



As the audience enters the theatre space, the lighting is medium to low; soft and ambient, from cans above the tables and aisles. A musical prelude accompanies their entrance: *Transylvania Dance* and *The Limping Dance* composed by Bela Bartok, based on extant folk material, followed by six songs composed by Mr. Kruman: *Shema, Yisroel, Adonai, Elohaynu, Adonai*, based on musical themes by Gideon Klein and *Echad*, based on a musical theme by Viktor Ullman.

The Rabbi stands in front of the stone wall, back to the head table, tearing bits of paper, and holding each of them to one of his seven chakras- crown of head, forehead (eyes), throat, chest (heart), stomach, navel and groin- praying over each one, while chanting, resonating each chakra with a specific seed sound. He then stuffs each piece of paper into one of the knooks, crannies or crevices of the stone wall. When the audience is seated, the music ends.

The Rabbi remains facing the stone wall engaged in prayer. A short, powerful and encompassing chant—sforzando—follows...

**Blackout.**

The Rabbi takes his place at the head of the table. He is dressed in the symbolic fur lined hat and kittel (a long white cloak) of the Jewish head of house. Spot up on Rabbi. He fills his empty glass with wine, the first of four glasses, then he raises it, holding it in suspended animation...and chants: (first in Aramaic, followed by the English translation:)

**ha-lel et ruach ko-ach, ha-chaim, sheb-toch kol echad, she-heh-chi-anu v'ki'manu, v'hig-ianu la-z'man ha-zeh. amen.**

praise be to the spirit of the life force, within each of us, which has kept us alive, sustained us, and brought us to this very moment. amen

(places glass down)



we are here tonight to celebrate—what?—the separation of the holy from the profane. therefore we begin our service with havdalah; havdalah, the ceremony which observes and honors separation. separation. ein kiddush ela bimkom havdalah. there is no sanctification except where there is separation. what is sanctified is set apart, unlike other things. this night, we set apart. it is not like other nights. we sanctify Time. we transform Time.

**ha-erev nakir et ha hev-del beyn kodesh l'chol beyn or l'choshech beyn yom ha-sh'vee-ee l'shay-shet y'may ha-ma-aseh, beyn ha-adamah ve ha-mayim, beyn a-vir ve esh, beyn ish ve esha.**

**baruch ha hev-del beyn kodesh l'chol. amen.**

(verbal breaths used as a slight restraint from moving too fast)

please, this evening let us sit with this idea of separation, the separation between the holy and the profane, between light and darkness, between the seventh day and the other six days of creation, between earth and water, air and fire; between man and woman, blessed, blessed be this separation for it is a lens through which we may peer. amen.

(paces behind table) between the holy and the profane, between light and darkness, man and woman, exists a space and what is this space? what fills this space? (silence) this separation is an intimate and vital part of the creative process, for it is a time of preparation; a time for cleansing; a time when the ground is made ready for the sowing of seeds. it is the depth to which the spirit is willing to plunge, to see itself. amen.

**baruch atah adonai eloheynu melech ha-olam,**

**borai m'orai ha-aish.** (lights the candles and states:)

blessed is the force of life which fills creation, forming the light of this fire. these candles, they reflect each of us back to ourselves, so that we each may see ourselves more clearly. may they reflect the light of our souls, and fill each heart and hearth with warmth.

**baruch atah adonai eloheynu melech ha-olam,**

**borai meenai v'sameem.** (lights the incense and states:)

blessed is the force of life which fills creation, creating these fragrant spices. savor them; they exhilarate our senses and enhance our lives, and as they burn they become the air which surrounds them.

**baruch atah adonai eloheynu melech ha-olam,**

**borai p'ri ha-gafen.**

blessed is the force of life which fills creation, producing the fruit of the vine. this wine celebrates the natural creative process: birth, growth, harvest, death. everyone. (drinks the first cup of wine, reclining to the left.

**Black)**

up light. Rabbi washes hands, then pours water over the audience member's hands to his immediate left, and passes the bowl, ladle and towel for the remaining audience members... he sings:

you take a stick of bamboo  
you throw it in the water, (first two lines, 3X)  
oh oh, hana (2X)  
river she comes down  
river she comes down  
you travel on the river  
travel on the river  
my home's across the water  
my home's across the water  
oh oh, hana. (repeat. followed by **Blackout...**