, in an attempt to thwart total cultural assimilation, endowed certain of these customs with Jewish religious value. The symbols and ceremonies of the non-Jewish table observances became the sancta and ceremonies of the Jewish table, as well.[51]

This will become more evident as we investigate the customs and ceremonies of the Jewish meal.

2. <u>The Jewish Meal: Hellenistic-Roman Times</u>

The earliest available source from which we may try to reconstruct the Jewish meal in Greco-Roman times is the Mishnah: Berakot 6:6. This source informs us that the Jews had incorporated the Hellenistic

customs of bringing incense, or spices spread on hot coals, and wine to the table during the course of the meal.[52] The Jews had introduced these secular customs at their own meals and, eventually, these customs became an integral part of the Jewish way of life. In time these secular rites became endowed with special religious significance. During the Greco-Roman period, the popular Jewish custom was to burn spices and to bless both the spices and the wine after every festive meal.[53]

The use of spices and burnt incense had its beginning in the near and far East. This custom was revitalized among the Jews under the influence of Greco-Roman meal customs.[54] At the end of a large meal, especially after a holiday meal which had proven to be festive and enjoyable to a large number of people, it was the custom to bring to the table various types of spices. The secular reasons for doing so may have been prompted by very practical considerations. The people lived in confining quarters, the ventilation and hygenic factors were quite primative, the climate was hot and dry, and water was a precious commodity which was used sparingly.[55] It was thought that the spices used in this fashion served to purify and freshen the air, to sweeten the smell of the hands after eating, and to aid digestion.[56]

The spices and hot coals were brought to the table in a container called the Gimur. The spices, hot coals, and the Gimur together were called the Mugmar.[57] The Mugmar, brought to the table at the end of the meal, served as a sign that the meal had terminated and that no additional food was to follow.[58] The Mugmar ceremony is nowhere prescribed as a religious ceremony and there are few sources available

which describe it. Actually, Mishnah Berakot 6:6 serves as our only working source.[59] It is to be understood that the use of the Mugmar and spices was merely a custom and not a law. The use of spices was not mandatory in any respect.[60] However, a blessing was compulsory if spices were used because man was obligated to invoke a blessing when exercising or enjoying any one of the human senses.[61]

Dr. Bahr claims that Mishnah Berakot 6:6 suggests that one is made aware of a rather definite break between the meal itself and the dessert which follows. The Mishnah speaks of wine being served after the meal, and notes specifically that the person who has recited the Grace should now say the benediction over the wine which, according to Bahr, was served with the dessert. After the benediction over the wine was completed, the Mugmar was brought to the table.[62] The same individual who recited a benediction over the cup of wine also recited a benediction over the Mugmar.[63] All this was done after the meal proper.

Although the Tannaitic sources provide us with little information about the role of the incense and spices, Bahr concludes that people in Tannaitic times attached great importance to the use of spices and incense after the meal. He bases this conclusion on the citation of an interesting source from B. Talmud Betza: 22b.[64] In the reference, it is mentioned that Rabban Gamliel, who is dated near the end of the first century A.D., had some perforated balls of iron, in which he used to put burned incense or spices at the time of the going out of a festival. He would stop up the holes with plugs of some kind and, at the proper moment, after heating the balls and their contents, he would unplug all

the holes. These spice containers would spread about a pleasant aroma.[65] Scholars hold that this spice-container was a more advanced version of the aforementioned Mugmar.[66] Spices, which were strewn upon the red-hot coals of the Gimur, became acceptable practice in Judaism and a special blessing was established and associated with the ceremony. Thus, we see that the use of spices (בשמים) and the special container (גימור) with hot coals became part of the Jewish meal customs, only when it was combined with a special blessing which endowed the custom with sufficient Jewish religious value.[67] This blessing was known as 'the blessing over the Mugmar.'[68] (לברך על המוגמר)

The Mishnah also informs us that wine was part of the Jewish meal customs as well. Mishnah Berakot 6:5 indicates that at some time during the meal, a blessing was invoked over the cup of wine. This was obviously a carry over from the Greco-Roman wine libation rites which took place at special and festive meals.[69] It was the custom in early times to drink a cup of wine mixed with water at almost every meal and to recite the blessing of the food over this cup. If there was enough of this mixture for only one cup, it was reserved until after the meal, when the full recitation of Grace (ברכת המזון) would be observed. It was then passed to all men at the table so the joy, symbolized by the cup of wine, could be shared by all. This was known as the 'cup of blessing' (הכוס של ברכה) which the early sources show was practiced at as many meals as possible.[70] When there ware three or more men present at the meal, the one reciting grace aloud would take up the cup in his right hand during the recital and he would hold sweet-smelling spices in his left hand.[71]

It is possible for us to conclude, therefore, that certain meal customs which were prevalent among the people who surrounded the Jews were taken over and adapted to serve Jewish needs. These customs grew to take on special significance on the Festival and Sabbath days of the Jewish year. It was on these days that the Jew tried to express himself with a certain uniqueness and the routine matters of life were embellished. The Jewish legalists had taken great precautions in order to make sure that these days would be considered holy days and they instituted many prohibitions. These prohibitions helped to insure that the festival or Sabbath days would be different from the routine weekdays. The Rabbis desired that these days have a special character of their own. The daily practices of the Jew were forced to undergo change in order that all practices would be in consonance with the Sabbath or festival demands and that none would be in violation.

We must take a closer look at the character of the Sabbath day and the changes which it demanded in terms of the observance of certain daily and festive Jewish ceremonies.

3. Problems Posed by the Sabbath Day

Some scholars thought that, in the early days of Jewish History, the Sabbath as a holy day, extended from the dawn of Saturday until the dawn of Sunday.[72] Consequently, only two meals were taken on the Sabbath, as was the custom on any other day.[73] According to this ancient system, the evening and night belonged to the preceding and not to the following day. Thus, Friday evening and night belonged to the weekday, and were not considered a part of the Sabbath. The Friday evening meal was, therefore, not a Sabbath meal, but it was considered merely the second

meal of the weekday. Fire was something that was indeed permissable and the daily Mugmar could be used at the Friday evening meal.

It is believed that during the early Hellenistic period, the method of reckoning the Sabbath day was changed. Instead of existing in duration from Saturday morning to Sunday morning, the innovation demanded that the Sabbath be reckoned from sunset Friday to sunset Saturday.[74] A major change had taken place which effected the entire Sabbath. The first meal of Sabbath became the Friday evening meal. The second meal was the Saturday morning meal. The Saturday evening meal was considered the third meal. The third meal was a unique meal for in some ways it was a Sabbath meal and in other ways it was a weekday meal.[75] As a result of these changes, the respective meals of Friday evening and Saturday evening were forced to undergo some modifications and innovations. Both of these meals were made the occasions of emphasizing the new mode of reckoning the Sabbath day.[76] New ceremonies had to be introduced and adjusted to old habits.[77] Friday evening became part of the Sabbath day rather easily, as the conditions were clearly stated in the Yom Kippur legislation.[78] This legislative ruling was extended to apply to all Sabbaths.

On Friday eve and on Saturday, in general, when the "Sabbath meals" were celebrated, the wine took on particular importance. Every Sabbath and important festival day began to be ushered in and out with a blessing pronounced over a cup of wine.[79] However, there was more to the ceremony which served to greet the Sabbath than the mere wine blessings. When the Sabbath was revamped to include Friday evening,

many practical considerations had to be resolved. First of all, there was the basic need for light in order to be able to observe the Friday evening Sabbath ceremonies and to consume the first Sabbath meal. The need for light was recognized and a ceremony honoring fire and light was devised and instituted as part of the Sabbath welcoming ceremonies which took place on Friday evening. The woman of the house was commissioned to kindle the Sabbath lamps. The kindling of the Sabbath lamps commemorated the entrance of the Sabbath. No fire or light was to be kindled during the Sabbath day, because of the Sabbath's holy nature.[80] Considering the utilitarian need for light, this lamp lighting ceremony allowed for the need and, yet, circumvented the basic Sabbath prohibition against the kindling of fire.[81]

In order to facilitate the adjustment to the religious reform, a premium was established for the people as an incentive and compensation for the change in customs. This premium was the Kiddush (קידוש) ceremony. This ceremony consisted of a prayer of sanctification which was invoked over the cup of wine on Friday evening.[82] The Kiddush ceremony symbolized the separation between the profane weekdays and the holy Sabbath. It signified the beginning and the consecrating of the holy day. Thus, with the addition of the ritual elements of the Kiddush over the wine and the kindling of the Sabbath lights, the Friday evening meal became much more festive as the first meal of the Sabbath.

On the other hand, the Saturday evening meal no longer existed as a part of the Sabbath. By virtue of the new legislation, it became

part of the following weekday. The daily customs and ceremonies which had ceased with the arrival of the Sabbath could be resumed again on Saturday evening, as soon as three stars shown in the heaven. The Sabbath day represented a dream world to the Jew. The Sabbath was the embodiment of the salvation of the future world and it was not easy for the Jew to make the transition from the holy world of the Sabbath to the profane world of the weekday. A ceremony was needed in order to facilitate this transition. The daily meal ceremonies were resumed on Saturday evening, and in the resumption of these meal ceremonies, the Jews found the answer to their problem. In most cases, the meal on Saturday evening extended through twilight until nightfall. At the conclusion of the meal, the blessing of the food was invoked over a cup of wine. The Mugmar was brought in according to the daily meal customs and the lights were kindled because the Sabbath prohibitions were no longer in effect. Around the daily meal symbols of wine, light, and spices, a ceremony began to emerge and take shape. The ceremony was called Havdalah.

It is to be understood that the Friday evening meal, as the first meal of the Sabbath, was left without the Mugmar because of the Sabbath prohibition against the kindling of fire. However, the people were not content to do without this custom on the Sabbath for they wanted to make the Friday evening Sabbath meal as enjoyable as the other meals served during the week. Consequently, on the Sabbath, a Mugmar-substitute was introduced which did not involve any violation of the Sabbath. At the beginning of the meal, or during the course of the meal, fragrant plants, flowers, aromatic herbs, and/or spices (מיני בשמים) were

placed on the table. This bouquet of herbs and spices gave out a pleasant fragrance without the necessity of fire. There is no explicit reference in the Talmud to such a ceremony or custom, but there are certain indications which point to it.[84] In time, a separate blessing was recited over the Mugmar-substitute,[85] just as a blessing was recited over the Mugmar on weekdays. It was required that a separate benediction be recited over any kind of extra enjoyment which was brought to the table but did not form an integral part of the meal.[86] However, the mere recitation of a blessing over such an extra enjoyment did not make the simple table custom of the Mugmar-substitute a religious ceremony. The practice of placing aromatic herbs and spices upon the Sabbath table without the fire was merely a Sabbath table custom, like the daily Mugmar for which it was substituted.[87]

Although, at first, the Mugmar, itself, was kindled and brought to the Saturday evening meal,[88] it seems most likely either that the proscription against incense burning became effective and the practice ceased, or that it was considered a violation of the Sabbath laws and was abolished. Although there were many new features attached to the Saturday evening meal, it still retained the character of a Sabbath meal. This meant no Mugmar was allowed, but the spices and fragrant herbs were substituted. Since these spices and herbs were endowed with religious sanctity and had a blessing of their own which was used at the end of the Friday evening meal, this blessing was used over the spices and herbs on Saturday evening, as well.

We see that the Saturday evening meal retained the character

of the Sabbath, yet, we know that certain ceremonies took place. The Grace after the meal was recited over the cup of wine; the substitute-Mugmar was brought in and a blessing was recited over it. We also know that it was Saturday evening and the lamps had to be kindled for practical reasons. The lamps had to be lit because the Sabbath was actually over. This accounts for the presence of light or fire in the ceremony.

Everyone recognized that the Mugmar was the sign which indicated that the meal was over. It follows logically that the substitute-Mugmar also indicated the termination of the meal. Not only was the cup of wine customary with all meals, but it balanced that cup of wine which was instituted to be of special significance at the ushering in of the Sabbath. Moreover, the act of kindling a light immediately signified that the Sabbath was over.[89] Since the substitute-Mugmar, consisting of aromatic herbs and spices, symbolized the end of the meal, it is not far removed to think of it as serving as a sign of the end of the Sabbath day. The presence of the cup of wine lent to the balance and symmetry of the ceremony, as well as being symbolic of numerous things for the people. The light of fire was that symbol which actually served to make the distinction between the holy Sabbath day and the secular weekday.

The natural elements of a daily meal custom begin to shape themselves into a religious ceremony. As the people acknowledged their need for that moment of transition which would allow them to enter from the holy to the secular, a ceremony was beginning to come alive. We are

now able to say that the evidence clearly indicates that the Havdalah ceremony originated and developed as a direct outgrowth of both the Jewish meal ceremonies and the change instituted in the reckoning of the Sabbath day.

4. Endowing Secular Customs with Religious Meaning: The Havdalah Ceremony

It is difficult to clearly understand just how a secular custom becomes endowed, in the passing of time, with religious significance. It seems that there are two considerations which should help us to understand this process of change from secular custom to religious ceremony. First, the practices become so familiar to the participants that, if they are not observed, there is a psychological feeling of emptiness or void on the part of those who fail to perform them. Secondly, the customs must have certain features which are somewhat adaptable to the process of religious expression. All parts of the ceremony must refer to some real and elemental needs in the lives of the participants.

It seems clear that the Havdalah ceremony, which served to denote the separation between the holy Sabbath day and the secular weekday, is an early tradition which was influenced in its growth by the Kiddush ceremony, which served to denote the separation between the secular weekday and the holy Sabbath day. Both ceremonies were composed of rites which concerned themselves with the use of wine and light.[90] Since these ceremonies were in some way associated with ancient secular meal customs, it would seem logical to conclude that these ceremonies originated as customs which were performed in the home.[91] It is clear that both the beginning and the end of the Sabbath were marked by the

performance of special ceremonies. Once it was designated by Jewish law that the Sabbath commence on Friday, at sunset, and terminate on Saturday, at nightfall, the observance of these special customs was determined by this change in the reckoning of the holy day. The fact that the Jewish holy day commenced and terminated at a time when oil lamps had to be lit indicates to us the basic need of the people for the light of fire. At both the beginning and the end of the Sabbath, this purely utilitarian act naturally came to acquire a special significance and, thus, attained the status of an accepted religious rite.[92]

The available evidence leads to the conclusion that originally Havdalah was a very simple ceremony which was recited at the close of the evening meal of the Sabbath day over a cup of wine.[93] Rabbi Jochanan said that the very origin of Havdalah was over a cup of wine: (שעיקרה בכוס).[94] Many scholars hold that Havdalah originated and developed merely as a blessing over the wine at the close of the late Sabbath afternoon meal. It was only later that additional prayers accompanied this practice.[95] However, Goodenough presents the view that, at first, the Havdalah ceremony was simply a prayer which was said in 'the group of prayers called the Tefillah: (תפילה).'[96] The Havdalah prayer became associated with the cup of wine only after the people became prosperous.[97]

On the other hand, Lauterbach contends that the Havdalah ceremony over the wine-cup was the original practice. This observance of the ceremony was much earlier than the custom of mentioning it in the Tefillah, for Havdalah was an earlier custom than the institution

of evening prayers (תפילה ערבית).[98] The blessing of Havdalah was recited as the last element of the Saturday evening meal. It followed the recitation of the 'Grace after the meal' and was considered the last feature of the Sabbath day.[99] The Havdalah ceremony, since it was an integral part of the meal blessing ceremony, became directly associated with the symbols of wine and the cup, for these symbols played an important role in the meal ceremonies, in general.[100] Moreover, the symbol of light came into the pattern of development because it was Saturday evening and the lamps and fires had to be rekindled. Sunset time on Friday was decreed the beginning of the Sabbath day: nightfall on Saturday evening was decreed the end of the Sabbath day. There is a distinction between sunset and nightfall; sunset being the time of the actual setting of the sun, and nightfall being that time, defined by the Rabbis, when three stars appeared in the sky.[101] The lighting of the lamps and fires was the concrete sign that the Sabbath had terminated and that all secular acts were allowable.

As new cultural influences altered the religious practices of the Jews, the connection between the Havdalah rites and the last meal of the Sabbath day became severed. Thus, the ceremony of Havdalah possessed a life of its own and took, as the foundation of its life, those symbols which were identified with the conclusion of the meal. The symbol of light was added because of the utilitarian need for light and the whole isolated ceremony became an entity of its own which commemorated the going out of the Sabbath day.[102]

In Mishnaic times, the use of spices was an optional matter.

Although it was common secular practice to terminate large and festive meals with the serving of various spices on hot coals, no Jew was obligated to use spices at the outgoing of the Sabbath. However, if certain special spices were available, Jews were encouraged to use them.[103] Narkiss claims that the use of spices was not obligatory in the early stages of the development of the Havdalah ceremony, but it was a purely voluntary act on the part of the early Jews to use them.[104] It seems rather obvious that a distinct pattern of making holy the secular took place with respect to the use of spices. Because it was a secular practice which had enjoyed popular usage among the Greco-Roman Jews to conclude their meals with a Mugmar or spice symbol, it must have been their desire to preserve it as a symbol, but to project upon it new meaning with respect to the termination of the Sabbath day. Since we have seen that certain changes were made concerning the actual time span of the Sabbath day, no fire could be kindled on Saturday evening until the three stars appeared in the heavens and it was considered nightfall. Therefore, it was impossible to serve the Mugmar, which consisted of spices spread on burning hot coals. Since the people wanted something which would serve to satisfy their basic needs, they devised an optional substitute for the Mugmar. This substitute consisted merely of fragrant plants and spices which were brought to the table and endowed with a special blessing. Later in time, this Mugmar-substitute became an integral part of that separate ceremony which served to allow the separation between the Sabbath day and the weekday, the Havdalah. It seems that the purpose of using spices or incense during Mishnaic times was to restore the soul. Since the soul

suffered great pain at the outgoing of the Sabbath, the aromatic spices of Havdalah, which were not to be burned, took the place of the Mugmar or incense ceremonies as something "good for the soul."[105] The odor of the spices may well have carried on the idea that the fiery smoke of the Mugmar was a safeguard against demons and protected people as they prepared to go out into the secular world after enjoying the Sabbath.[106] Although the use of spices was not considered obligatory, a blessing was compulsory if the spices were used. Man was obligated to say a blessing when exercising or enjoying one of the physical senses.[107]

As soon as it became common practice to substitute spices for the Mugmar, at the going out of the Sabbath, there arose certain difficulties as to which spice should be used. Those who were legally orientated desired to fix a specific aromatic plant or spice as that one which would fulfill the demands of the situation. A plant which was prevalent in both the east and the west was known as the Hadas (הדס) in Hebrew and as Myrtle in English. The myrtle was a unique plant which remained green all year round, had a pleasant fragrance and an interesting shape. Narkiss claims that in the Hellenistic - Roman period, there is evidence of a wide use of myrtle in the observance of both religious and pagan ceremonies.[108] For many people, only the use of Hadas, or myrtle, was the necessary condition for the recitation of the blessing over the spices (מינו בשמים) at the termination of the Sabbath. However, the Tannaim and the Amoraim did not support the reason for the use of spices and it was not considered a Mitzvah (commandment) by these groups.[109] Narkiss says that because the wise-

men of the Talmud were so quiet concerning the issue of the use of spices, the legalists and Tosafot knew at once that it was a most difficult problem. The spice aspect of the ceremony was not considered a mitzvah but was an optional rite of the Havdalah ceremony.[110] In the course of time, certain significance was projected onto the spice and it became endowed with great religious meaning. An example of the later process of giving meaning and significance to the spice is reflected in the Tosafist comment to Bab. Talmud Betza 22b.[111]

The actual origin of the Havdalah blessing, in which God is cited as the author of varying degrees of holiness, is also a matter for consideration. In the act of creation and in the working out of history, God had made several distinctions and separations.[112] God had actually made the people of Israel a distinct and separate nation. The Sabbath day was a distinct and holy day in contrast to the other days of the week.

Moreover, there are traces of connection between the Havdalah ceremony and the Day of Atonement with respect to both the prayer of separation and the use of spices. The use of both of these elements on both such occasions allows for this observation.[113] Representations of the incense shovel (snuff-shovel) in Jewish remains attest to a wide use of incense in connection with the High Holidays, especially in the eastern countries. This implement chiefly appears in certain depictations along with some other symbols reflective of the season.[114] The point of origin of the Havdalah blessing itself is impossible to discern. However, the Havdalah hymn which is associated with the Havdalah blessing was written in the 11th century by Isaac ben Judah

ibn Ghayyet who wove his name into an acrostic as 'Isaac ha-Katon.' Some say that this late source was written primarily for the Ne'ilah Service of the Yom Kippur, but found its way into the concluding service of the Sabbath, as well.[115]

References to the origin of the Havdalah as a religious ceremony are few and remote in the available early sources. One of the more vague references is the Talmudic statement from Bab. Tal. Berakot 33a which claims that both the Kiddush and the Havdalah ceremonies were instituted by the Men of the Great Assembly (אנשי כנסת הגדולה).[116] This indeed implies that the recitation of Havdalah was something separate from and independent of the prayer service and was not conceived through it. Others say that this source is important because both Kiddush and Havdalah are mentioned as being instituted together. Those ceremonies instituted at the hands of the men of the Great Assembly were home ceremonies. Thus, Havdalah was never a ceremony which originated in the synagogue, but was always a home ceremony.[117]

Other scholars disagree with this view and claim that the Talmud implies that the Havdalah was originally a synagogue prayer which was later introduced into the home.[118] Dembitz, in his study of Jewish home and synagogue ceremonies, states that the Jews during the Maccabean days may have instituted the Havdalah in their zeal to observe the Sabbath as completely as possible. They may have instituted it first just as an insertion in the prayer and, when the war was successfully ended, they may have included the cup of wine and the spices.[119]

Whatever the case may have been, exactly when the Havdalah was first instituted and in what form is not altogether clear. We are able to say that the teachers of the Mishnah (about 2nd century A.D.) took the Havdalah entirely for granted as an established customary practice.

In summary, we may say that the Sabbath was inaugurated with the first Sabbath meal on Friday evening and leave was taken of the Sabbath with the third Sabbath meal on Saturday evening. In the early days, the third meal was started while it was still day. Darkness fell toward the close of the meal and a blast was blown on the shofar as a signal that the Sabbath was over.[120] A light was kindled and brought to the table. A special benediction was recited over the light. After the meal a container of odorous spices was carried to the table. In the early days, these spices would be spread on hot burning coals: later on, the spices were not burned but aromatic plants were chosen and were brought to the table. The most popular aromatic, according to the traditional sources, was the Hadas or myrtle. The spices sent forth their fragrance throughout the room and a special benediction was recited over the spices. At the end of the meal, the cup of wine was raised and the benediction after the meal was recited. Thus, the special ceremonies performed subsequent to the completion of the meal became the basis of the Havdalah ceremony and were closely associated with the special Havdalah benediction which blessed God for making the separation between the holy and the profane. It was through this last benediction that leave was taken of the Sabbath.[121]

The past discussion has indicated the direction of events which gave rise to the institution of a religious ceremony at the conclusion of the Sabbath. There were certain basic needs on the part of the Jew of this time which influenced the beginning of a ceremony which went to the pagan secular past for its symbols, but which referred to Jewish religious values in its expression.[122] The ceremony began to be called the Havdalah and indicated the separation between the Sabbath and the weekday; between the holy and the profane. The ceremony consisted of the use of three symbols: wine, light, and spices. This moment of transition between the holy and the profane became an exalted and suspended moment for man.[123]

Man was now concerned with the question: How does one go about observing this new ceremony called Havdalah? What is the arrangement or order which should be followed when performing the ceremony? The sources regarding the origin of the ceremony were not very explicit and man was puzzled as to how to observe it.[124] The Mishnah took it for granted that everyone should be familiar with the ceremony. The sudden mention of the custom in the Mishnah also indicated that the people had taken over the secular custom and had internalized and identified with it to such a degree, that the Mishnah was forced to make mention of it. For in making mention of the Havdalah, the Mishnah was actually sanctioning it religiously. The Talmud reveals that there were many differences prevailing among the Tannaim and the Amoraim concerning Havdalah and its observance.[125] These are the complications which arise when secular customs are invested with religious meaning

and significance. Let us look at some of the differences of opinion and controversies which arose as a result of 'koshering' a secular ceremony and endowing it with religious meaning. Mainly, it was a question of arranging the symbols in the proper order so as to achieve the utmost of sanctity.

5. The Arguments and Difficulties which Arose as a Result of Endowing a Secular Custom with Religious Meaning

The problem which arose subsequent to the emergence of the Havdalah ceremony was one of arranging the elements of the ceremony in proper order. The essence of the problem was how the new features i.e. lighting the light and reciting the Havdalah blessing could be combined with the older and more established customs of saying grace after the meal and serving the substitute for the Mugmar. It seems that all groups agreed that the meal, served at the outgoing of the Sabbath, had to be completed and the Grace recited after it before the new elements marking the termination of the Sabbath could be included. It seems also that all agreed that the recitation of the Havdalah blessing which actually declared the Sabbath to be over should be the last element in the ceremony. However, certain differences arose with respect to the arrangement of the other elements of the ceremony. The sources lead us to believe that there were three prevailing views which allowed for different arrangements of the Havdalah ceremony. The first was the popular view which was observed by the people in general. The other two views were the academic views presented by the schools of Hillel and Shammai respectively.[126] It can be safely assumed that all three

groups agreed that Havdalah, like the Kiddush should be recited over a cup of wine. But the real problem arose regarding the other elements of the Havdalah ceremony.

Some authorities argued that the older order should not be disturbed at all. It was their belief that the Saturday evening meal be completed and the Grace after it recited over a cup of wine (מזון), then followed by the Mugmar-substitute which consisted of aromatic herbs and plants according to the established order at Sabbath meals. After these elements were finished, the new elements could be introduced, i.e., lighting the lights which in a concrete manner marks the end of the Sabbath and the recitation of the Havdalah blessing. This was the order followed by the people and caused very little disturbance. It merely introduced, at the end of the older practices, two new features which were considered important enough to emphasize the change in the status of the night following the Sabbath day. The new features of the ceremony indicated that it was no longer part of the Sabbath.[127] This popular decision is still the practice to this day, except that the Havdalah is now completely separated from the meal and only the cup of wine remains as a vestigial remnant of the recitation of the Grace after the meal.

The other two views are explained in the Mishnah Berakot 5:2 and represent the views of the other people as presented in the opinions of the School of Hillel and the School of Shammai. Both the Hillelites and the Shammaites considered it of great importance that the first feature of ushering out the Sabbath should be the lighting of the light. This act of lighting the light had a special benediction and marked

the end of the Sabbath, since no fire or light could be kindled on the Sabbath day.[128] Although both schools agreed that the light should be first in the order of the ceremony, they disagreed with respect to the order of the practices which should follow. The Shammaites claimed that after the light (נר) had been kindled, the meal should be finished and Grace recited over a cup of wine (מזון), followed by the blessing over the aromatic herbs and plants, the Mugmar-substitute (בשמים),[129] and, finally, the Havdalah recitation (הבדלה).[130]

The Hillelites advocated a major change in the order of the ceremony. It was their opinion that the blessing of the aromatic herbs should not have to follow the Grace after the meal, but that it should follow immediately after the blessing over the light. The order of the Hillelites was: the blessing over the light, followed by the herbs (בשמים), followed by the Grace after the meal (מזון), and, finally, the recitation of the Havdalah blessing (הבדלה).[131] Lauterbach maintains that this change in the order of the ceremony centers around the spices. He says that this indicated that the spices were of greater significance than we have formerly believed them to be. The spices appear to serve a purpose of their own and not just a Mugmar-substitute function. In both of these views, the kindling of fire terminates the Sabbath and there would be no need for a substitute Mugmar, for the coals could be burned any time after the light had been kindled. It can be assumed that there was a special reason for using the plants and herbs on Saturday eve.[132]

The order which the Hillelites offered indicated certain changes in the conceptualizations of the people. First of all, there

were some strange superstitions and beliefs or pagan notions connected with some of the plants used as substitutes for the Mugmar. The people ascribed to these plants and herbs certain mystic powers. The most popular Mugmar-substitute was the myrtle or Hadas (הדס) which was believed to possess certain special mystical powers. The secondary significance of the myrtle, i.e., its mystic qualities and powers began to overshadow its primary significance, i.e., Mugmar-substitute. The Hillelites' order indicates that the use of spices was being considered for its own ends and no longer a mere substitute.[133] Nowhere in the Rabbinic sources is it indicated clearly what the purpose or the function of this innovation in the ceremony actually means. Perhaps the Rabbinic sources remain so silent because they did not want to acknowledge the mystic notions on which this special function was based.[134] The mystical and magical meanings which become projected on the various elements of the ceremony began to develop in the early ages, but really assumed full growth during the middle ages under the influence of the Christian environment.

Not only did the controversy between the School of Hillel and the School of Shammai restrict itself to the proper order or arrangement of the various symbols which made up the Havdalah ceremony, but the argument was concerned with the proper blessing which should be recited over the fire. The Shammaites said: the benediction over the lamp is ....'who created the light of fire (בורא מאור האש),' but the Hillelites said: the benediction over the lamp is....'who creates the lights of fire (בורא מאורי האש).[135] As is the usual case when a

controversy arises in the Mishnah between the Schools of Hillel and Shammai, the law is with Hillel. That is why we now read: "Blessed art Thou, O Lord our God, King of the Universe, Who creates the lights of fire." (בורא מאורי האש .)[136] It is rather difficult to try to explain this reference except that it may mean the torch (אבוקה) which was supposed to have been kindled at the going out of the Sabbath. This torch did not burn steadily but sputtered and burned unevenly. It is for this reason that Hillel might have referred to the 'lights of fire.' Commentators have explained the blessing in many ways; most of the explanations are later sources and explain away the problem in a homiletical manner.[137] Some scholars have translated the phrase: who created the (various) colors of fire (מאורי האש).[138]

We have been made aware of the problems and difficulties which arise when a secular custom is internalized and endowed with religious meaning. The primary intent of the symbol or custom is never fully understood and, once endowed with religious value, the primary referent of the symbol is lost. The Havdalah ceremony originated as a custom or habit, the original purpose of which was merely to afford some additional enjoyment and to enhance the pleasures of the table. However, the Havdalah was imperceptibly changed and transformed into an independent religious ceremony. We have tried but we cannot ascertain with accuracy how this change was affected. A new religious ceremony emerged because man was beginning to incorporate additional elements into the religious ceremonial expression of that time. The use of spices and fragrant plants are examples of the process of incorporating

certain secular customs and habits into a religious ceremony. Sooner or later, people become closely associated with the symbols of the incorporated custom and use them as creative and expressive outlets. 139 In the course of time, these new symbols and customs become a part of the people but the origins of these symbols and practices often become obliterated in the past.

II. THE DEVELOPMENT OF THE HAVDALAH CEREMONY IN THE MIDDLE AGES

Our study thus far has centered around the emergence of a specific ceremony which consists of four basic elements: fire, wine, spices, and a special concluding benediction. As life became more difficult for the Jewish people and the suffering and persecution increased, they became much more conscious of the Sabbath day and the special ceremonialism connected with it. Even the Jew who fell prey to the most intense suffering and persecution during the six secular weekdays, was king of his domain and family on the Sabbath day. Man lengthened and embellished the welcoming ceremonies of the Sabbath, elevated the simple ceremonies of candle-lighting and Kiddush chanting and recited many songs and hymns appropriate to greeting the great day. Man also created an elaborate pattern of ceremonialism which he felt would be a fitting climax to the Sabbath and would ease his readjustment to secular life.

It will be our task to examine the changes which took place in these four basic symbols. During the Middle Ages, the Havdalah ceremony became one of great importance in the spiritual life of the Jew and he projected in and around these four symbols everything in his life from the great hopes of messianism to physical healing. Most of this mysterious ceremonialism and these mystic rites grew out of the Jew's fear and apprehension of returning to the daily toil of the secular week. Judaism was and is yet a religion of hope and the Havdalah ceremony, performed at the outgoing of the Sabbath, provided the Jew with an opportunity to hope that someday his daily world would be like the Sabbath day.

The emergence of Christianity brought new and different influences upon the development of Jewish ceremonialism in the early Middle Ages. As an outgrowth of Judaism, Christianity was also shaped by Near Eastern mysticism which caused it to take a variant course of growth. Christianity formulated different patterns of symbols and doctrines in order to insure its existence as a specific religious entity. The influence of the new Christian symbols and doctrines caused the Jews to change their observances, and certain Christological ideas crept into Judaism. These ideas and changes seemed to configurate around the problem of good and evil.

Man has always had to contend with physical and moral evil, with wickedness and with pain. But the existence of evil, however unpleasant, presented no theoretical problem to the primitive mind. Everyone knew that there were good, friendly gods, and wicked, cruel deities and demons. It was the latter who caused man's worry and concern. The purpose of religion was to conciliate and strengthen the powers of good and to placate or defeat the spirits of evil. Even the kindest gods and spirits had to be dealt with carefully, for they too could be dangerous if duly offended. People began to utilize the powers of evil for their own purposes by practicing witchcraft and divination. The division of the supernatural spirits into kind and cruel powers was familiar to all peoples. This type of dualism found its origin and expression in the early Persian religions.[141]

It is around the problem of good and evil that the four

symbols of the Havdalah ceremony grew and changed. In his frame of reference, the Jew of the Middle Ages saw the Sabbath as a representation of all that was good in life. His view of the weekdays was quite different. They represented evil and terror. Between these two extremes, there was a period of time when all chaos broke loose. It was not Sabbath time and it was not yet weekday. All the spirits of evil ran rampant for a few moments and met face to face with the spirits of the good. Out of this moment of chaos, emerged a ceremony which brought order to man's transition from the holy to the profane, from the good to the evil.

An atmosphere of fear surrounded Saturday evening and many curious customs were attached to it through the Havdalah ceremony. The Jews established certain practices which they thought would be safeguards against the various evil spirits, witches and demons which circulated about following holy days, according to tradition. We will look closely at some of these strange practices and try to understand the spiritual needs of the people for whom these customs were meaningful.

Medieval Jewry was operating under a world-view of determinism which governed the masses: 'nothing ever happens to a man except at God's command.' This was a thoroughly grounded fatalism. The corollary of this conception is obvious: What is already decreed in heaven ought in some way be ascertainable by man. On this corollary, the science of divination grew. Man saw it as his task to discover various means of recognizing and reading the signs which nature spread before him. At a time as precarious as the going out of the Sabbath,

man learned to utilize all of his available powers in order to see in the symbols and customs of the ceremony a small sign which would indicate what the future week may hold in store for him. Consequently, Jews began to divine and foretell the future by reading symbols and performing rites which were associated with the Havdalah ceremony.[142] In fact, Havdalah has been called a divination ceremony.[143]

Magic too found its way into the ceremony. These magical rites also emerged and developed from ancient Near Eastern customs. Various cults and religions considered magicians and sorcerers as religious people who were close to the gods.[144] The element of time was very important to the success of magical enterprises. The magic formulae usually specify just when they are to be carried out. Astrological considerations were central in determining the time factors and the new and full moon appear frequently as the most appropriate occasions. Often, however, the expiration of the Sabbath and the beginning of the new week were regarded as most propitious. In many cases, it was suggested that magical charms were best recited during or in conjunction with the Havdalah ceremony.[145]

Thus, we see that strange elements found their way into the ceremony and influenced the development of the symbols. Let us now turn to a study of the symbols of the Havdalah ceremony and their significance in the Middle Ages.

A. WINE

There are a number of scholars who claim that the ritual references to wine ceremonies are almost all in the Priestly (P)

sources of the Pentateuch.[146] They conclude that the use of wine came in during the exile under Persian and Babylonian influences. When in strange lands, with the Temple destroyed, the Jews could offer no blood sacrifices and so substituted wine offerings in place of blood.[147] However, the references to wine from the other sections of the Bible and according to other scholars indicate a different meaning. In the book of Psalms, there are many references to wine. Israel is poetically represented as the vine. The cup of wine is called the 'cup of salvation': the Psalmist (traditionally David) lifts up this cup.[148] Consequently, the 'cup of salvation' became an established messianic symbol. One of the many roles of the cup of wine symbol in the Havdalah ceremony is its messianic role.[149] It became closely linked to Elijah who was seen traditionally as the herald of the Messiah. The Jews knew that the Messiah would not come on the Sabbath day itself, but they thought that he would arrive on the going out of the Sabbath heralded indeed by Elijah, the prophet.[150]

During the Havdalah ceremony, the cup is filled with wine, always to overflowing.[151] The Jew does this as a sign of gratitude and blessing to God and also in hope that continued abundance will be enjoyed at the hand of God.[152] With the cup elevated in the right hand, certain verses of Scripture are recited which mention God as the source of salvation. Other scholars claim that the cup of wine is purposely overflowed as an appeasement offering or libation to various evil spirits so that they be scared away at this vulnerable time.[153] This overflow of wine is caught in a tray or basin and later in the ceremony the light

is extinguished in it. This whole ceremony is considered by some to be the token appeasement libation to the evil demons and spirits set free during the last minutes of the Sabbath.[154] Spilling wine was a check against evil spirits and man was more secure when he knew that these spirits could be bribed with a bit of wine.[155] A 16th century mystic wrote that this practice is intended to allow people to 'give their portion to the company of Korah.'[156] And this portion is supposed to have attained a sizable amount![157] The custom of pouring out some wine over which a blessing had been recited was considered by some people, not as an offering to the spirits, but as a direct means of driving them off.[158] It is one of the oldest rules for the blessing of the cup that the cup must be full to over flowing.[159] All who bless the full cup will be 'worthy to inherit two worlds, this world and the world to come.'[160] This ceremony of wine-pouring was regarded as a 'good omen for the entire week....to symbolize good fortune and blessing.' Material prosperity is promised from the observance[161] and future life or a share in the world to come is assured.

There are several Minhagim books which list different customs which were practiced with the Havdalah wine. One such Minhag book dating from the early 18th century,[162] which purports to list the customs and ceremonies of the German Jews of that time, indicates the differing practices which arose in certain specific locales with respect to the ceremony. This book describes the custom of rubbing wine on the eyes and the pulse. The overflow wine was gathered from the tray and the individuals rubbed it on their eyes and pulse. It was the current

belief that he who did so was protected during the entire coming week from breaking a bone or suffering from sore eyes.[163]

The master of the house would pour the wine from his cup, would say the blessing and, then, would give the wine to the other males who would each taste it. Women were prohibited from drinking the Havdalah wine at the risk of growing hair on their face and becoming endowed with masculine features.[164] A saying attributed to R. Johanan in the Talmud is quite in keeping with the symbolism: 'He who recites the Havdalah over wine at the termination of the Sabbath will have male children.'[165]

One of man's basic desires is to gain some knowledge about the future. During the Middle Ages, the Jews suffered miserably when they came into contact with or were forced to confront their non-Jewish neighbors. However, since the Sabbath was their exclusive day, they did not want to take leave of it. They were apprehensive at what the future week would hold for them. During the Havdalah ceremony, they began to divine and look for knowledge of the future by using the Havdalah symbols. So we see that the development of a symbol or a ceremony is not a straight line. The wine-cup symbol of the Havdalah ceremony was used for purposes of divination and foretelling the future.[166] The Havdalah cup, like the 'cup of Elijah' which adorned the Passover Seder table, may have been a carry-over of certain divination rites which were popular in connection with the shiny and mirror-type surface of any liquid, especially wine. It was an ancient custom that the

future could be foretold by looking at and studying such a shiny surface.[167] This concept appears vividly in connection with the 'cup of Elijah' of Passover and may also be the meaning behind the Havdalah cup and the act of looking at the fingernails[168] at this ceremony.[169] Sol Finesinger, in a study of the custom of looking at the fingernails at the outgoing of the Sabbath,[170] concludes that divination originally was the chief object of most of the methods of performing the Havdalah ceremonies as they are first listed in Pirke de Rabbi Eli'ezer:

> .....one used the palm or hand in order to divine by the spirits of the palm and the hand: the cup in order to divine by the spirits of the cup, and the nails in order to divine by the spirits of the nails.....[171]

The habit of seeking omens, good or evil, by gazing intently into water or into the contents of a cup is abundantly attested both in antiquity and in modern folklore, according to Theodore Gaster, a student of comparative religions and cultures.[172] The wine used at the outgoing of the Sabbath enabled the Jew to get a reflection of the light in it and, thus, allowed him to divine and foretell the future through it. It is thought that perhaps wine replaced oil which was the original substance which the Babylonians and other Near Eastern peoples used for purposes of divining. Even the Talmud shows us that the people had some notions about looking at shining objects for the purpose of divination at the outgoing of the Sabbath.[173] Finesinger claims we know that the time of the outgoing of the Sabbath has been, and still is considered an appropriate time to ask for a favorable and lucky week. He adds that it is not at all out of place for people to practice some form of

divination at the outgoing of the Sabbath and it is logical that the Havdalah ceremony allowed them the opportunity to do so.[174]

In addition to the ceremonies and rites of divination which found their way into the wine ceremony, certain superstitions also arose with respect to this ceremony. In many cases these superstitions reflect the unique beliefs of people living in specific geographical regions. One such superstition is cited in the East German Minhag book of the early 18th century mentioned above.[175] In this interesting source, it is recorded that after all those present at the Havdalah ceremony have taken from the overflowing wine and rubbed their eyes and pulse with it, many of them take the cup of wine and use it for magical and superstitious purposes. They go around to all the four corners of their beds and also the cradles of children and pour this wine into the corners. This may have been done because wine was regarded by many as a fertility symbol, or simply because wine was also regarded by many as the symbol of good fortune and luck.[176]

In our last chapter, we concluded that the cup of wine was a direct outgrowth of the cup of wine over which the 'grace after the meal' was recited. It remained as a remnant of the last meal of the Sabbath to which the entire Havdalah ceremony was joined. In time, it acquired strange and mysterious meanings of its own. We cannot endeavor to examine the vast multitude of meanings and rites associated with the Havdalah wine, but the few we have mentioned point out to us the different ways in which man responds to anxieties and uncertainties. In summary, it is possible to say that the Havdalah cup served as a subterfuge to the Jew's persecution and suffering and as a symbol of hope for his future.

B. SPICES

The people in Tannaitic times ascribed great importance to the use of spices after the meal. This was clearly indicated by the reference to the practices of Rabban Gamliel at the end of the 1st century.[177] Rabban Gamliel heated up some perforated iron balls with spices stuffed inside them and during the festival, the fragrant odors circulated through his home. This is the first and one of the only references to a spice container which was used on the Festivals. It could be closed up in order to store and preserve the aroma. The holes were opened in order to allow the fragrance to be spread about at the appointed times. However, the Tannaitic sources provide us with little additional material about the use of spices. Rabbi Obediah from Bartinoro's comment to Betza 22b provides some additional information about the use of spices. He claims that the blessing over the incense or the spices is Amoraic and appears in B. Tal. Berakot 43 a & b. He makes it clear that the spices were brought to the table and blessed after the 'Grace' had been recited. It was not considered a necessary part of the meal to serve the spices and the spices only provided additional enjoyment to man.[178]

Mordecai Narkiss, in his study of the spices and the origin of the spice-container,[179] explains that the Jews were not obliged to use spices at the end of their meals or at the going out of the Sabbath, but that if spices were available, the Rabbis encouraged that they be used and blessed. The Rabbis felt that the act of smelling the spices would help to revive the soul which was saddened at the going out of the Sabbath.[180]

The use of spices also was tied up with the mysterious elements of medieval religions.[181] The Tosafists claimed that the smelling of spices delayed the demons of Gehinom (the netherworld) from starting their fires and causing the loose souls, which had been freed to enjoy the Sabbath rest, to return to their underworld habitat. It was thought that the fires of Gehinom were quenched on the Sabbath and the souls were allowed to run loose for the day.[182] But this was only conjecture and they too were puzzled as to the real purpose for the use of spices.

According to Narkiss, it is doubtful if the use of spices was common with the observance of Havdalah at the earliest stages of the ceremony. But the controversy between the schools of Hillel and Shammai,[183] over what the precise order of the ceremony should be, testifies to the early association between the use of spices and the Havdalah ceremony.

During the Middle Ages, the use of spices was quite popular and served as a measure of protection against the perils of the ensuing week. People thought the spices had special powers which would ward off the dangers of the coming week. They regarded the spices as a kind of symbolic "smelling salt" and were intended to revive and fortify the spirit after the departure of that "extra soul" (נשמה יתירה) with which every Jew was endowed during the Sabbath day.[184] Later scholars felt that the belief in the "extra Sabbath soul" (נשמה יתירה) was simply a fanciful way of saying that retreat from mundane and earthly preoccupations on the Sabbath provided man with a special

spiritual serenity which tended to depart the moment he immersed himself once again in the humdrum routine of the workaday world. By smelling the spices, man reminded himself that he could become immune to the contagion of the secular world if he would allow himself to absorb the fragrance of holiness.[185] Even the demons and evil spirits which are believed to rise from hell at the moment the Sabbath ends are no more than picturesque personifications of the hazards and uncertainties which are present at the beginning of each new week.[186] In taking over some of these notions, Judaism gave them a new and deeper significance, but essentially showed that the whole house of Israel stood in need of protection from these hovering demons of disaster.

We have seen that in ancient times, before meat forks came into being, it was customary to cleanse the hands after a meal by passing them over spices spread on burning hot coals. This was not so on the Sabbath day. After the third meal was consumed at dusk, spices were simply brought in. In time, they became the symbol for the conclusion of the Sabbath. The sense of smell was regarded as the most spiritual of all the senses. It was through the sense of smell that the additional soul actually entered the person. Thus, smelling the fragrance of aromatic spices was a sort of a spiritual feast to comfort the "additional soul of the Sabbath" which became grievously sad when the Sabbath ended.[187]

In the early days, it was thought that spices were brought to the table at all three meals of the Sabbath day beginning with the Friday evening meal and ending with the Saturday night meal. In the course of time, the spice ceremony which was connected to the Friday

evening meal disappeared entirely. However, the spice ceremony connected with the last meal of the Sabbath on Saturday evening was an older ceremony and became deeply rooted in the customs and the habits of the people. It has maintained itself in some modified manner even to the present.[188]

Our studies indicate that the use and the blessing of spices arose from the day to day secular practice of serving the Mugmar over which a benediction was recited. We have seen that many reasons have been offered as an attempt to explain the use of spices at the going out of the Sabbath. The Mahzor Vitry states that the blessing over the spices was an accepted fact by all Jews, for the spices had to be used to offset the stench caused by the fires of Hell which were rekindled after the Sabbath had ended.[189]

The Zohar, a medieval mystic source, states that spices are 'able to banish sorcery and all evil influences from one's house.' It also states that spices are to be smelled at the outgoing of the Sabbath because the Jew loses the "extra soul" and the act of smelling the spices helps to ease him of his loss.[190] These spices were thought to have a direct effect upon the soul, reviving and strengthening it for the week to come.

The Shulchan 'Aruk, a fifteenth century book of Jewish legal codes edited by Joseph Karo, stands as the definitive source in explaining the Halakic aspect of the ceremonies and festivals of Judaism as they were observed at that time. It states that all varieties of spice are allowable for the Havdalah ceremony except those spices which have been used for lowly and obnoxious purposes.[191] The commentator, Abraham

Gumbiner, whose commentary to the Shulchan 'Aruk, Oreḥ Ḥaim, appears under the name Mogan Avraham, states that the perfume of spices is an enjoyment which comes to man through the sense of smell only and is most delicate. It yields man no material pleasure, but brings him only spiritual pleasure.[192]

The question then arose as to which spice was to be used. The early scholars said that one spice was considered more preferable than the others and grounded their reasoning in the special Biblical allusions to the use of myrtle as the preferred spice.[193] Although there is no explicit mention of the use of myrtle as the spice for the performance of the Havdalah ceremony in the Talmud, the scholars claim that we may assume that wherever the Talmud makes mention of spices (בשמים) it means myrtle (הדס). Lauterbach states that this is evident from the fact that the use of the myrtle persisted throughout the ages.[194] Both Lauterbach and Narkiss agree that the Talmud remains purposely silent with respect to this issue in order to ignore or to oppose the many superstitions connected with the use of myrtle. But there can be no doubt that, when used with reference to the Havdalah ceremony, spices (בשמים) means primarily the myrtle.[195] Certain Minhagim books and commentaries state that the myrtle (הדס) is necessary for the observance of Havdalah, even if it is dried up and non-fragrant.[196] At any rate, it finally became an established religious custom, even recognized by all the teachers, to use the myrtle in connection with the Havdalah rite on Saturday night. It seems that the express use of this plant had a function and purpose of its own besides the one of merely affording the enjoyment of its fragrance. Nowhere

in Rabbinic literature is it clearly indicated what function or purpose the popular mind had assigned to the use of myrtle. There is no source which indicates the special religious or mystic meanings which might have been ascribed to the use of the myrtle on Saturday night at the outgoing of the Sabbath.[197] However, it is safe to say that the use of myrtle was connected to a multitude of mystic interpretations which served to allay the fears of the people at the beginning of the new week.

Lauterbach feels that the Jews regarded the myrtle as the special vehicle for transporting the "additional soul" of the Sabbath. The myrtle also was thought to be the resting place of the three angels which accompanied this "extra soul."[198] Because it was regarded as such, the use of myrtle was found both at the opening and closing ceremonies of the Sabbath. When the person smelled the sprigs of myrtle at the opening ceremony of the Sabbath, the "extra soul" came into his body. On the night of the going out of the Sabbath, the very act of smelling the myrtle allowed this "extra soul" to depart from the body and to return to its original place. It was further thought that its residency in the sprigs of myrtle allowed the "Sabbath soul" a heavenly environment on earth. Since there is virtually no mention of this custom in the halakic literature, it seems that the more enlightened teachers violently opposed these notions and consciously discouraged them.[199]

In addition to being the bearer of the extra Sabbath soul, other functions were ascribed to the myrtle. It was supposed to have produced the effect of exciting and increasing the sensual desires on the Sabbath. It was thought also to have special protective powers

which would be a safeguard against evil spirits and demons, which were much more prevalent on the Sabbath.[200] The custom was performed by mystically inclined people from the time of Rabbi Simeon bar Yohai to Rabbi Isaac Luria. Although the Rabbinic literature remained silent, the mystics had secret channels through which they transmitted their information from generation to generation.[201]

On the other hand, there was the possibility that evil demons or evil spirits could also ride in on the sprigs of myrtle, just as the good spirits could. This notion engendered great fear of handling myrtle. Certain sources became very particular as to the type of myrtle to be used. There was the right kind, special shape, color, etc., which brought in the good spirits; there was the wrong kind, which brought in the wild, foolish, evil spirits. The result was that in the later Middle Ages, very few Rabbis, even among the mystics, would care or dare to perform this ceremony using myrtle.[202] This might also account for the silence on the part of the Rabbis with respect to the use of myrtle. The Rabbis seemed to acknowledge the religious ceremony, but ignored the special feature of using the myrtle.

Narkiss holds that the Jews of the Middle Ages, in general, used the myrtle leaves or sprigs from the myrtle bush in order to pronounce the blessing over the spices at the Havdalah ceremony.[203] The myrtle was popularly used because it had a nice shape and a delicate smell. Moreover, myrtle plants were scattered both in the Near East and in Europe and the plant remained green all year. According to Narkiss, the exclusive use of myrtle was not without exception. There

were many exceptions to the rule in medieval Europe especially in Italy where many types of spices were allowed. Narkiss claims that if there was such a conception that myrtle, and myrtle only, fulfilled the commandment, later legalists and commentators nullified this ruling and allowed the usage of any spices.[204]

Narkiss cites an interesting source from the 12th century to indicate the development of a new aspect of the custom of using spice at the concluding ceremonies of the Sabbath day.[205] This is an early and important source which helps us to understand the origin and development of a special vessel for the spices (בשמים). Rabbi Ephriam of Regensburg, in the 12th century, recorded that he made the blessing not over the myrtle, but over various spices which he put in a special glass receptacle. He was the first person to invent a special vessel for the spices. He established the use of this spice-container in the Havdalah ceremony.[206] The spice-container, later known as the spice-box, took the place of the myrtle at the Sabbath ceremony and also took its name. The spice-box which came to be used in the Saturday evening Havdalah ceremony is called by the special designation HADAS (הדס) which is the Hebrew word for myrtle.

Narkiss attempts to reconstruct the appearance of the early spice-box and describes that it must have been shaped as a container or box and that it must have been pierced to admit air. In the ancient East spice containers were shaped like altars and towers.[207] Narkiss claims that these spice-boxes must have compared with many Christian thuribles (censers) which were popular at the time. From the 5th century, the use of thuribles is known in connection with the ceremonial

objects of the Church. In the 6th century, these thuribles were made in round shapes and were suspended from three chains.[208] In the 11th century, thuribles in the shape of buildings are described in European Church sources.[209] From the writings of the German monk Theophilus, we are able to learn much about the artistic techniques of the Middle Ages. He explains the form and shape of some of the religious relics in the churches of the 11th and 12th centuries.[210] He also explains the shape of the thuribles which were used in the Church. He states that these were made in the form of 'buildings.' We can assume that, during the Middle Ages, the 'building' served as the prototype for the shape of many Church implements and ceremonial objects. The Christians of this time used spices only for smelling and did not need a special shaped utensil for burning.

The spice-box, called 'Hadas,' originating in Regensburg in the 12th century was transmitted to all parts of Germany by the followers and students of Rabbi Ephraim.[211] It seems that the spice-box, called 'Hadas' was not known outside of Germany for many years thereafter. Italian Jews called the spice-box by the name 'Havdalah' in much the same manner as we are accustomed to calling the wine-cup for the Kiddush ceremony the 'Kiddush' cup.[212] By the 14th century, it was very much accepted among both Jews and non-Jews that the name 'Hadas' referred to a vessel or ritual implement. Rabbi Ya-akov bar Moshe Ha Levi, in his book 'Ma-haril' states this formula with respect to the observance of Havdalah:[212]

> ...take the cup in the left hand and the 'Hadas' in the right hand and recite a blessing over the spices...

It is the contention of most scholars that by this time, the 'Hadas' is some type of a spice-container.

In the 15th century, a silver spice-vessel known as an 'Hadas' is heard of in the account of the Sabbath in the family book of Rabbi Israel ben Petahyah Isserlin, who was born in Regensburg.[213] It is thought that he might have learned the custom of blessing over a spice-container from the teachings of R. Ephriam of Regensburg of the 12th century.[214]

~~A few~~ years later, a 'Hadas' was prepared by a German silver-smith which he described in his own words as a 'Monstrance.'[215] The Monstrance, as it was known in Germany, was a church ritual vessel made of silver or gold in which was placed a holy piece of bread representing the body of Jesus. The Monstrance stood in the church and was in the shape or form of a 'building' in the Gothic style. It had a tower-shape reminiscent of a church tower, much like a dome or cathedral. Some craftsmen began to put windows in it in order to facilitate the viewing of the holy bread. From much the same period, another 'building' or 'tower' shaped Christian altar piece, similar to the Monstrance, arose and was called the Reliquarium. This was a vessel designed to contain the bones of the saints or holy ones of the church. Many of these Reliquaria were executed in the form of 'towers' and are found dating back to the 12th century.[216]

Christian craftsmen made the 'Hadas' in the form of the Monstrance or the Reliquarium because these vessels were known to them. When craftsmen were commissioned by the Jews to make religious implements for use in the synagogue, they could only copy and imitate those

things about which they knew and with which they were somewhat familiar. German craftsmen ledgers of the 16th century show that the word 'Hadas', with various spellings became the normal trade-word for the vessel frequently ordered by Jews from gentile craftsmen. Narkiss offers some evidence which indicates the early use of the spice-box in the shape of a tower. A drawing of a spice-box in the form of a tower is seen in an Italian Jewish manuscript of the middle 15th century.[217]

Stephen Kayser, in an illustrated book of Jewish ceremonial art,[218] states that in medieval times, in Western countries, spices were very precious and, therefore, were kept in the tower of the city fortification. This makes it understandable that the medieval tower was reproduced for the spice-container in Western Europe.

Landsberger contends that the spice-box has nothing in its design that suggests a fortress. It appears to be a many sectioned edifice with many large windows which would seem to attract cannon shots rather then ward them off.[219] Other spice-boxes of the 16th century have the structure of a townhall-tower or a prison cell, with large clock and weather vanes. These are not appropriate to the tower of a stronghold.[220] Landsberger says that many scholars trace the tower shape to the reference in the Bible found in Song of Songs: "His cheeks are as a bed of spices, as towers of perfume."[221] But, he adds, this is an example of how the ancient scholars strived to justify everything and anything Biblically.

Landsberger holds that tower-shaped objects appear for the first time in the art of the Christians done in honor of the three

kings who offered gold, incense and myrrh to the infant, Jesus. He feels that it was from these works of Christian art that the Christian silversmiths may have derived their incentive.[222]

Narkiss claims that although Jews were very much dependent on the Christian artisans for their religious vessels, the Jews came to these craftsmen with pre-conceived notions. They already knew what they wanted when they commissioned the silversmith. Either the Jews, or the artisans themselves may have been inspired by the spice-towers of the Bible.

No other ritual object shows as many variations as the spice-container. It has taken on many shapes. This is a condition which is directly dependent upon the geographical region and cultural setting in which the Jews found themselves immersed. We have stated before that Diaspora Judaism was influenced by its neighbors and surrounding environments. Thus, Rabbi Judah, the Hasid (the Pious One), established a general rule which he though would explain this phenomenon:

> This is the general rule: According to the custom of the Goyim (non-Jews) in those lands, so is the custom of the Jews.[223]

Eastern European Jewry developed a special type of spice container in the form of various types of fruits or flowers. In the Near and Far East, they began making vessels for spice in a so-called zoomorphic shape. These spice containers were done in various animal shapes. In other parts of Europe, Jews began employing silversmiths of their own faith who were expert at such work. These Jewish silversmiths projected their own fantasy into the making of a spice-box. They did not restrict themselves to the tower shape. They copied

flowers, fruit, fish and other creatures. They also began working in wood instead of silver.[224] In the 18th century, new forms began to evolve. Salt and pepper shakers influenced the design of spice-boxes. Glassware and silver were shaped according to forms in the world of nature and they were made with perforated tops. Consequently, the symbolism of the spice-box found its expression in all of nature.[225]

Narkiss presents another interesting theory with respect to the development of the spice-box.[226] According to this theory, the Jews were pawn-brokers during the Middle Ages and, when the Church was in need of money, it brought various ritual objects to Jewish pawn-shops. These religious items were left in the shops for collateral. While the Jews were in possession of such items, they would copy them and use them for their own ritual purposes.

Narkiss believes that the development and growth of the 'Hadas' or spice-box for Havdalah is both an internal and external type of development. It is an external type because the Jew had need for a specific type of vessel. Although the Jew might have come to the Christian silversmith with a preconceived notion of what he wanted, the Christian silversmith could only create in terms of what he knew. Thus, the Jews were highly influenced by the various religious vessels and objects of the Church and took over some of them or parts of them in satisfying their own need for a special type of vessel which would serve to contain their spcies for the Havdalah ceremony. On the other hand, it is an internal type because in the 12th century, Rabbi Ephriam of Regensburg created and formed a spice container of glass and fulfilled the Mitzvah without using myrtle in it. He put a collection of various spices into

the glass container and blessed them at the Havdalah ceremony. This vessel began to be known as the 'Hadas,' because originally myrtle leaves served as the only allowable material over which they were accustomed to recite the blessing.

In summary, it is possible to say that the use of spices is also a direct outgrowth of the Mugmar ceremony which occurred in earlier times immediately subsequent to the recitation of the 'grace after the meal.' It was a general custom to place the spices on burning coals and bring them to the table. Since this could not be done on the Sabbath, certain spices were substituted and were supplied with a specific blessing. Over the years, it was thought that only sprigs from the myrtle would fulfill the obligation. This custom received a poetical interpretation. It was held that the Sabbath endowed man with an "extra soul" (נשמה יתירה) which had to take leave of man at the outgoing of the Sabbath. It was thought that the act of smelling the myrtle would provide man with strength at the time of the leaving of this additional Sabbath soul and would also serve as a vehicle to allow the Sabbath soul to return to its original dwelling place. This interpretation is an example of the mystic and mysterious notions which became associated with the Havdalah ceremony.

In time, the myrtle was no longer considered necessary but the Jews developed a spice-container which they called the 'Hadas' (Hebrew for myrtle). This container was filled with various types of spices and was used to fulfill the obligation of spices at the concluding ceremonies of the Sabbath. The development of the 'Hadas' illustrates the fact that the Jews are greatly influenced by their environment and

their geographical location. Under Christian influence, the predominant shape of the 'Hadas' was the tower shape. The rites associated with the Havdalah spices are many. The few that we have examined show us how man strives to compensate for his weaknesses. In his striving for salvation, he endows mystic and mysterious rites with religious value.

C. LIGHT

The Mishnah cites a controversy between the Schools of Hillel and Shammai as to how the benediction over the light of fire should be invoked.[227] The School of Shammai held that the benediction should be: 'Blessed art thou... who did create the light of fire.' The School of Hillel held that the benediction should be: 'Blessed art thou... who creates the lights of fire.'[228] Tradition has followed the statement of the School of Hillel as it has whenever the opportunity has presented itself. This controversy provides us with the evidence that light was connected to the Havdalah ceremony in the early stages of its development.

Several reasons are given for the blessing over the light. One is that, since the kindling of lights on the Sabbath is prohibited, it is as though light were created anew when the candles are lighted for the Havdalah on Saturday night. This act was done in commemoration of the light which came first in the creation of the world.[229] Other Rabbis consider the blessing over the light as a recognition of the importance of the element of fire as an instrument designed by God for the economic subjugation of the world.[230] A more natural explanation for the use of fire at the outgoing of the Sabbath seems to be that,

since fire may not be used in any form on the Sabbath, its employment is a demonstration of the fact that the Sabbath has ended and the working days have begun. The use of light, therefore, seems very appropriate in a Havdalah or separation ceremony. There is also the Rabbinic interpretation which claims that light was created by God at the beginning of the week. Therefore, it is proper to pronounce a benediction over light at the beginning of each recurring week.[231]

When three stars appear together in the sky, it is a sign that the Sabbath is over and that the Havdalah ceremony must be observed. As soon as the men return from the synagogue, following Mincha and Ma'ariv, the ceremony of Havdalah is begun. No food is to be taken after sunset on Saturday until the Havdalah is recited in the home. Also, no work is to commence on the part of either male or female until the Havdalah is observed.[232]

For this ceremony, there must be a wax candle with many wicks, two candles placed together, or a braided candle made especially for this purpose.[233] The Havdalah candle is unique. Its form derives from the fact that, in the benediction over the light at the outgoing of the Sabbath, God is praised in the words: 'Blessed art thou... who creates the lights of the fire.'[234] To bring out the plural 'lights,' the candle was made to consist of several strands of wax and wicks braided together. Since the verb 'creates' in the benediction is in the present tense, this was held to refer to the old torches which did not give off a steady flame, but sputtered and sizzled. The flame produced an unsteady series of little flames, kindling and rekindling

themselves. It is thought that the many wicked and braided candle would best simulate this old torch (אבוקה) and be suitable for a benediction which calls for an unsteady flame which seems to represent an ongoing process of the creation of fire. In addition, the flame of the (אבוקה) or braided torch-like candle is a series of little fires which justified the plural form of the phrase: 'lights of fire' (ולאורי האש).[235] The very act of lighting the torch-like candle indicated that the Sabbath had passed and that the week had begun.

Children are allowed to hold the Havdalah torch and are encouraged to raise it high. There is a custom that the smallest and youngest son of the house holds the Havdalah torch (אבוקה) in his hand for the ceremony.[236] Rabbi Judah Avi-dah offers the statement that others urge the small boy to raise up the Havdalah torch by saying: 'Anyone who raises up the Havdalah torch is worthy of acquiring a tall wife.'[237] In Hungary, it was the custom to say: 'He who raises the Havdalah torch is worthy to be as tall as the flame.' They would also set the young child upon a stool or a chair at the time when he held the torch in his hand.[238] The Shulchan 'Aruk states that one must actually see the torch in order to make the blessing over 'the lights of fire' for himself.[239] Perhaps it was the intention to have the young boy spread light all about the room in an indirect manner at this time, so that those who were far away from the blesser would yet derive pleasure from the light and thereby be allowed to invoke the blessing over fire themselves.

Additional customs began to spring up in connection with the

lighting of the Havdalah torch. When one would bless the torch, he would make a point of curving his hands and looking intently at his fingernails as if to make use of the light. This is in compliance with the obligations of the benediction. In order to bless something, one must derive pleasure out of the use of it.[240] The torch is then extinguished in that portion of the liquid which has overflowed onto the table or into the tray.

If a man be on a journey or if he have no fire, a glance at the reflection of the stars on his fingernails should prompt the benediction. If the sky be dark, he merely lifts up a stone from the earth and strikes it against another stone, thus obtaining a spark over which he can recite the benediction.[241]

At the close of the prayer, the blesser looks at the palms of his hands and at his fingernails in the light of the torch. It is the general agreement among the commentating Rabbis that the blessing over the lights of fire cannot be considered fulfilled unless one would be able to show that one could benefit from the light, as stated above. This example of showing benefit from the light can be done in two ways: (1) by observing the lines apparent on the palm of the hand, (2) by observing the reflection of the light in the fingernails. Many complications pertaining to the use of these respective customs arose. The act of looking at the palms has been considered an act of reading omens. The act of using the nails has been regarded as some sort of practice of divination.

Although no reference to the custom can be found in the Talmud, it is felt that the custom is implied in the Mishnah.[242] The earliest

recorded reference to the custom can be found in Pirke de Rabbi Eli'ezer[243] and is ascribed to Rabbi Mani, a Palestinian teacher of the 4th century. One writer went so far as to explain the rite of examining the fingernails by the light of the Havdalah torch on this ground: 'We are accustomed to study our hands in the light because the wise men could read in them our fate and the good fortune which is about to befall us.'[244]

Daiches has suggested that the custom of looking at the nails during Havdalah, as well as other practices affecting fingernails, may be connected with the frequent evocation of the "princes of the nail." The ceremony of looking at the fingernails, according to Daiches, can by no means be considered as an act of onychomancy, as fingernail diviniation is called. This is so because of the late practice of enclosing the thumb within the other fingers during the course of this rite. This may have been influenced by the belief that the "princes" inhabit the thumbnail in particular, since this nail was most often used in divination.[245] Therefore, the thumb should be hidden from view.

Finesinger claims that the Havdalah ceremony, during the medieval times became a mystic ceremony connected with types of divination and the using of shiny objects to tell the future. Since divination rites were popular in those days, Finesinger is of the opinion that it is not at all out of place for people to practice some form of divination at the outgoing of the Sabbath.[246] The fingernails are connected with other bright and shiny objects and the spirits of the nails are connected with the spirits of other shiny objects. All of these spirits come to life as a result of the play of light and the reflection of light on

these shiny surfaces. Gazing at the fingernails and interpreting the shadows which the light might shed upon them was, in ancient times, a common method of reading the future. Scanning the fingernails before the light of fire at the departure of the Sabbath was a safeguard against witches so that they would do no harm during the entire coming week.[247]

Finesinger adds that throughout the centuries, attitudes toward the custom are found which vary from complete opposition to complete acceptance. However, it is a general principal that the more enlightened the teachers were, the more opposed to it they were.[248] Nevertheless, the custom finally found its way into the Shulchan 'Aruk and became a fixed part of the Havdalah ceremony.[249] Those Rabbis who opposed the implications of divination associated with the custom explained that the act of looking at the nails was done in order to praise God for the miraculous work of creation; and to praise God for having created certain differences, i.e.: the separation between flesh and nail, so that we may know and acknowledge the separation between the Sabbath day and the days of the week. The act of looking at the fingernails and observing the distinction between the nails and the flesh remind man of this separation.

In summary, it appears that the use of fire at the Havdalah ceremony commemorating the conclusion of the Sabbath, arose out of man's utilitarian need for light at the close of the Sabbath day. The custom of blessing the light stems from the fact that on the Sabbath it was forbidden to kindle fire of any kind. Therefore, kindling a fresh light

marked the end of the Sabbath. The basic legal requirements for this fresh light are unique and developed from the blessing over the light which mentioned the 'lights of fire.' Scholars contend that this refers directly to a torch which sputtered and popped as it burned. This gave rise to the development of a unique candle made of strips of wax and wicks braided together. The flame which such a candle gave off simulated the flame of a torch.

Since the conclusion of the Sabbath was a forbodding time when the spirits and demons of evil were found running loose, various additional practices became associated with the custom of rekindling the light. Man was obligated to make use of the light and to gain pleasure from it before being able to invoke the blessing. Consequently, the practice of gazing at the palms of the hands and at the fingernails arose. This, in time, became an integral part of the ceremony. It was thought that by observing the reflection of the light from the nails and by invoking the various spirits which resided in the palms, the future could be foretold. These practices were considered types of divination. Possibly because acts of divination were scorned on by the Rabbis, no reference to this custom is found in the Talmud. It is apparent that the people did not want the Sabbath to leave for they were afraid of the future. Thus, they began to practice divination and reading omens and projected these rites into their established religious ceremonies.

D. THE HAVDALAH BENEDICTION

Already in Mishnaic times, there is reference to a benediction which is called by the name: 'Havdalah.'[250] It is from this special

benediction, recited as the last feature of the ceremony which marks the conclusion of the Sabbath, that the entire ceremony acquired its name. It may have found its origin in the Biblical text where God is described as the one who makes distinctions between various types of things, i.e.: day and night, dirty and clean and light and darkness. God also formed a separation between the holy and the profane on more than one occasion.[251] The Talmud states a rule, namely: A person must express a minimum of three distinctions when invoking the Havdalah benediction. These must be: a distinction between the holy and the profane, between light and darkness, and between Israel and the other nations. The Talmud adds that a man can express a minimum of seven such distinctions.[252] Among these must appear the prayer of praise to God for making the distinction between the seventh day of Sabbath holiness and the six working days of the week.

It is the final paragraph of the Havdalah liturgy which enumerates in pairs the realms to be distinguished. This is the most essential portion of the whole ceremony. When the institution of evening prayers was accepted by Judaism, this benediction originally formed part of the fourth Benediction of the evening Amidah on the outgoing of the Sabbath. But, "for the sake of the children,"[253] the Havdalah benediction began to be recited in the home.

The cup of wine was again taken up and blessed. Over it was said a long and beautiful prayer of humble confession of sin, of need of God in going out from the security of the Sabbath, and a petition for personal purification in which God would mark the separation of the holy and the profane.

The music and the hymn of Havdalah are attributed to the authorship of Isaac ibn Chayyat of the 11th century.[254] The hymn: "Hammavdil": "May He who maketh a distinction between the holy and the profane..." is an acrostic with the name: "Isaac Hakkaton" spelled out in it.[255] Idelsohn writes that this hymn is used almost universally in all Jewish communities. He cites Mordecai's commentary to Yoma which says that this poem must be recited at the concluding service (Neilah Service) of the Day of Atonement, because it is of a penitential nature.[256] It was thought that this hymn was originally a part of the Neilah Service on Yom Kippur and is still used in the Sephardic liturgy.[257] Idelsohn explains that the hymn, including the special Havdalah benediction, must be chanted in a sweet manner and prolonged in order to allow the evil souls, which have been freed from the netherworld according to Sabbath custom, a few extra moments to frolic about on earth.[258]

The Havdalah benediction was, and is today, recited by the reader in the synagogue and again at home. The chosen passages which comprise the liturgy of the whole ceremony, including the special Havdalah benediction, give assurance of divine blessing, deliverance, consolation and peace. They were selected and formed into a ceremony which would provide man with a meditative moment at the conclusion of the Sabbath and the commencement of the new week.

Following the recitation of the actual Havdalah benediction, many songs are sung which center around Elijah, the prophet. Elijah, the prophet, because of his mystic and mysterious ways was most popular

in Jewish Medieval Folklore. He was known as: Elijah, the wonder prophet. Elijah was the representative of national salvation. He was the symbol of redemption and messianism. According to the Talmud, Elijah was going to announce Israel's redemption and the arrival of the Messiah at the going out of the Sabbath.[259] It was known by all that he would wait until the Sabbath was over before he proclaimed his news and to herald in the messianic age, for he did not want to disturb the people on their sacred day, nor did he want to detract from the peace and solemnity of the Sabbath day.[260]

We see, in summary, that what was indeed a benediction at the turn of the common era became the basis for an entire ceremony. This benediction, known as the Havdalah benediction, was the source of the name of the ceremony which marks the separation between the Sabbath and the weekdays. Over the years, this benediction became embellished with music. The moment of transition between the holy and the profane became invested with all types of mystic ceremonies which were attempts to foretell future events. The mystic and folkloristic hero, Elijah, the prophet, found his way into the Havdalah ceremony as the herald of the Messiah and the harbinger of the messianic age when all of Israel would be redeemed. By the 11th century, Elijah was universally accepted and his presence and blessing were invoked through song at the Havdalah celebration.

CONCLUSION:

We have examined the emergence and the development of the Havdalah ceremony. Through our examination of its stages of development, we have discovered the many various meanings which became associated with it over the years.

We saw that Havdalah itself means 'separation' or 'distinction.' For our purposes, this specifically referred to the distinction between the holy Sabbath day and the secular days of the week. In order to emphasize this separation the Jews devised a special ceremony which took place Saturday eve called the Havdalah. The constituents of the service were: (1) an overflowing cup of wine, (2) a braided wax torch-like candle, (3) a spice-container. The order of the service was: (1) reading certain Scriptural selections, (2) reciting the benediction over the wine, (3) reciting the benediction over different kinds of spices (מיני בשמים), (4) reciting the benediction over the 'lights of fire,' (5) reciting the Havdalah prayer.

We understood that the Havdalah ceremony was primarily a home ceremony, but that it was brought into the synagogue, as well. To avoid confusion, the Talmud decreed that it be recited both in the synagogue and in the home, over a cup of wine.

We saw many strange and interesting customs develop with respect to the Havdalah ceremony. The cup of wine had to be filled to overflowing, according to the medieval law codes. The overflowing wine was a symbol of joy and abundance for the ensuing week. Some people dipped their fingers in the wine and passed them over their eyes in order to cure certain eye ailments and to insure the eyes with good health. Only males drank the Havdalah wine for Jewish women had to abstain else they would acquire masculine features and grow moustaches. The spices were blessed and passed around to both male and female. This was supposed to strengthen the individual as the Sabbath with its special 'soul' took leave. The spices represent a little bit of the Hereafter,

'the World to come' on earth. The braided, many wicked, torch-candle serves to fulfill the Mishnaic demand for the 'lights of fire' and following the benediction, is rapidly extinguished in the overflow of wine. The sources remain silent with respect to this custom, when the Havdalah blessing is chanted a minimum number of separations, executed at the hand of God, must be mentioned. Then, the people pray to God to send Elijah, the prophet, the Tishbite, the Gileadite who will herald the Messiah and the redemption of Israel.'

One of the scholars points out that in the Havdalah ceremony, we 'see' all the symbols before us; we 'taste' the wine; we 'smell' the fragrant spices; we 'feel' the heat of the flame; and we 'hear' the solemn words of the Havdalah benediction. Thus, we consecrate our five senses for labour and duty during the coming week.

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CONCLUSION: THE MEANING OF THE HAVDALAH CEREMONY

Several important facts have emerged from the examination of various sources related to the Havdalah Ceremony in making a study of its meaning, customs and objects throughout the ages.

It was noticed that the elemental features of the ceremony existed originally as separate customs and habits commonly practiced in the secular environment which surrounded the Jews. It is our contention that the ceremony originated as a direct outgrowth of the Hellenistic-Roman meal customs. In time, these customs became so commonly practiced by the Jews that they became incorporated and endowed with religious significance. Then, these newly incorporated and religiously endowed customs became a religious ceremony in their own right.

In a similar way, in the Middle Ages, when all religions began to delve into the realms of mystery, demonology, and divination, the Jews were also influenced by environmental customs. Under this influence, they were forced to bring mystic and mythological elements into their own ceremonies. Consequently, the Havdalah ceremony underwent change and became a wealth of superstition and mystic belief.

This study has shown that, in the past, the Sabbath day was the actual embodiment of all that the Jew desired to achieve. It served as a symbol of the world of God. The Havdalah ceremony represents a progressive evolution. Each stage of its development evolved as an answer to the needs of the people. It gave spiritual meaning and value to their earthly pain and struggle. It brought comfort and security to their uncertainty and anxiety as they turned from the world of God

and prepared to face the world of man. While there was a need on the part of the people to be satisfied, the ceremony and its symbols remained alive and vital. When there was no longer a need, the ceremony fell into disuse.

There are certain branches of Judaism which today practice the Havdalah ceremony. They fulfill the ritual demands and go through the motions of the ceremony, either in the synagogue or in the home. But, frankly speaking, Havdalah is dying, at present, because modern man no longer needs a ceremony to help him make the transition from the Sabbath day to the weekdays. However, where Havdalah is practiced, the order is much the same as it was in medieval times. The wine is poured to overflowing and is blessed; the spices are sniffed, blessed and passed to all individuals present; a twisted torch-like candle is lit, blessed and extinguished in the overflow of wine; the Havdalah benediction is chanted and the prophet, Elijah, is invoked through song to speed the day of the arrival of the messiah and the kingdom of God.

Jewish summer camps and youth and adult retreats have currently instituted a more serious observance of the Sabbath. People have gathered in these settings in order to learn something about their religion and its heritage. It follows that certain rituals and ceremonies must be adhered to in order to accomplish the task. The Sabbath has been regarded as the central symbol of Judaism, and its rituals and ceremonies are explained and observed by all present. The Havdalah ceremony is of late enjoying great popularity at such gatherings. New meaning is being projected onto the ceremony and creative explanations are being attributed to its symbols. This may be a sign that the whole realm of Jewish

ceremonial will undergo a reawakening at the hands of those who are interested enough to reinterpret them. These symbols can live again if man so inclines himself to relate to them.

In the course of time, the original object and purpose of these ceremonies are forgotten and they become empty forms until, at a later stage, they are invested with new meanings. The systems of Jewish observances through the centuries are forms of expressing religious feelings prompted by the various events of life. Abstract truth and ethical practice fail to satisfy the basic religious cravings of man. He needs ceremonies that impress him with the nearness and holiness of the divine.

Through religious observance, man can experience the higher world to which his faith points. In order to experience and celebrate, man interacts with objects not merely to say words or drown a twisted candle with sweet wine. He must understand the object for what its meaning and purpose are, interacting with it not by rote but by full and conscious understanding. It is the hope of the author that this paper will stimulate a deeper interest in symbols and ceremonies, so that modern liberal Jews will pursue a deeper understanding of the great wealth of Jewish ceremonial of which the Havdalah is so significantly representative.

FOOTNOTES

1. "Havdalah," Jewish Encyclopedia, 4th ed., Vol. VI., p. 118.

2. Ibid.

3. Hebrew Dictionary: מלון חדש: אבן-שושן, ירושלים, 1961, פרק א
Grossman & Segal, Hebrew-English Dictionary, (Davir, Tel Aviv, 1958), p. 77.

4. Joseph Hertz, Daily Prayer Book (authorized ed. rev., New York, Bloch Publishing, 1957), pp. 744-749.

5. Ibid.
"Havdalah," op. cit., p. 118.

6. Mordecai Narkiss, "The Origin of the Spice-box known as the Hadas," Eretz Israel, VI, (Jerusalem, Bezalel National Museum, 1960), p. 190.

7. Rollo May, Symbolism in Religion and Literature (New York, George Braziller, 1960), p. 33.

8. Jacob Z. Lauterbach, "The Origin of Two Sabbath Ceremonies," Hebrew Union College Annual,Vol. XV (Cincinnati, Hebrew Union College Press, 1940), p. 370.

9. Ibid., p. 371

10. Narkiss, op. cit., p. 190.

11. Lauterbach, op. cit., p. 372.

12. Franz Landsberger, "The Origin of the Ritual Implements of the Sabbath," Hebrew Union College Annual Vol. XXVII, (Cincinnati Hebrew Union College Press, 1956), pp. 404-410.

13. Erwin Goodenough, Jewish Symbols in the Greco-Roman Period, Vol. 4 (New York, Bollingen Foundation, 1954), p. 171.

14. Ibid., Vol. VI, p. 136.

15. Ibid., p. 128.

16. Babylonian Talmud: Berakot 33a.
"Havdalah", op. cit., p. 120.

17. Mishnah Berakot 5:2
Mishnah Berakot 8:5.
Mishnah Hullin 1:7

18. Mishnah Hullin 1:7. There must have been a tradition that the shofar should be blown at the conclusion of Sabbaths or Festivals if the following day was not the Sabbath. In place of the Shofar the Havdalah benediction could be recited.
Hayyim Schauss, The Jewish Festivals (New York, Union of American Hebrew Congregations, 1955), p. 15. Schauss describes a similar ceremony.

19. Genesis 14,7.
Leviticus 10:10
Ezekiel 42:20

20. Goodenough, op. cit., IV, p. 171.

21. "Sacrifice," Jewish Encylopedia, 4th ed., Vol. X, p. 615.

22. I Samuel 20:6
Job 1:5
Job 42:8

23. I Kings 9:25.

24. Robertson Smith, Religion of the Semites, 2nd ed. (London,Oxford, 1894), p. 180.

25. Narkiss, op. cit., p. 192

26. Numbers 17:11-12.

27. "Incense," Jewish Encylopedia, 4th ed., Vol. VI, p. 570.
Leviticus 16:12.

28. Ibid.
Exodus 30:1.

29. "Incense," op. cit., p. 568.
Goodenough, op. cit., IV, p. 175.

30. Matthew 2:11, Franckincense, myrrh and spices are offered to Jesus at birth.

31. Psalm 141:2

32. Ezekiel 15:2.
Judges 9:12.
Ecclesiastes 10:19.

33. Genesis 49:11.
Genesis 14:18.
Judges 9:13

34. Theodore Gaster, Festivals of the Jewish Year (New York, William Sloane Associates, 1952), p. 265.

34. (cont'd) Samuel Daiches, "Babylonian Oil Magic in the Talmud and in later Jewish Literature," Jew's College Publication, No. 5, (London, Jew's College, 1913).
Genesis 44:18.
Leviticus 10:8.

35. Psalm 60:3.
Jeremiah 25:15.

36. Goodenough, op. cit., IV, p. 176.
Genesis 44:18, reference is made to the wine cup which Joseph has hidden in Benjamin's pack. The text states that Joseph divines through the cup.

37. Genesis 1:2-3.
Isaiah 45:7.

38. Job 18:5-6.
Psalm 49:29.

39. Psalm 119:105.
Proverbs 6:23.

40. Leviticus 11:12.

41. Leviticus 9:24.

42. Daiches, op. cit., p. 37.
Goodenough, op. cit., IV, p. 175.

43. Supra, p. 14.

44. Supra, p. 14.

45. Gaster, op. cit., p. 277.

46. Goodenough, op. cit., IV, p. 176.

47. Ibid.

48. Lauterbach, op. cit., p. 370

49. Gordon Bahr, "The Meal in Tannaitic Literature" (unpublished Ph.D. dissertation, Dept. of Talmud, Hebrew Union College, 1962).

50. Ibid., p. 113.

51. Kaufmann Kohler, "The Origin and Function of Ceremonies in Judaism," C.C.A.R. Yearbook, No. 17, 1907, p. 210. Kohler wrote: "We believe in the ever working laws of historic evolution and see in assimilation the forces ever at work in Judaism's

51. (cont'd) progress. The entire sacrificial cult of the Pentateuch is the result of a powerful assimilation!!

52. Mishnah Berakot 6:6: "If men sit to eat, each should say the Benediction for himself; if they reclined one should say the Benediction for all. If wine is brought to them during the meal each should say the Benediction for himself; but if after the meal, one should say the Benediction for all, and he, too, should say the Benediction over the burning spices (מוגמר) even though they are brought in only after the meal is over."

53. Ibid.

54. Narkiss, op. cit., p. 190.

55. Ibid., p. 192.

56. Ibid.
Lauterbach, op. cit., p. 370.

57. Ibid., p. 371.

58. Narkiss, op. cit., p. 190.

59. Mishnah Berakot 6:6 and Bartinoro's commentary: Rabbi Obediah from Bartinoro explained the Mishnah in detail and he indicated that the incense or the Mugmar consisted of sweet-smelling woods on a fire in a coal-pan. Bartinoro felt that these were served at the table primarily for the purpose of establishing a good and pleasant fragrance for the diners.

60. Narkiss, op. cit., p. 190. Narkiss claims that the Gimur and the spices were used at the going out of the Sabbath as a sign for the purpose of indicating that the Sabbath had gone out and had terminated. Since the Sabbath had ended, it was proper and in order to burn spices on fire and to place the spices on burning coals.

61. Ibid. Spices are an appeal to the sense of smell.

62. Bahr, op. cit., pp. 112-113.

63. Ibid., p. 114.

64. Ibid., p. 114.

65. The people in Tannaitic times attached great importance to the incense after the meal. This is indicated by a reference to the practices of the household of Rabban Gamliel (whose date is the end of the first century A.D.)

65. Babylonian Talmud Betza 22b.
(cont'd)

אמר רבי אליעזר בר צדוק פעמים הרבה נכנסתי אחר אבא לבית רבן גמליאל
ולא היו מניחין את המוגמר ביום טוב אלא מביאין ערדסקאות של ברזל
ומעשנים אותן מערב יום טוב ומקקין נקיבותיהן מערב יום טוב. למחר
כשאורחין נכנסים, פותחין את נקביהן ונמצא הבית מתגמר מאילן

Raboi Eliezer bar Zadok said: Many times I entered the house of Rabban Gamliel after my father, And they did not put the incense (on the coals) on the festival day, but they brought perforated balls of iron and burned incense in them on the eve of the festival, and they stopped up their holes on the eve of the festival. On the next day, when the guests arrived, they opened their holes and the house was incensed. (B. Tal. Betza 22b)

66. Supra., p. 23.

67. Mishnah Berakot 6:6.

68. Ibid.
Narkiss, op. cit., p. 190. Narkiss claims that Mugmar means 'burning spices' according to Rashi, who was also dependent upon ancient sources.
Babylonian Talmud Berakot 42b.
Babylonian Talmud Betza 22b., see Rashi's comment on the Mugmar.

69. Supra, p. 21.

70. Goodenough, op. cit., VI, p. 137.
Ibid., p. 134, Goodenough states: 'Of the rites observed through a man's life, nothing is more important then the blessing and drinking of the cup, at meals, accompanied by the blessing of the bread.'

71. "Cup of Benediction," Jewish Encyclopedia, 4th ed., IV, p. 386. This passage quotes the prescriptions arranted in Maimonides, "Yad," Berakot 7:14-15.

72. Lauterbach, op. cit., p. 372.

73. Ibid. One meal was taken late in the A.M. or forenoon, the other (second) meal was taken late in the P.M. or evening time.

74. The innovation of allowing the Sabbath to extend from sunset on Friday to nightfall on Saturday included Friday evening as part of the Sabbath.

75. Lauterbach, op. cit., p. 370. As a Sabbath meal it was the closing meal of the Sabbath. As a weekday meal, it was the first meal of the first weekday of the new week.

76. Lauterbach, op. cit., pp. 372-373.

77. Ibid., p. 373.

78. Leviticus 23:32. (שבת שבתון) "From even unto even shall you keep your Sabbaths."

79. Goodenough, op. cit., VI, p. 137.

80. Abraham Millgram, SABBATH, Day of Delight. Philadelphia, Jewish Publication Society of America, 1944, p. 88.

81. The lamp lighting ceremony attained Halachic importance ans was carried out by the woman of the house.

82. Narkiss, op. cit., p. 189.

83. If Friday evening was reckoned as part of the next day, then Sabbath evening (Saturday eve) was part of the next day, as well.

84. Lauterbach, op. cit., p. 370.
B. Tal. Sabbath 119 a. Here presented is a description of the Sabbath table of the house of a wealthy Jew. It is mentioned that the table was laden with all kinds of food and delicious aromatic herbs. (כל מיני מאכל וכל מיני מגדים ובשמים.)

85. Lauterbach, op. cit., p. 371.

86. Ibid.

87. Ibid.

88. Ibid., p. 374.

89. Ibid.

90. Narkiss, op. cit., pp. 189-190.

91. Ibid.

92. Gaster, op. cit., p. 274.

93. Lauterbach, op. cit., p. 377.

94. Ibid., note #21. It is quite possible that the Havdalah ceremony originates over a cup of wine and came into being only to balance the wine ceremony at the beginning of the Sabbath.

95. Narkiss, op. cit., p. 190.
Goodenough, op. cit., VI, p. 136.

96. Goodenough, op. cit., VI, p. 136.
Bab. Tal Berakot 33a.

97. Ibid.

98. Lauterbach, op. cit., p. 377.

99. B. Tal. Berakot 52a.
J. Tal. Berakot 8:1
אין יהודה לא נחלקו ב"ש וב"ה על המזון שבמעלה ועל מבדלה שהיא בסוף.

100. Supra, pp. 22-23.

101. Lewis N. Dembitz, Jewish Services in the Synagogue and the Home. Philadelphia, Jewish Publication Society, 1898, p. 354.
'The aim of Havdalah is to keep men from gradually shortening the Sabbath at its latter end. One must deliberately declare that the night has set in before he can return to his work day routine.'

102. "Sabbath Meal," Jewish Encyclopedia, 4th ed., X, p. 597.

103. Mishnah Berakot 5:2.
Mishnah Berakot 8:3.

104. Narkiss, op. cit., p. 193.

105. It was thought that spices revived the soul after the outgoing of the Sabbath. Kiddush, Havdalah and the blessing of bread and matzah are bound commands, but the blessing of spices (the use of spices) is only a minhag.
(רבי יצחק: אור זרוע ח"ב: סצ"ב / פורי: אורח חיים רצ"ג)
Goodenough, op. cit., IV, p. 206.

106. Mishnah Berakot 8:5.

107. Narkiss op. cit., p. 190.

108. Ibid., p. 193, note 38.

109. Ibid., p. 191.

110. Ibid.

111. Supra, note #65.

112. Supra, pp. 15-20.

113. Goodenough, op. cit., IV, p. 202, citing M. Zobel, Encyclopedia Judaica, Vol. VI, Berlin, pp. 757-763. It has been stated by many scholars (Dr. Jakob Petuchowski among them) that the Havdalah Hymn (המבדיל בין קודש לחול) was a part of the Ne'ilah ceremony on Yom Kippur and still is in certain Sephardic Congregations.

114. Mordecai Narkiss, "The Snuff-Shovel as a Jewish Symbol," Journal of Palestine Oriental Society, Vol. XV & XVI. Palestine Oriental Society, Jerusalem, 1935-36.

115. "Ha-Mabdill," Jewish Encyclopedia, 4th ed., VI.

116. B. Tal. Berakot 33a (אנשי כנסת הגדולה...תקנו...הבדלות). This is not a source which shed a great deal of light on the origin or development of the ceremony, nor does it inform us as to the date of its institutionalization. However, this reference is important because these two institutions: Kiddush and Havdalah are home ceremonies. These ceremonies, instituted at the hands of the Men of the Great Assembly were home ceremonies. It seems that Havdalah was never a ceremony which originated in the Temple or the synagogue.

Goodenough, op. cit., VI, p. 136.

117. Goodenough, Ibid.

118. B. Tal.
"When the children of Israel were poor, it was ordained to 'separate' in the Prayer: when they got to be rich, 'to separate' over the cup; then they got poor again, and again 'separated' in the Prayer. But it is the custom to do both; first to say the evening Prayer with the 'separation' or distinction in the forth blessing; afterwards, to recite Havdalah over a cup of wine, a lighted wax candle, and a spice-box."
Dembitz, op. cit., p. 357.

119. Ibid. p. 354.

120. Schauss, op. cit., p. 15.

121. Ibid., pp. 15-33. "At the beginning of the Common Era, the benediction of Havdalah over a glass of wine and the smelling of spices were a matter of course, practiced as part of the third meal eaten on the Sabbath."

122. Goodenough, op. cit., VI, p. 122.

123. This study will attempt to show the stages of development which the Havdalah ceremony underwent and continues to undergo as man confronts this moment of uncertainty and responds to it.

124. B. Tal Pesahim 103b.
B. Tal Hulkot 117b.
B. Tal Sabbath 150b.
J. Tal. Berakot 5:9b.

125. "Havdalah," op. cit., p. 120.

126. Mishnah Berakot 5:2.

127. B. Tal. Berakot 52a.
B. Tal. Pesahim 103a.
Lauterbach, op. cit., p. 379.
The people practiced without the consent of the teachers.

128. Lauterbach, op. cit., p. 379.
Mishnah Berakot 5:2.

129. Mishnah Berakot 6:6.

130. Mishnah Berakot 8:5.
Order of Shammai: נר, מזון, בשמים, הבדלה
Order of Hillel: נר, בשמים, מזון, הבדלה

131. Ibid.

132. Lauterbach, op. cit., p. 381.

133. Ibid., p. 384.

134. Ibid., p. 423, note 99, Lauterbach states that the Talmud mentions the Hadas only once but always states spices (בשמים) without any express reference to Hadas (myrtle). This indicates that the Rabbis ignored the special nature of the myrtle because of the objectionable superstitions.

According to Lauterbach (Ibid.), J. Talmud Berakot 5:2 is the only instance where the Talmud speaks of the myrtle in connection with the Havdalah ceremony. (הדס של הבדלה ניסל כדרך גבילתו)

135. Mishnah Berakot 8:5.

136. Hertz, op. cit., p. 746.

137. Evelyn Garfiel, The Service of the Heart New York, Thomas Yoseloff, 1958, p. 197. A number of homiletic explanations are offered as to why the word is lights and not light in the benediction over light at Havdalah.

138. Marcus Jastrow, A Dictionary. New York, Pardes Publishing, 1950, p. 721.

139. May, op. cit., p. 89.

140. Goodenough, op. cit., VI, p. 122. "It is the object of this study (of Goodenough) to determine, if possible, the sort of Judaism which produced this art and symbolism....."

141. Bernard J. Bamberger, Fallen Angels. Philadelphia, Jewish Publication Society, 1952, p. 5.

142. Joshua Trachtenberg, Jewish Magic and Superstition. New York, Behrman House, 1939, p. 217.

143. Ibid.

144. Ibid., p. 114.

145. Ibid.

146. Goodenough, op. cit., VI, p. 130.
Goodenough, Ibid., quotes Edward Busse, Der Wein im Kult des Alten Testementes. Freiberger Theologische Studien, 1922, p. 29.

147. Ibid.

148. Psalm 116:13.

149. As on Passover at the Seder table: 'Cup of Elijah.'

150. Goodenough, op. cit., pp. 139-140.

151. Shulchan 'Aruk, Oreh Haim, 296:6. "He for whom wine does not flow as water is not worthy of a blessing."

152. Ibid., Abraham Gumbiner (296:4-6).
Trachtenberg, op. cit., p. 167.

153. Goodenough, op. cit., VI, p. 140.

154. Ibid., "This overflow of the cup is a libation or wine offering to evil demons or spirits and also appears in the Seder ritual."

155. Schauss, op. cit., p. 34. This can also be an explanation of why wine is split at the ceremony under the wedding canopy and also this may explain why wine is split when the plagues are enumerated on Pesach eve.

156. Trachtenberg, op. cit., p. 167, quotes Moses Mat (16th century), Korah is a name which represents the powers of evil.

157. Ibid.

158. Ibid.

159. Goodenough, op. cit., VI, p. 191.

160. Shulchan 'Aruk, Oreh Haim, 296:3.

161. B. Talmud Shabbat 23b.

162. Antonio Margaritha, Der Gantze Judische Glaube. Leipzig, 1705, pp. 33-37. This is a source which has never been translated. I am indebted to my advisor, Dr. J. Gutmann, for rendering me a translation of this source.

163. Ibid., p. 37.

164. Ibid., p. 34
Schauss, op. cit., p. 26.

165. B. Talmud Shebuot 18b.
Goodenough, op. cit., p. 127. He states that wine is a sex symbol; a sex juice. He reverts back to the phallic worship cults. This may account for the fact that only males can drink the wine and that diligent observation of Havdalah will yield male offspring.

166. Goodenough, op. cit., VI, p. 138.

167. Daiches, op. cit., p. 36.

168. Infra, p. 81.

169. Goodenough, op. cit., VI, p. 138.
Daiches, op. cit., p. 37.

170. Sol Finesinger, "The Custom of Looking at the Fingernails at the Outgoing of the Sabbath," Hebrew Union College Annual, Vol. XII-XIII. Cincinnati, Hebrew Union College Press, 1937-38.

171. Ibid., p. 364, note 73.
Pirke de Rabbi Eliezer, translated and edited by Gerald Friedlander, New York, Bloch Publishing, 1916.

172. Gaster, op. cit., p. 276.
Genesis 44:5. The silver goblet which Joseph orders to be hidden in the sack of his younger brother, Benjamin, is described expressly as a vessel from which he both drank and divined.
Ezekiel 21:26. Mention is here made of a common practice of divination by looking at bright and shiny objects.
I Corinthians 13:12. Paul alludes to 'divining through a glass darkly.'
Daiches, op. cit., p. 37.

173. Berakot VIII, 7, 12c.
B. Talmud Berakot 53b.

174. Finesinger, op. cit., p. 362.

175. Margaritha, op. cit., p. 37.
Supra, p. 57, note 162.

176. Margaritha, op. cit., p. 37.

177. B. Talmud Betza 22b.
Supra, p. 24.

178. Bartinoro's Commentary to B. Talmud Betza 22b.

179. Narkiss, op. cit., p. 190.

180. "Kiddush, Havdalah and the blessing of bread and Matzah are bound commandments, but the blessing of spices (use of spices) is only a minhag."

181. Tosafist Commentary to B. Talmud Betza 22b.

182. Narkiss, op. cit., p. 191.

183. Supra, pp. 45-46.

184. Gaster, op. cit., p. 277.
Margaritha, op. cit., pp. 35-36.

185. Gaster, op. cit., p. 281.

186. Ibid.

187. Millgram, op. cit., p. 21.

188. Lauterbach, op. cit., pp. 385-387, 421.
B. Talmud Shabbat 33b.

189. Mahzor Vitry, p. 117, 328. Spices (בשמים) were used to neutralize the fires of hell and their stench.

190. Zohar. Vayakhel. London, Soncino, 1935, p. 416.

191. Shulchan 'Aruk, Oreh Haim, 293:2. One is not supposed to bless over spices which have been in the bathroom or around a dead body or funeral parlor.

192. Ibid., commentary by Abraham Gumbiner (מגן אברהם).

193. Isaiah 41:19.
Isaiah 55:13.

194. Lauterbach, op. cit., p. 382, note 26.

195. Ibid.

196. ספר חסידים Frankfort: 1924, p. 154.
Shulchan 'Aruk, Oreh Haim, 297:4, Isserlies' note.
Zohar. Bereshit 17b (op. cit.)
Zohar. Shemot 20a (op. cit.)

197. Lauterbach, op. cit., p. 382, note 26.

198. Ibid., pp. 406-407.

199. Ibid., p. 414.

200. Mishnah Sota 9:14. The bridegroom is crowned with a wreath of myrtle in order to keep away evil demons.
B. Talmud Ketubot 17b. They surround the bride with myrtle to ward off demons and to protect her.

201. Lauterbach, op. cit., pp. 390-392, note 36.

202. Ibid., pp. 415-421.

203. Narkiss, op. cit., p. 193.

204. Ibid., p. 194.

205. Ibid.

206. Ibid.

207. Ibid., p. 196.

208. Ibid., p. 197.

209. Ibid., p. 193.

210. Ibid., p. 193. Narkiss quotes Theophilus, Diversarium Artium Schedula. Wien, 1874, chapters 59, 60.

211. Supra, p. 68.

212. Narkiss, op. cit., p. 194, quotes R. Ya-akov ben Moshe Ha Levi, Ma-Haril (מהרי"ל).

213. Narkiss, op. cit., p. 196.

214. Supra, p. 68.

215. Narkiss, op. cit., p. 196.

216. Ibid.

217. Ibid., p. 197.

218. Stephen Kayser, Jewish Ceremonial Art. Philadelphia Jewish Publication Society, 1959, p. 406.

219. Landsberger, op. cit., pp. 406-407.

220. Ibid., p. 407.

221. Ibid.
Song of Songs 5:12-13.

222. Lauterbach, op. cit., p. 407.

223. Narkiss, op. cit., p. 193.

224. Kayser, op. cit., p. 407.

225. Millgrim, op. cit., p. 329.

226. Narkiss, op. cit., p. 197.

227. Mishnah Berakot 8:5

228. Ibid.

229. Samuel Segal. The Sabbath Book. New York, Behrman House, 1942, p. 135.

230. "Havdalah," op. cit., p. 119.

231. Genesis Rabbah 12.

232. Shulchan 'Aruk, Oreh Haim, 299:1, 2.

233. Shulchan 'Aruk, Oreh Haim, 298:2.
Schauss, op. cit., p. 26.

234. Supra, p. 76.

235. רבינו יצחק בן רבי יהודה אבן גיאת: פאה שערים
Furth, 1862, pp. 14, 16.

236. Yom Tov Lewinski, "Yeda-'Am," Journal of the Israeli Folklore Society, Vol. VII, No. 25, Tel Aviv, Ministry of Education and Culture of Israel, Spring, 1960, pp. 69-70.

237. Ibid.

238. Ibid.

239. Shulchan 'Aruk, Oreh Haim, 298:2, 3.

240. B. Talmud Berakot 53b.

241. Pirke de Rabbi Eli'ezer, translated and edited by Gerald Friedlander, New York, Bloch Publishing Co., 1916, p. 146.

242. Mishnah Berakot 8:6.

243. Finesinger, op. cit., p. 347.

244. Trachtenberg, op. cit., p. 217.

245. Daiches, op. cit., p. 32.

246. Finesinger, op. cit., p. 362.

247. Ibid.

248. Ibid.

249. Shulchan 'Aruk, Oreh Haim, 298:3.

250. Mishnah Berakot 5:2, 8:5.
Mishnah Hullin 1:7.

251. Leviticus 10:10.
Ezekiel 42:20.
B. Talmud Berakot 33a.
B. Talmud Pesahim 104a.

252. B. Talmud Pesahim 104a.

253. Hertz, op. cit., p. 745.

254. Ibid., p. 749.

255. A.Z. Idelsohn, Jewish Liturgy. New York, Sacred Music Press, 1932, p. 155.

256. Ibid.

257. Hertz, op. cit., p. 749.

258. Idelsohn, op. cit., p. 148.

259. B. Talmud Eruvin 43b.
B. Talmud Shabbat 118b.

260. Schauss, op. cit., p. 34.
Shulchan 'Aruk, Oreh Haim, 298:4, commentary by Abraham Gumbiner.

261. Hertz, op. cit., p. 749.

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