

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 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 melek 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 melek 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 melek 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 melek ha-olam, ha-madvil bein kodesh
l'hol, bein or l'hoshekh, bein yisrael la-amim, bein yom ha-sh'vi-i l'sheishet
y'mei hama-aseh. Barukh atah Adonai, ha-madvil bein kodesh l'hol.*

When reciting Havdalah at home, we begin here:

הִנֵּה אֵל יְשׁוּעָתִי, אֲבִטָּח וְלֹא אֶפְחָד.
כִּי עָזִי וְזִמְרַת יְיָ יְהוָה, וַיְהִי לִי לִישׁוּעָה.
וּשְׂאֲבָתָם מַיִם בְּשִׁשּׁוֹן, מִמַּעַיְנֵי הַיְשׁוּעָה.
לִיהוָה הַיְשׁוּעָה עַל עֵמֶךָ בִּרְכָתְךָ סֵלָה.
יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב, סֵלָה.
יְהוָה צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בְּךָ.
יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאָנוּ.
לַיהוּדִים הִיְתָה אוֹרָה וְשִׂמְחָה וְשִׁשּׁוֹן וִיקָר.
כֵּן תִּהְיֶה לָנוּ.

The cup of wine is lifted:

כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְהוָה אֶקְרָא.

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

סִבְרֵי חֲבֵרִי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

The following two blessings are recited only on Saturday evening.

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא מִיְנֵי בִשְׂמִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,

בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
בְּרוּךְ אַתָּה יְהוָה, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

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.

BEHOLD, GOD IS MY DELIVERER הִנֵּה אֵל יְשׁוּעָתִי. 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