When reciting Havdalah at home, we begin here:

The following two blessings are recited only on Saturday evening.

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

BEHOLD, GOD IS MY DELIVERER. 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 33:4, 66:12, 84:13, and 20:10. The penultimate verse, remarking on joy and gladness, is taken from the 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 enemies. We add the wish that the same be true for us. The final verse, taken from Hallel (Psalms 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

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 within 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 overflowing 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’vaoth is with us; the God of Jacob is our stronghold, forever.
ADONAI Tz’vaoth, 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’simhah v’asion vikar, ken tiyeh 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’hoshkekh, bein yisrael la-amim, bein yom ha-sh’vi’i |sheishet y’mei hama-aseh. Barukh atah Adonai, ha-madvil bein kodesh l’hol.
Greetings are exchanged.

As the grains of sand, or the stars in the sky at night. Referencing God’s blessing of Abraham: “I will bestow My blessing on you and make your descendants as numerous as the stars in heaven and the sands on the seashore” (Genesis 22:17).

The watchman. Based on Isaiah 21:5: “The watchman said, ‘morning came and so did night....’”

Mount Tabor. Psalm 96:7 compares God’s righteousness to the highest mountains. Mount Tabor is the highest mountain overlooking the verdant Jezreel Valley in the Land of Israel. The image has a second meaning: as we round the mountain, it hides what is on the other side. As we turn to the week, past sins are forgiven, like a mountain hides what is on its other side.

Like a yesterday... or a watch in the night. A play on Psalm 90:4, where human life is described as fleeting. The poet turns the image on its head, remarking that God allows our sins to quickly pass by.


Light
Adam was created just before Shabbat began, and during Shabbat the world was lit with the light of creation. After Shabbat darkness descended and Adam rubbed two stones together and a fire was lit. Astounded, he said a brakhot: “Blessed is the one who creates lights of fire.” On Shabbat we make Kiddush and celebrate God’s creation of the world; as Shabbat departs, we recite Havdalah and celebrate the possibility of human manufacture and creativity.

—Talmud of the Land of Israel

Songs for the Week Ahead

Greetings are exchanged:
May you have a good week!
A gute vokh! Shavua tov!

Elijah the prophet, Elijah the Tishbite, O Elijah, Elijah, Elijah from Gilead—come speedily, in our time, ushering in the Messiah, descended from David.
Eliyahu ha-navi, eliyahu ha-tishbi,
eliyahu, eliyahu, eliyahu, ha-giladi. Bimheirah v’yameinu yavo eileinu,
im mashiah ben david, im mashiah ben david.

Miriam, the prophetess, strength and song are in her hands, Miriam will dance with us, increasing the world’s song, Miriam will dance with us, repairing the world. Soon, in our days, she will bring us To the waters of redemption.
Miriam ha-nivah oz v’zimrah b’yadah.
Miriam tirkod itanu l’hagdil zimrat olam,
Miriam tirkod itanu l’taken et ha-olam.
Bimheirah v’yameinu hi t’vienu el mei ha-y’shuah, el mei ha-y’shuah.

May the one who separates the holy and the everyday, forgive any sins and slights. May our families and our fortunes be as many as the grains of sand, or the stars in the sky at night.

This day has disappeared, like the palm tree’s shadow. I call to God who has brought an end to the light that lit my way today. Today, the watchman announced the coming of the morning and now the night.

Your righteousness is like Mount Tabor, allowing my sins to quickly pass out of sight—like a yesterday that is gone or a watch in the night.
Ha-mavdil bein kodesh l’hol, hatoteinu hu yimhol, zareinu v’khaseinu yarbeh khalol v’kha-kokhavim balailah.
Yom panah k’tzel tomer, ekra la-El alai gomer, amar shomer ata voker v’gam lailah.
Ha-mavdil bein kodesh l’hol...
Tzidkat’kha k’har tavor, al l’sha’ai avor ta-avor,
k’yomi etmol ki ya-avor va-ashmurah balailah.
Ha-mavdil bein kodesh l’hol...