

# Havdalah

## Meditation for the New Week

As I leave Shabbat behind,  
let me carry Shabbat  
within:  
Remind me to pause,  
to be present for myself,  
to cherish others,  
to see the beauty in Your  
creation,  
to nourish peace.  
Enable the joy of life to fill  
my being,  
the smell of spices to lift  
my spirit,  
the flame of faith to burn  
in my soul.  
Let me carry Shabbat  
within.

—ELANA ZAIMAN

## Hineih Y'shuati—

### Behold My Salvation

Perhaps this week I will  
not fear.  
Perhaps this week, I will  
hold possibility in my  
hand like a silver house  
of cloves, take the time  
to count each twinkling  
in the night sky,  
raise my fingers boldly  
up to the flame and taste  
salvation, gladness, joy.  
Then, may I bless what is  
given,  
wish it also upon others,  
pass around my overflow-  
ing cup,  
put out the fire in this  
sweetness when the time  
for letting go comes.

—TAMARA COHEN

When reciting Havdalah at home, we begin here:

Behold, God is my deliverer; I am trustful and unafraid.  
ADONAI is my strength, my might, my deliverance.  
Joyfully draw water from the wellsprings of deliverance.  
Deliverance is Yours; may Your blessings rest upon this  
people forever.

ADONAI Tz'va'ot is with us; the God of Jacob is our  
stronghold, forever.

ADONAI Tz'va'ot, happy is the person who trusts in You.  
Deliver us, ADONAI; our Sovereign, answer us when we call.  
The Jewish people experienced light, gladness, joy, and  
honor—so may it be with us.

La-y'hudim hayetah orah v'simḥah v'sason vikar, ken tihyeh lanu.

The cup of wine is lifted:

As I lift up the cup of deliverance, I call upon ADONAI.

In a synagogue or at a public service, we begin here:

With the assent of my friends:

Barukh atah ADONAI, our God, sovereign of time and space,  
who creates fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

Barukh atah ADONAI, our God, sovereign of time and space,  
who creates fragrant spices.

Barukh atah Adonai eloheinu melekh ha-olam, borei minei v'samim.

Barukh atah ADONAI, our God, sovereign of time and space,  
who creates lights of fire.

Barukh atah Adonai eloheinu melekh ha-olam, borei me'orei ha-eish.

Barukh atah ADONAI, our God, sovereign of time and space,  
who distinguishes between the sacred and the ordinary, light  
and darkness, the people Israel and the peoples of the world,  
and between the seventh day and the six days of creation.  
Barukh atah ADONAI, who distinguishes between the sacred  
and the everyday.

Barukh atah Adonai eloheinu melekh ha-olam, ha-madvil bein kodesh  
l'hol, bein or l'ḥoshkeh, bein yisrael la-amim, bein yom ha-sh'vi-i l'sheishet  
v'mei hama-aseh. Barukh atah Adonai, ha-madvil bein kodesh l'hol.

# הבדלה

When reciting Havdalah at home, we begin here:

הנה אל ישועתי, אבטח ולא אפחד.  
כי עזי וזמרת יה יהוה, ויהי לי לישועה.  
ושאבתם מים בששון, ממעיני ה'ישועה.  
ליהוה ה'ישועה על עמך ברכתך סלה.  
יהוה צבאות עמנו, משגב לנו אלהי יעקב, סלה.  
יהוה צבאות, אשרי אדם בטח בה.  
יהוה הושיעה, המלך יעננו ביום קראנו.  
ל'יהודים היתה אורה ושמחה וששון ויקר.  
בן תהיה לנו.

The cup of wine is lifted:

כוס ישועות אשא, ובשם יהוה אקרא.

In a synagogue or at a public service, we begin here:

סברי סברי:

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

ברוך אתה יהוה אלהינו מלך העולם,  
בורא מיני בשמים.

ברוך אתה יהוה אלהינו מלך העולם,  
בורא מאורי האש.

ברוך אתה יהוה אלהינו מלך העולם,  
המבדיל בין קדש לחול, בין אור לחשך,  
בין ישראל לעמים,

בין יום השביעי לששת ימי המעשה.  
ברוך אתה יהוה, המבדיל בין קדש לחול.

description in the Scroll of Esther (8:16) and expresses the joy at the deliverance from the destruction that had been contemplated by Israel's enemy; we add the wish that the same be true for us. The final verse, taken from Hallel (Psalm 116:13), leads directly into the recitation of the blessing over the cup of wine.

**BLESSING THE SPICES AND CANDLE.** It is customary for everyone to partake of these blessings, so the spices are passed for all to smell, and each person holds up his or her hand to the light, marvelling at the distinctions between skin and nails, live and dead flesh both needed.

HAVDALAH literally means "distinction" or "differentiation" and it is a ceremony that marks the ending of Shabbat and the beginning of the work week. It consists of blessings over wine, spices, and light, and a final blessing about the distinction between Shabbat and the week. The Bible restricts the use of fire on Shabbat and so the week symbolically begins with lighting a fire. Shabbat, which began with the lighting of candles, now is also brought to its conclusion with candlelighting. But whereas we began Shabbat with individual candles, we end it with one candle whose wicks are intertwined, as if Shabbat has created a unity that was lacking before. To rouse our senses to become awakened to the beauty we shall encounter during the week, we make a blessing over spices. Finally, the blessing over the wine sanctifies the week to come.

**BEHOLD, GOD IS MY DELIVERER** וישועתי. As we enter the week we pray for protection, deliverance, and happiness. The biblical verses in this passage come from Isaiah 12:2-3 and Psalms 3:9, 46:12, 84:13, and 20:10. The penultimate verse, remarking on joy and gladness, is taken from the