Maariv: Evening Service

הוא רוחו כי퍼 צוverts אל אחרים. וארבבה אלרשיה אוף.
ולאגרים בלאים עשו: ניהושה. הכלה נטענ בימים קדומים.

Reader:

ברוכך אתיי קנאך.

Congregation and Reader:

ברוך נ' מבארך עלילם נזר.

ברוך אתה בכם נ' אהלוים עולין נזר ארבהו.
מאביר תכמים בקיקעה פונים שעריהם וⲣשקניה מפשחת
שניהם ופתולהו נ' קנים ונסיסון נ' חקפנים בקッグנהו
ברוך בן ו' رائع ארבהו. מערות נ' ע' ו' מנלי
אשר שפנ' ושנ' נ' משני נזון אוז. ונטיבר נ' ו' מניבא
ל' ליל ו' ו' ו' לילא. נ' גבאה ו'دام.
ואל נ' ו' ו' ו' ע' עלילם עלילם התו.
ברוך אתה נ' מבארך ארבהו.

Congregation and Reader:

Baruḥ Adonai ha-m'vo-raḥ l'olam va-ed.

Baruḥ ata Adonai, Eloheynu meleḥ ha-olam,
Asher bi-d'varo ma-ariv aravim,
B'ḥohma potey-ḥaḥ sh'arim u-vitvuna m'shaneh itim,
U-mahā-lif et ha-z'manim u-m'sadeyr et ha-kohāvīm
B'mish-m'ro-teyhem ba-rakia kir-tzono.
Borey yom va-laila,
Goleyl ohr ḥo-sheḥ v'ḥo-sheḥ mipney ohr.
U-ma-avir yom u-meyvi laila,
U-mavdil beyn yom u-veyn laila,
Adonai tz'va-ot sh'mo.
Eyl ḥai v'ka-yam tamid yimloḥ aleynu l'olam va-ed,
Baruḥ ata Adonai, ha-ma-ariv aravim.

MAARIV LE-ḤOL / EVENING SERVICE
Maariv: Evening Service

"And God, being merciful, forgives sin and does not destroy, repeatedly refraining from anger, and avoiding indignation. O Lord, redeem us! O our Sovereign, answer us when we call."

BARHU: The call to worship

Praise the Lord, Source of all blessing.

Congregation and Reader:
Praised be the Lord, Source of all blessing, forever.

MAARIV ARAVIM: Lord of night and day

Praised are You, Lord our God, Ruler of the universe, Whose word brings on the dusk of evening.

Your wisdom opens the gates of dawn; Your understanding regulates time and seasons.

The stars above follow their appointed rounds, In response to Your divine will.

You create day and night; You alternate darkness and light.

You remove the day and bring on the night; You separate one from the other.

We call You "Lord of heavenly hosts"; You are our living God.

May You rule over us as You rule over nature; Praised are You, O Lord, who brings the evening dusk.
Ahavat olam beyt yisrael am-ḥa ahavta,
Torah u-mitzvot, ḥukim u-mish-patim otanu limad’ta.
Al keyn Adonai Eloheynu,
B’shoh-beynu u-v’ku-meynu nasi-ḥa b’ḥukeha,
V’nismaḥ b’divrey torateha u-v’mitz-voteha l’olam va-ed.
Ki heym ḥa-yeynu v’oreḥ ya-meynu,
V’aha-vat-ḥa al tasir mimenu l’olamim,
Baruḥ ata Adonai, oheyv amo yisrael.
AHAVAT OLAM
God's love expressed through Torah and Mitzvot

With everlasting love You have loved Your people,
The House of Israel,
Teaching us the Torah and its Mitzvot,
Instructing us in its laws and judgments.

Therefore, O Lord our God,
When we lie down and when we rise up,
We shall speak of Your Commandments,
And rejoice forever in Your Torah and Mitzvot.

For they are our life and the length of our days;
On them we will meditate day and night.

May Your love never depart from us!

Praised are You, O Lord,
Bestower of love upon Your people Israel.

WITH EVERLASTING LOVE

Immediately *before* the Shema, we are reminded of God's "everlasting love" for us. Immediately *after* the Shema (in Vahavta), it is we who are called upon to love God—with all of our heart, soul, and might.

God's love came first. Because of this love, God endowed us with the capacity to love—and lovingly gave us the gift of Torah.

In the Torah, we have found the sustaining purpose for which to live. Through the Torah, we have been given the strength and inspiration with which to live.

Morning and night, our prayers remind us of God's love, so that we may be moved to love God, and to let the Torah's spirit guide our lives.
The Shema

שמע ישראל, יהוה אלהינו, יהוה אחד.
ברוך שם ברוך מלאכתו לעולמ זכר

אֲנָךָ אֱלֹהֵינוֹ אֱלֹהֵי יִשְׂרָאֵל שָׁם חֳזֲקָה.
מִכָּלָּבֵבךָ אֱלֹהִיךָ שָׁמַחְתָּךְ בְּכָלָּבֵבךָ וַיִּנְשָׁמָהוּוּ:
יָמִים לְעַלְבֵּבךָ: יָשָׁמָה בְּנֵינֶיךָ אוֹרָה בֵּין בְּשָׁמָהוּוּ
בֵּין הַבָּלָבָבּוּ כְּבָרָהּ בְּכָל־בְּשָׁמָהוּוּ.
לֹא רְעָתָם בְּיִשְׂרָאֵל בָּשָׁמָהוּוּ: בְּכָל־בָּשָׁמָהוּוּ
פַּתְלָוָם בָּשָׁמָהוּוּ.

שֵׁמַע יִשְׂרָאֵל, אֲדُונָי אֱלֹהֵינוּ, אֲדُונָי אֶחָד.
[בַּרוּךָ שְׁיֵם כְּבוֹד מַלְוָтенָא לָעֲולָמָא וְאָדַּם]

V'ahavta eyt Adonai Eloheha
B'hol ivavha, u-v'hol naf-sh'ha, u-v'hol m'odeha.
V'ha-yu ha-d'varim ha-eyleh
Asher anohi m'tza-v'ha ha-yom al l'va-veha.
V'shi-nan-tam l'va-neha v'dibarta bam
B'shiv-t'ha b'vey-teha u-v'leh-t'ha va-dereh,
U-v'sho'h-b'ha u-v'ku-meha.
U-k'shar-tam l'ot al ya-deha,
V'ha-yu l'totafot beyn eyneha.
U-h'tav-tam al m'zuzot bey-teha u-vish-areha.

MAARIV LE-ḤOL / EVENING SERVICE [628]
The Shema

Hear, O Israel: the Lord is our God, the Lord is One.

Praised be God's glorious sovereignty forever and ever.

V'AHAVTA: You shall love the Lord

You shall love the Lord your God with all your heart, with all your soul, with all your might. You shall take to heart these words which I command you this day. You shall teach them diligently to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. You shall bind them as a sign upon your arm, and they shall be a reminder above your eyes. You shall inscribe them on the doorposts of your homes and on your gates.

Deuteronomy 6:4-9

THE SHEMA: A call to witness

In the Torah scroll, the word “Sh’má” is written with an enlarged final ayin (י); and the word “Eḥad” with an enlarged final daled (ד). These two letters form the Hebrew word יד (Eyd) which means “witness.”

Whenever we recite the Sh’má, we are responding to the Divine call: Atem Eydai, “You are My witnesses” (Isaiah 43:10); and we are reminded of our vocation to be God’s “witnesses”—in both our personal and collective lives.

(Ben Saul)

V'AHAVTA: You shall love the Lord

Whether a person really loves God can be determined by the love which that person bears toward others. (Levi Yitzhak of Berditchev)

V'AHAVTA: Love leading to action

In Judaism, love of God is never a mere feeling; it belongs to the sphere of ethical action. (Leo Baeck)
Do not be like servants who serve their master for the sake of receiving a reward; be rather like servants who devotedly serve their master with no thought of a reward; and may the awe of God be upon you.

(Pirkey Avot 1:3)

The reward for a good deed is another good deed; and the penalty for a transgression is another transgression.

(Pirkey Avot 4:2)

If you think of reward, you think of yourself, not God.

(Salanter)

The main purpose of the Mitzvot performed through physical action is to make us sensitive to those Mitzvot performed with the heart and mind, which are the pillars of the service of God.

(Bahya)

MAARIV LE- HOL / EVENING SERVICE
KEEP THESE WORDS

If you will faithfully obey the commandments which I command you this day, to love the Lord your God and to serve the Lord with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring; and you will harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will eat and be satisfied.

Take care not to be lured away to worship other gods. For then the wrath of the Lord will be directed against you: The heavens will close and there will be no rain; the earth will not yield its produce; and you will soon perish from the good land which the Lord gave you.

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which the Lord promised to your ancestors for as long as the heavens remain over the earth.

Deuteronomy 11:13-21

It is not enough to serve God in anticipation of future reward. One must do right and avoid wrong because as a human being one is obliged to seek perfection.  
(Maimonides)

Rejoice so greatly in performing a Mitzvah that you will desire no other reward than the opportunity to perform another Mitzvah!  
(Nahman of Bratzlav)

Rav Aha said: God has made uncertain the reward of those who perform the commandments of the Torah so that we might perform them in fidelity.  
(Talmud Yerushalmi, Peah)
ינאמר לך יהוה אל-la מישל לאמר: דבר אלהינו יהוה
אמרים אלוהיםengu קוה לך צאת לעבר הים וברא
לתרת ותנה עלי־זית הה דכת עמי תברחה: והיה
לךLean ניאת וראית אתו ויבחרו אנשיה לדרתם
ועשיהו אנא ולא תחר אתיר לבכם ואחרים שעיכם
איש אים והיו ברשים לאלאהכ: יהוה אלהיכם
אין יהוה אלהיכם
בלימינו והיו ברשים לאלאהכ: יהוה אלהיכם
איש והיו אתו אתו מנכרי מצרים ליהוה לכו
לאלאהכ: יהוה אלהיכם
Reader: יהוה אלהיכם

DELIVERANCE FROM PERIL (A Prelude to Emet V'emunah)

We acknowledge that there is but one universal God, and that to God's service Israel stands eternally committed.

We recognize in God the Power that has enabled us to triumph over defeat, persecution, and oppression.

It was God who redeemed us from Egyptian bondage, and delivered us from the despotism of the Pharaohs;

For God wills that we be free to use our powers for worthy ends, unfettered by the arbitrary rule of any mortal.

Whenever human tyrants usurp Divine authority, oppressing or exploiting others,

The hardening of their hearts proves their own undoing; their unrelenting arrogance writes their doom.

Therefore we will not be discouraged or dismayed, when unrighteous powers rise up against us.

Though enemy hosts pursue us, we shall remember how our ancestors were saved at the Sea.

We shall recall, in every age, the words of triumph with which they gave thanks for their deliverance from peril.

(M. M. Kaplan, adapted)
TO SEE, TO REMEMBER, AND TO OBSERVE!

The Lord said to Moses: “Speak to the Children of Israel, and bid them to make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue.

“When you look upon the fringe you will be reminded of all the commandments of the Lord and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes.

“Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I, the Lord, am your God.”

(Numbers 15:37-41)

A CHORUS OF HOPE AND THANKSGIVING
(A Prelude to Emet V’emunah)

The truth which we affirm is that our God is One, and that the incomparable Holy One redeems us in every age.

God delivered us from bondage, from tyrannies, old and new, enabling us to sing our praise on the shores of many lands.

The Lord has ever been our hope, our strength in times of woe; saving our people from despair, from disaster, and confusion.

God’s wonders we behold each day; God’s redemption we await each night. God’s guidance is still with us now, as it was in years long passed.

We praise the Lord in words of song which echo from ancient times, joining memories of deliverance with a chorus of hope and thanksgiving.

(Men Saul, adapted)
אמות אמתה כל־זה זכר קם עליון
כי זה unsuccessful לא צור מתוקה משראלי טמא.
huge הפסדו מים מדילתם מלבנים חוסל נה קצער תמים. 
ניירולנו על כל־העם כל־העם שמקהל כפורה אוזות ומקלות בצפרתה בכל שמי. 
מהם ישתכחו נבל־גבורה מצויה.
יוויז את עמו ישראל מצרכים להחרת עולם:
מהם בגרカテゴיה נבל־גבורה מצויה.
ואף בני בסירות יפרדו לastered לשה.
מולכתם בקרן כל־לייך: 
משה ובני ישראל לא נה שליח המשמיח רבך אפראים כלם.
מי־ברכם באה לא מיך אדם יגאל: 
נורא בוầyה. עשה מעלה: 
מוליכות רוא בן מבוקש לי ליחסי משאות הזך אלך עניך.
ינני בלא מלה נוה: 
אני י آلاف עם עידיህת
ברוח אמתה עידי משהישראל.

Emet ve-emanah kol zot v’ka-yam aleynu,
Ki hu Adonai Eloheynu v’eyn zulato, va-anahnu yisrael amo.
Mi hammoha ba-eylim Adonai. Mi kamoha nedar ba-kodesh.
Nora t’hilot osey fe-leh... Adonai yimloh l’olam va-ed.

MAARIV LE-HOL / EVENING SERVICE
EMET VE-EMUNAH: God our Redeemer

True and certain it is that there is One God, Incomparable, And that we, the Household of Israel, are God's people.

*It is God who redeemed us from the might of tyrants, Delivering us from slavery unto freedom.*

Great are the things which God has done, With wonders which are without number,

*Delivering our ancestors from Egyptian bondage, Inspiring hope and faith in every generation.*

May God continue to protect our people, And guard all humankind from disaster.

*When the Children of Israel beheld God's might, They gave thanks and praised the Divine Name.*

They accepted God's sovereignty willingly And sang in joyous thanksgiving.

*Moses and the Children of Israel Proclaimed in great exultation—*

"Who is like You, O Lord, among the mighty? Who is like You, glorious in holiness, Revered in praises, doing wonders?"

*When You rescued the Israelites at the Sea, Your children beheld Your majesty and power.*

"This is my God!" they exclaimed, and said: "The Lord shall reign for ever and ever!"

*As You delivered the Children of Israel from a mightier power, So may You redeem all Your children from oppression.*

Praised are You, O Lord, Redeemer of Israel.

*Morris Silverman (adapted by A.N.S.) Based on the Hebrew*
A NIGHT PRAYER

Help us, O God, to lie down in peace, 
And protect us, tonight, with Your love.

Lighten our burdens and soften our hurts; 
Restore our bodies and refresh our souls.

Bless all who tonight are in our prayers, 
And all who should be in our thoughts—
To the sick and the suffering, send Your hope; 
To the forgotten and the lonely, send Your love.

To the confused and the distressed, send Your light; 
To the weary and the wronged, send renewed strength.

To the pursuers of justice, send wisdom and faith; 
To the seekers of peace, send unwavering resolve.

O Guardian of Israel, who neither slumbers nor sleeps, 
Bless us with peace, now and evermore.

(Ben Saul)

ברוך נאמנה לך שומר עם ישראל לבר파트

MAARIV LE-HOL / EVENING SERVICE [636]
HASHKIVENU: Help us to lie down in peace

Help us, O God, to lie down in peace;
And awaken us to life on the morrow.
May we always be guided by Your good counsel,
And thus find shelter in Your tabernacle of peace.
Shield us, we pray, against our foes,
Against plague, destruction, and sorrow.
Strengthen us against the forces of evil
Which abound on every side.
May we always sense Your loving care,
For You are our merciful God and Sovereign.
Guard us always and everywhere;
Bless us with life and peace.
Praise to You, O God of peace,
Who guards Your people Israel
Now and evermore.

PEACE MEANS MORE THAN QUIET

Help us, O God, to lie down in peace;
But teach us that peace means more than quiet.
Remind us that if we are to be at peace at night,
We must take heed how we live by day.
Grant us the peace that comes from honest dealing,
So that no fear of discovery will haunt our sleep.
Rid us of resentments and hatreds
Which rob us of the peace we crave.
Liberate us from enslaving habits
Which disturb us and give us no rest.
May we inflict no pain, bring no shame,
And seek no profit from another's loss.
May we so live that we can face the world
With serenity and with grace.
May we feel no remorse at night
For what we have done during the day.
May we lie down in peace tonight,
And awaken tomorrow to a richer and fuller life.
PRAISE THE LORD THROUGHOUT ALL GENERATIONS

Praised be the Lord forever. Amen! Amen! Praised be the Lord from Zion. Praised be the Lord whose Presence abides in Jerusalem and who performs great wonders. Praised forever be God’s glory which fills the world. Amen! Amen!

May God’s glory be praised forever; may the Lord’s own creation bring forth Divine joy.

The Lord’s people will not be abandoned, for the sake of God’s great name; for it pleased the Lord to make you the Lord’s own.

When the people saw the wondrous acts of the Lord, they prostrated themselves and exclaimed: The Lord is God. Truly, the Lord is God! The Lord shall reign over all the earth.

May Your kindness rest upon us, O Lord, even as our hope rests in You. O gather our dispersed from among the nations, that we may give thanks, and merit praise by praising You.

May all the nations, whom You have created, worship and glorify You. For You are great and perform wonders at all times. You alone are God. We are Your people and Your flock; we will praise You throughout all generations.

Biblical verses—selected from the Hebrew

HOPEFUL TRUST, BY DAY AND BY NIGHT

Praised be the Lord by day,
And praised be the Lord by night.

Praised be God when we lie down,
And praised be God when we rise up.

“In God’s keeping are the souls of all the living,
And the spirits of all human beings.”

“Into Your hand I entrust my spirit;
You will surely redeem me, O Lord, God of truth.”

Our God, reveal Your Oneness:
Establish Your sovereignty and rule over us forever.

May our eyes behold, our hearts rejoice,
And our souls be glad in Your true deliverance,
When it shall be said to Zion: Your God reigns.

The Lord reigns, the Lord has reigned,
“The Lord shall reign forever.”

For sovereignty is Yours,
And forever will You reign in glory;
We have no Sovereign besides You.

Praised are You, O Lord and Sovereign,
Who will rule over us, and over all creation, forever.

[639] CONCLUSION OF SABBATH/FESTIVALS & WEEKDAY EVENINGS
Readers Ha'tzi Kaddish

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'ri'h hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hermata da-amiran b'alma, v'imru amen.

*During the Ten Days of Repentance repeat l'eyla, ל'איה.

MAARIV LE-ḤOL / EVENING SERVICE [640]
Reader's Short Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God’s sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God’s great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

A NOTE ON THE AMIDAH

The Amidah occupies a position of centrality in each of the daily, Sabbath, and Festival services. The Talmud calls it simply T’fillah—“The Prayer.” Recited while in a standing position (b’amidah), it is a composite of nineteen benedictions (originally eighteen), encompassing a variety of themes. (The Shabbat and Festival Amidahs contain seven benedictions. See p. 67.)

The standard “Weekday Amidah” consists of three groups of blessings:

• three Blessings of Praise,
• thirteen Blessings of Petition,
• three Blessings of Thanksgiving.

The Amidah opens with the invocation of our earliest ancestors and of their merit (Zehut Avot). It ends with a prayer for peace. By following the teachings of our ancestors, we hope to attain peace and wholeness.

In the “Blessings of Petition” we ask for knowledge, for reconciliation with God and Divine Pardon, for redemption from suffering, for the healing of illness, and for the earth’s bounty. We also pray for liberation and “the ingathering of our exiles,” for the restoration of righteousness in judicial life, for the elimination of slanderers and of evil adversaries, and for the bestowal of God’s blessings on several categories of admirable individuals. Petitions for the restoration of Jerusalem and for the advent of the Messianic Era precede a plea that God compassionately hear our prayers.

In all versions of the Amidah we praise God as our ancestral “Shield,” acclaim God’s might and holiness, express the hope that our worship will find favor, pray for the full return of God’s presence to Zion, thankfully acknowledge the miracles in our lives, and look forward to the day when all humanity will praise God’s name, in a world at peace.

The closing, “Guard my tongue from evil,” cited in the Talmud as a personal meditation, stresses care in speech, humility, and forgiveness.

CONCLUSION OF SABBATH AND FESTIVALS & WEEKDAY EVENINGS
The Maariv Amidah
Traditional Opening Blessings

During the Ten Days of Repentance add:

During the Ten Days of Repentance add:

From Shemini Atzeret to Pesah add:

During the Ten Days of Repentance add:

Continue the Amidah on page 644.
"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all.

You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You will lovingly bring a redeemer to their children's children.

During the Ten Days of Repentance add:

Remember us for life, O Sovereign who delights in life; Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign who helps, redeems, and protects. Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power You grant immortal life.

From Shemini Atzeret to Pesah add:

You cause the wind to blow and the rain to fall.

You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to You, O Ruler over life and death, Source of redemption?

During the Ten Days of Repentance add:

Who is like You, compassionate God? Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed. Praised are You, O Lord, who confers immortality upon the departed.

Continue the Amidah on page 645.
The Maariv Amidah
Interpretive Opening Blessings

During the Ten Days of Repentance add:

ןְכַכְנָן בְּכֶפֶר חֵמִים. לַעֲשֹׂנָה אֲלָהֵי מִי.

פֶּלֶךְ עֹזֵר וּמְזוֹשָׁשׁ נְבוֹז

בּוֹרָךְ אָמֶה. וַגִּבְּרֵיהָ אֲבָרָהָם אֲבָרָהָם שְׁרַה שְׁרַה אֲבָרָהָם אֲבָרָהָם אֲבָרָהָם

From Shemini Atzeret to Pesah add:

פֶּשֶׁב חַרְוָה מֶמְחָנִיר מְמַשֵׁה

מְבַכֹּל הַיָּמִים בְּמֶשֶׁר מַחְטַה מַחְטַה בְּמֶשֶׁר בְּמֶשֶׁר בְּמֶשֶׁר

סְמוּקָן נְפָלִים אָרוֹרָה חֳלִימַה מְשָׁרִיר אָסָרִיר

זְכֶרֶם יָסָמְכָה לִשְׁוַיִי עַפָּר

מִי בָּזֶזֶז בּוֹזֶזֶז וּמֵחַרְתָּהּ וְשֶׁלֶחְתָּה

פֶּלֶךְ אֶמְיוֹת וּמְזוֹשָׁשׁ יִשְׁוֹה

During the Ten Days of Repentance add:

מִי בָּזֶזֶז אֵבָרָהָם. זוּכֶר גִּנוּר לָחֲמָי בְּרֵחוֹת

בּוֹרָךְ אָמֶה. וּגִבְּרֵיהָ אֲבָרָהָם אֲבָרָהָם שְׁרַה שְׁרַה אֲבָרָהָם אֲבָרָהָם אֲבָרָהָם

[643]
The Maariv Amidah: Interpretive Opening Blessings

“O Lord, open my lips that my mouth may declare Your praise.”

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, Great, mighty, and exalted One—You bestow lovingkindness upon all Your children.

You remember the merits of our ancestors, And lovingly offer redemption to their descendants, In accordance with Your great name.

During the Ten Days of Repentance add:
Remember us for life, O Sovereign who delights in life; Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign and Helper, our Savior and Protector. Praised are You, O Lord, Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

Eternal is Your power, O Lord; Your salvation embraces the living and the dead.

From Shemini Atzeret to Pesah add:
You cause the wind to blow and the rain to fall.

In lovingkindness You sustain the living; Your mercies confer life upon the departed. You uphold the falling, heal the sick, and free the captives; You keep faith with Your children, even in death.

Who is like You, incomparable Lord of mighty deeds, Ruler of life and death, Source of redemption?

During the Ten Days of Repentance add:
Who is like You, compassionate God? Mercifully You remember Your creatures for life.

Praised are You, O Lord, who grants to the departed eternal life.
*During Ten Days of Repentance: Special passage.*

תפילת בקשת שמעת

**MAARIV LE-HOL / EVENING SERVICE**
Holy are You and hallowed is Your name, and holy ones praise You daily. Praised are You, O Lord, *the holy God.

You graciously endow human beings with intelligence, and You teach mortals understanding.

Special passage for the conclusion of Shabbat or a Festival:

You have favored us with the knowledge of Your Torah; You have taught us to fulfill the Commandments. O Lord our God, You have made a distinction between the holy and the ordinary, between light and darkness, between the people Israel and the heathens, between the seventh day and the six weekdays. Avinu Malkeynu, may the coming days begin for us in peace. May we be free from sin, clear of wrongdoing, and drawn closer to You in reverence.

O grant us knowledge, understanding, and discernment. Praised are You, O Lord, gracious Source of knowledge.

Bring us back O God, as would a loving parent, to Your Torah. Draw us near, O our Sovereign, to Your service. Lead us back to You in wholehearted repentance. Praised are You, O Lord, who desires repentance.

Forgive us O God, as would a loving parent, for we have sinned. Pardon us, O our Sovereign, for we have transgressed. For You, our God, do indeed forgive and pardon. Praised are You, O Lord, who abundantly pardons.

Behold our affliction and champion our cause. Redeem us soon for Your sake, for You are a mighty Redeemer. Praised are You, O Lord, Redeemer of Israel.

Heal us, O Lord, and we shall be healed; help us and we shall be saved; for You are our glory. Grant complete healing for all our afflictions, for You, O our Divine Ruler, are a faithful and merciful healer. Praised are You, O Lord, Healer of Your people Israel.

*During Ten Days of Repentance: the holy Sovereign.

[645] CONCLUSION OF SABBATH/FESTIVALS & WEEKDAY EVENINGS
בָּרָךְ עָלֵיוֹן כִּי אֲהֵלְיוֹן אֲחַיְתַנָּה חָוָה אַחְטַכְּלֵדִיָּה.

From Pesah until December 4 say:

וֹמַ לֶבַךְ עָלַי גָּפַן הַכָּפֶרֶת.

From December 4 until Pesah say:

וֹמַ שָׁלִּיךְ לְבָרָךְ עָלֵי גָּפַן הַכָּפֶרֶת.

שֵׁבַטָּנוּ חַסְבוֹתָנוּ בָּרָךְ שְׁפֵּטָנוּ חָסְבוֹתָנוּ. בָּרָךְ אָצְלֵה נֶאֶזֶר.

נַגְּפָּה שֵׁפִּיטָנוּ כָּרָארָשָׁנוּ לְיַנֵּאֲרוּנָה בְּבִית הַלְּבָן הַכָּפֶרֶת הַטָּפְשִׁיט הִכָּל סֵפֵּר בְּכָרְכָן. בָּרָךְ אָצְלֵה נֶאֶזֶר.

לֵאמָלְשׁוֹנָה אֲלַלְּתֵה שֵׁפִּיטָנוּ כָּרָארָשָׁנוּ לְבָרָךְ בְּבִית הַלְּבָן הַכָּפֶרֶת בְּבִית הַלְּבָן הַכָּפֶרֶת.

אָנָבִיָּ אלַלְּתֵה שֵׁפִּיטָנוּ כָּרָארָשָׁנוּ לְבָרָךְ בְּבִית הַלְּבָן הַכָּפֶרֶת בְּבִית הַלְּבָן הַכָּפֶרֶת.

סֵפֵּר הַכָּפֶרֶת נָעְבָּדָנוּ בְּבִית הַלְּבָן הַכָּפֶרֶת נָעְבָּדָנוּ בְּבִית הַלְּבָן הַכָּפֶרֶת.

בָּרָךְ אָצְלֵה נֶאֶזֶר.

הָשַׁמְּרוּ חָסְבוֹתָנוּ הַכָּרָארָשָׁנוּ כָּרָארָשָׁנוּ בְּבִית הַלְּבָן הַכָּפֶרֶת הַטָּפְשִׁיט הָקָו פְּרִי מִלְּחָסָנָה הַטָּפְשִׁיט הָקָו פְּרִי מִלְּחָסָנָה.

*During Ten Days of Repentance:

כָּרָארָשָׁנוּ בְּבִית הַלְּבָן הַכָּפֶרֶת.

MAARIV LE-HOL / EVENING SERVICE [646]
Lord our God, bless this year for us, and grant all varieties of produce for our well-being.

From Pesah until December 4 say:
Send blessing to the whole earth.

From December 4 until Pesah say:
Send dew and rain to bless the whole earth.

Satisfy us in this year with the blessing of Your bounty. Praised are You, O Lord, who blesses the years.

Sound the great Shofar for our liberation. Lift up a banner for the ingathering of our exiles; and bring our dispersed together from the four corners of the earth. Praised are You, O Lord, who gathers the dispersed of our people.

Restore our judges as in days of old, and our counsellors as in former times. Remove from us grief and sighing. May You alone reign over us, O Lord, in love and mercy, and vindicate us in judgment. Praised are You, O Lord, *our Sovereign, who loves righteousness and justice.

May slanderers find no hope, and may all wickedness perish swiftly. May all Your enemies be speedily cut down; may the arrogant be uprooted and crushed. May You overthrow and humble them soon, in our own day. Praised are You, O Lord, who crushes the enemies and subdues the arrogant.

Lord our God, may Your compassion be stirred for the righteous, for the pious, for the leaders of Your people Israel, for our devoted scholars, for the true proselytes, and for us. Reward bountifully all who truly trust in You, and cast our lot among them. May we never be put to shame, for we trust in You. Praised are You, O Lord, the support and trust of the righteous.

*During Ten Days of Repentance: Sovereign of Judgment.
לאיריסים עירך ברקםך שוש ומשכון בחליחך כיושר.
דברת: ובך נוחה ברקםך בים כﲔין עולם.
(Israel says)
לכין רוח חכמה לחכימה ט ClassNotFoundException.
ברוח אתה בזה אהליך:

אייריסים זך ישראלי ברקםך מקימך ובקרה עליך כל יחוסך ולייריסים קומני עלייך.

Traditional version:
אייריסים זך ישראלי ברקםך מקימך ובקרה עליך כל יחוסך ולייריסים קומני עלייך.
ברוח אתה בזה אהליך:

ישעיהו: קורן מצמיח יי אתה ברוך כל היום. קורי לישעיהו כי תעשו: מצמידו: ואתה ברוך כל יום. קורי לישעיהו.

 preocupות וסולם חסונך עלינו ורחם חוס אליינו; קולנו שמע אתה. ותחנונים תפלה שמע אל כי אודתפלתנו וברצון.

תפלה: ושמע אתה כי תשיבנו אל ריקם מלכנו ומלפניך.

On Rosh Hodesh and Hol Hamoed add:
אלכינו איך באתינו ארבה מקימך. וולך משל צמחך..
קסיון ואברך. יברון המקדש.tell באהך.the מקדש. אתברך מקדש.
ברוחך ברך. בברך. יברון מקדש יברך. אתברך קדש.
באות ישראלי להב. ק𬭎ה להב עזר ויוצרי אלћהו
לחלים לעולמנו ביים.

Sukkot: אף נורה (Rosh Hodesh)
Pesah: אף נורה (Pesah)
Rosh Hodesh: אף נורה (Pesah)

MAARIV LE-HOL / EVENING SERVICE [648]
With mercy, return Your Presence to Jerusalem, Your city; and abide within it, in accordance with Your ancient promise. Rebuild it, speedily, in our own day, and may it endure for all time.

Some say: Renew within it the glory of David.
Praised are You, O Lord, who rebuilds Jerusalem.

In Your mercy, cause the progeny of the House of Israel to flourish; and may Your people then be exalted and strengthened, as we recall Your promise of deliverance. For we await Your redemption at all times.
Praised are You, O Lord, Source of our redemption.

O Lord our God, hear our plea. Have pity upon us; and in Your great mercy, accept our prayer with loving favor. Compassionate God, Who hearkens to prayer, do not send us away without considering our supplications. For You, our merciful Sovereign, hear the prayers of Your People, the House of Israel.
Praised are You, O Lord, who hearkens to prayer.

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

On Rosh Ḥodesh and Intermediate Days of Festivals add:

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire Household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this day of


Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.
 mariage Ayeinay beshoqat lezielig b'v'rihkim. brihor ashkoqat n: 

המימיishment שבייחודה ל zlib: 

מודים לאבוננו על לשון ההוא ע"כ אנשיליה ואנייניה לולימ עובד. כי 

לולימ עבד. זאミニון בצעי י"עשתה ההוא גרוד ורודי. נודע 

ל"ה בקסר הח᠄ה על מנין ה'מסורים בברך על קשونة 

המ所提供之 ל"ז על בצעי שכיל-יזו ימען על קאלוגסיה 

יומוןיה שקבל זה ערב נבקר וצחלי. כופי ב כי ל"ז ה: 

racial. הימךמיה כי ל"זמו טיווח. מעולמ קונית ל"ז: 

On Hanukkah add: 

על תוציקי על תקירוב על תכירובת ע"ל ת.downcaseות ע"ל הספלמות 

שسريיתellaneous יבימיה חמה זמך חיה: 

בימי מנהגיהם אך יוניים כל ורוד ת'ושמותי ובני. המספרות מ糧הם 

גוז תרשיח על שביב י"שראל. ל'ישישהו תורחש. ול"נבייסרים טקח 

רצוחה. יהושע ברהמה זכרם א'ץ ממע ב'עת. ברק מח'ירסם. 

הן תאירים. ימקתנ אתרשם. מפשיא ב'צוריים ביבים. והוריו ב: 

בזג מParticleSystem. יאמרו ביב חוריים וה'שינו ביב יצריים. והוריו ב: 

ע'צניק החורם. יולק יעשין שם ז'ייד י'זיזש ב'עולים. הלשון י'שראל 

יוש' ש"תייון בודיו ב'ניי. יאמר כל מי ב'גבי ב'ריב 

בייך. יפרנ א"טיקלכן. ו"hiro ב"טמחיא. ו"hiroו ב"טמחיא. 

חרישה. יצוי ב'שומת ימי תפוקה א'ול. ל"זודו וא"זלקל ל"זמק נ'וד: 

On Purim add: 

על תוציקי על תקירוב על תכירובת ע"ל הספלמות 

שسريיתellaneous יבימיה חמה זמך חיה: 

בימי מנהגיהם אך יוניים כל ורוד ת'ושמותי ובני. המספרות מ糧הם 

בזג מParticleSystem. יאמרו ביב חוריים וה'שינו ביב יצריים. והוריו ב: 

ע'צניק החורם. יולק יעשין שם ז'ייד י'זיזש ב'עולים. הלשון י'שראל 

יוש' ש"תייון בודיו ב'ניי. יאמר כל מי ב'גבי ב'ריב 

בייך. יפרנ א"טיקלכן. ו"hiro ב"טמחיא. ו"hiroו ב"טמחיא. 

חרישה. יצוי ב'שומת ימי תפוקה א'ול. ל"זודו וא"זלקל ל"זמק נ'וד: 

MAARIV LE-HOL / EVENING SERVICE
May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been our protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

On Hanukkah add:

We thank You, O God, for the miraculous liberation, the mighty deliverance, and the heroic victories which You helped our ancestors to achieve, in ancient days at this season.

In the days of the High Priest Mattathias, son of Yoḥanan of the Hasmonean family, a cruel power rose up against Your people Israel, to make them forsake Your Torah and to transgress Your statutes.

In Your abundant mercy, You stood by Your people in their time of distress. You championed their cause, vindicated their rights, and avenged their suffering. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the just, and the arrogant into the hands of those devoted to Your Torah.

Thus You revealed Your glory and holiness to the world, while bringing a mighty deliverance to Your people Israel.

Then Your children came into Your Temple, purified Your Sanctuary, kindled lights in Your sacred courts, and established these eight days of Hanukkah in gratitude and praise.

On Purim add:

We thank You, O God, for the miraculous liberation, the mighty deliverance, and the heroic victories which You helped our ancestors to achieve, in ancient days at this season.

In Shushan, capital of Persia, in the days of Mordecai and Esther, the wicked Haman sought to annihilate all Jews, from the youngest to the oldest, all in one day—on the thirteenth of the month of Adar, and to permit the plunder of their possessions.

But You, in Your great mercy, frustrated his scheme and disrupted his plan. You brought upon his own head the evil he planned for others. On the very gallows he had made for Mordecai, Haman and his sons met their end.
During the Ten Days of Repentance add:

וכל智慧城市 מבעיד ט撥ם וبارك עוהב

וכל חמש יつくם מעלה ויהלול זאת ש الصحيح יבשאם נאותה לשעתה

וערומים מעלה. ברוך אתה וברכון שמח וفرح לאותה לודרה.

שולם רב על ימינוים שמח על כל ידיהבדי הפל.

 حاجة למעלם. כי אתה הו מלך אורות לכלشددולם.

וסים בסנייה לבכר יתרשמך לשראלת

וכלレーション וברכון ש DLL.

ברוך אתה לאומך אחרים ויפלו בשלום בseverity.

In the book of life and blessing, peace and prosperity, may we and all Your people, the House of Israel, be inscribed for a good and peaceful life. Praised are You, O Lord, Source of peace.
For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

During the Ten Days of Repentance add:
Inscribe all the children of Your Covenant for a good life.

May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

BLESS US WITH PEACE

Grant abundant and lasting peace to Your people Israel And to all who dwell on earth; For You are the supreme Sovereign of all peace. May it please You to bless Your people Israel, In every season and at every hour, with Your peace.* Praised are You, O Lord, Bestower of peace upon Your people Israel.
Yi-h’yu l’ratzon imrey fi, v’heg-yon libi l’fa-neha,
Adonai tzuri v’go-ali.

Oseh shalom bi-m’romav, hu ya-aseh shalom
Aleynu v’al kol yisrael, v’imru amen.

On Saturday night, Congregations which recite “Viy’hi Noam” & “Vatta Kadosh,” continue with Hatzı Kaddish (p. 656). Others turn to Kaddish Shalem, p. 660.

At the conclusion of a Festival, or if a Festival falls within the coming week, all Congregations continue with Kaddish Shalem, p. 660.
GUARD MY TONGUE FROM EVIL

I

O Lord,
Guard my tongue from evil and my lips from speaking guile;
And to those who slander me, let me give no heed.
May my soul be humble and forgiving to all.
Open my heart, O Lord, to Your sacred Law,
That Your statutes I may know and all Your truths pursue.
Frustrate the designs of those who seek to do me ill;
Speedily defeat their aims and thwart their purposes—
For the sake of Your glory and Your power,
For the sake of Your holiness and Law.
That Your loved ones may be delivered, O Lord,
Answer me and save with Your redeeming power.

"May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer."
O Source of peace and harmony in the universe,
Grant peace to us and to the Household of Israel.

Amen.

Adapted from the Hebrew by Morris Silverman

II

O Lord, guard my tongue from evil
and my lips from speaking falsehood.
Help me to ignore those who slander me,
and to be humble and forgiving to all.
Open my heart to Your Torah,
that I may know Your teachings and eagerly do Your will.
Frustrate the plans of those who wish me ill,
that I may praise Your power, Your holiness, and Your Law.
Save Your loved ones, O Lord;
answer me with Your redeeming power.

"May the words of my mouth and the meditation of my heart
find favor before You, my Rock and my Redeemer."
O Maker of harmony in the universe,
grant peace to us, to Israel, and to all people everywhere.

Amen.

Adapted from the Hebrew
Reader’s Hatzi Kaddish

יהודל ית-addons שמעת רבא. ביטלה רביה כי־ברא צורעה.

יתוכל חסבלתו חוה אבות וביבים ובתי יבריאת ישראל.

בוטללו והם קורי. ואמרණ אמר:

Congregation and Reader:

יהא שמע רבא שבירו לשלו ולבא עלייה עלייה: יבריר יתресת עיתנא עיתנא עיתנא עיתנא עיתנא הדעים עליה

יתוכל לשלום יקנישא ברייה הוה עליה לשלום עליה עליה עליה עליה עליה.

iráתא חשמחתא ונתתא דאמרי ביטלה. ואמרנה אמר:

*Ten Days of Repentance: repeat לעלך.

MAARIV / SATURDAY NIGHT (Optional)
Reader's Short Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya (yit-barah).

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.
May Your favor, O Lord our God, rest upon us; And may the work of our hands be established. Through You, may our work be firmly established.

Psalm 91

"Assurances of Divine Protection"

May Your favor, O Lord our God, rest upon us; And may the work of our hands be established. Through You, may our work be firmly established.
Trust in the Lord now and forever;
For the Lord is an everlasting stronghold.

Those who truly know You put their trust in You;
For You do not forsake those who seek You.

You, O Lord, desire the vindication or Your servants,
That the Torah may be magnified and glorified.

Selected from the Hebrew
Reader's Kaddish Shalem

Yit-gadal v’yit-kadash sh’mey raba,
B’alma di v’ra hiru-tey, v’yam-liḥ mal-ḥutey,
B’ḥa-yey-ḥon u-v’yomey-ḥon u-v’ḥa-ye y d’hol beyt yisrael
Ba-agala u-viz-man kariv, v’imru amen.

Y’he y sh’mey raba m’varah l’alam ul-almey alma-ya.
Yit-barah v’yish-tabah v’yit-pa-ar v’yit-romam v’yit-na-sey
V’yit-hadar v’yit-aleh v’yit-halal sh’mey d’kud-sha—
B’riḥ hu, l’eyla* min kol bir-ḥata v’shi-rata
Tush-b’ḥata v’ne-hemata da-amiran b’alma, v’imru amen.

Tit-kabal tz’lot-hon uva-ut-hon d’hol yisrael
Kodam avuhon di vi-sh’ma-ya, v’imru amen.

Y’he y sh’lama raba min sh’ma-ya, v’ḥa-yim,
Aleynu v’al kol yisrael, v’imru amen.

Oseh shalom bi-m’romav, hu ya-aseh shalom
Aleynu v’al kol yisrael, v’imru amen.

*Ten Days of Repentance: repeat לְעַלָּיָו.
Kaddish Shalem: Reader’s Full Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God’s sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God’s great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole House of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

From the second night of Passover until Shavuot, the Omer is counted (p. 732).
During Hanukkah, candle blessings may be recited here (p. 723).
Some congregations recite Havdalah here (p. 670).

A NOTE ON THE ALENUS (which follows)

Alenu is one of the oldest Jewish prayers, and one of the most majestic. It acclaims God as Ruler of the universe, to whom praise is due, and thankfully proclaims the vocation and uniqueness of the Jewish people.

The second section of the Alenu hopefully anticipates the day when a united humanity will acknowledge God, in a perfected world.

Most scholars attribute this prayer to Rav, a third-century Babylonian Talmudist, who is said to have introduced it into the Rosh Hashanah Musaf Service—as a prelude to the Malḥuyot (Divine Sovereignty) section.

Since the early fourteenth century, Alenu has been recited at the conclusion of every service, throughout the year.

Regarded by devout Jews as a ringing declaration of faith, Alenu became the prayer of Jewish martyrs through the ages.
Alenu

עלינו לשבח לאלוהים כלל
להת ישראל לאזכריו ברמות.
שלחנו בשنو בעוני הנצחת
ולאمش שמות קמשחנות חסנמה.
שלחנו שם חלחום כנס.
וניקנו לכל תומכון:
נאבהו ורגעים והשחתים ומרדים
לפיו כלים מלכי ינפלים.
נוכדווש ברוך הוא.

שהא נなのか שפניך י זקוק פארם ומעש יברך בשמים
משמל השכינה הוא ובבקות מחמם: הוה אלהינו אין
עוד: איןתחת. ועל-הארץ ממעל
ודיעת בשמים האלוהים הוא יי כי אל-לבבך והשabı היום
וזו.

Aleynu l'sha-bey-ah la-adon ha-kol,
La-teyt g'dula l'yotzeyr b'reyshit.
Sheh-lo asanu k'go-yey ha-aratzot,
V'lo samanu k'mish-p'hot ha-adama.
Sheh-lo sam hel-keynu ka-hem,
V'gora-leynu k'hol hamonam.
Va-anahnu kor-im u-mishta-ḥavim u-modim,
Lifney meleḥ malheyy ha-m'laḥim,
Ha-kadosh baraḥ hu.
Alenu

Let us now praise the Lord of all;  
Let us acclaim the Author of Creation,

Who made us unlike the pagans who surrounded us,  
Unlike the heathens of the ancient world,

Who made our heritage different from theirs,  
And assigned to us a unique destiny.

We bend the knee and reverently bow  
Before the supreme Sovereign,  
The Holy One, who is to be praised,

Who spread forth the heavens and established the earth,  
And whose glorious presence can be found everywhere.

The Lord is our God; there is no other.  
Truly, our sovereign Lord is incomparable.

As it is written in the Torah:  
"This day accept, with mind and heart,

That God is the Lord of heaven and earth;  
There is no other."

SHEH-HU NOTEH SHAMA-YIM

Sheh-hu noteh shama-yim v'yoseyd aretz,  
U-mo-shav y'karo ba-shama-yim mi-maal,  
U-sh'hinat uzo b'gov-hey m'romim.  
Hu Eloheynu eyn od,  
Emet mal-keynu efes zu-lato, ka-katuv b'torato,  
V'yada-ta ha-yom va-ha-shey-vota el l'va-veha  
Ki Adonai hu ha-Elohim  
Ba-shama-yim mi-maal v'al ha-aretz mi-tahat, eyn od.

[663] CONCLUSION OF SABBATH/FESTIVALS & WEEKDAY EVENINGS
A PROPHETIC VISION OF THE FUTURE (Isaiah 2:2-4)

It shall come to pass in the latter days
that the mountain of the House of the Lord
shall be established as the highest of the mountains,
and shall be raised above the hills;
and all the nations shall flow to it.

And many peoples shall come and say:
"Come, let us go up to the mountain of the Lord,
to the House of the God of Jacob,
so that we may be taught God's ways,
and walk in God's paths."

For out of Zion shall go forth Torah,
and the word of the Lord from Jerusalem.

The Lord shall judge between the nations,
and shall decide for many peoples.

And they shall beat their swords into plowshares
and their spears into pruning hooks.

Nation shall not lift up sword against nation,
neither shall they learn war any more.

V'ne-emar, v'ha-ya Adonai l'meleh al kol ha-aretz,
Ba-yom ha-hu yi-h'ye Adonai ehad u-sh'mo ehad.
WE HOPE FOR THE DAY

I We therefore hope in You, O Lord our God, that we may soon behold the glory of Your might, when You will remove the abominations from the earth and when all idolatry will be abolished. We hope for the day when the world will be perfected under the sovereignty of the Almighty, and all humanity will call upon Your name; when You will turn unto Yourself all the wicked of the earth. May all the inhabitants of the world perceive and know that unto You every knee must bend, every tongue vow loyalty. Before You, O Lord our God, may they bow in worship, giving honor unto Your glorious name. May they all accept the yoke of Your rule; and may You rule over them speedily and forevermore. For sovereignty is Yours and to all eternity You will reign in glory. As it is written in Your Torah: The Lord shall reign for ever and ever. And it has been foretold: The Lord shall be Sovereign over all the earth; on that day the Lord shall be One and shall be acclaimed as One. (M.S.—a.)

BECAUSE WE BELIEVE IN YOU

II Because we believe in You, O God, We hope for the day when Your majesty will prevail, When all false gods will be removed, And all idolatry will be abolished; When the world will reflect the sovereignty of God, When all humanity will invoke Your name, And the wicked will be turned to You. May all the living fervently acknowledge That to You every knee must bend, Every tongue vow loyalty. Before You may all bow in reverence, Proclaiming Your glory, accepting Your rule. May Your reign come soon and last forever; For sovereignty is Yours alone, now and evermore. So is it written in Your Torah: “The Lord shall reign for ever and ever.” The prophet too, proclaimed this promise: “The Lord shall reign over all the earth; On that day the Lord shall be One and shall be acclaimed as One.”

[665] CONCLUSION OF SABBATH AND FESTIVALS & WEEKDAY EVENINGS
Life, faith, and remembrance

To us, O Lord of life, You have entrusted Your spirit, Fashioning us in Your image, and granting us Your gifts:

The power to create, the will to perfect, 
The ability to dream, the capacity to love.

These are among Your priceless gifts to Your children, To be used wisely on our earthly journey.

At journey’s end, our souls return 
To You, O God, Source of life and love.

Comfort us, we pray; and deepen our faith That with You each soul is reunited and loved.

In Your keeping are the souls of the living, And the spirits of those who have passed on.

For it is from You that we come, And it is to You that we return.

Our few years on earth are but a prologue To the drama which continues beyond time.

This is the faith which sustains us at this hour As we reaffirm the words of the Psalmist:

“Into Your hand we entrust our spirits, You will redeem us, O Lord, God of truth.”

A HERITAGE OF MEMORIES

May the memories which we cherish And lovingly now recall Inspire us so to live That we too may bequeath A heritage of precious memories To those whom we shall leave behind.

In tribute to our departed May we enrich the lives we touch. May we share and preserve the faith Which our mourners will now affirm, As they rise to sanctify God’s name In the hallowed words of the Kaddish.
Before the Mourners' Kaddish

I

Eternal God, who sends consolation to all sorrowing hearts, we turn to You for solace in our trying hour. Though bowed in grief at the passing of our loved ones, we reaffirm our faith in You. Help us, O Lord, to rise above our sorrow and to face the trials of life with courage. Give us insight in our time of grief, so that from the depths of our own suffering may come a deepened sympathy for all who are bereaved. May we feel the heartbreak of others and find our strength in helping them. May we bear our sorrow with trustful hearts, and knowing You are near, may we not despair. With faith in Your sustaining love, those who mourn now rise to sanctify Your name.

II

Almighty and Eternal God, in adversity as in joy, You are ever with us. As we recall with affection those who have been taken from our midst, we thank You for the example of their lives, for our years of companionship with them, for the cherished memories and the undying inspiration which they leave behind. Comfort, we pray, all who mourn. Give them strength in their sorrow, and sustain their faith. In tribute to our departed, may our lives be consecrated to Your service. In solemn testimony to that unbroken faith which links the generations one to another, those who mourn now rise to sanctify Your holy name.  

(M.S.—a.)

III

Eternal God, source of consolation and healing, Your children's hearts are turned to You, in this hour of grief and remembrance. Grant strength, O Lord, to all who mourn; sustain them in their sorrow. Help them to face the future with confidence and hope, even as they continue to honor the souls of their loved ones. As we recall those taken from our midst, we offer our thanks—for the years which we shared, for the companionship which we enjoyed, for the love which we knew, and for the memories which we now treasure. May we create living memorials to our departed through acts of kindness, of compassion, and of loyalty. May all who mourn today find comfort in Your unfailing love, as they now rise to recite the hallowed words of the Kaddish.
Mourner's Kaddish

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-liḥ mal-ḥutey,
B'ḥa-yey-hon u-v'yomey-hon
U-v'ḥa-yey d'ḥol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and mourners:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'riḥ hu, l'eyla* min kol bir-ḥata v'shi-rata
Tush-b'ḥata v'ne-hemata da-amiran b'alma, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ḥa-yim,
Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

*Ten Days of Repentance: repeat חנוכה ל'.

MAARIV LE-HOL / EVENING SERVICE [668]
Mourner’s Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God’s sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and mourners:

May God’s great name be praised to all eternity.

Mourners:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

BEYOND TIME

Our yesterdays are beyond the reach of death, When our love transforms them into living influences. Thus we continue to be guided by a light Which transcends time and defies death.

Morris Adler

MEMORY AND MITZVAH

One special way in which to remember our loved ones is to link the performance of specific Mitzvah deeds to their memories. By pledging ourselves to perform these ceremonial and ethical Mitzvot, we transform our memories into both loving tributes to our departed and worthy goals and challenges for those who must carry on. The act of “saying Kaddish” is an example. For it is the lives of the living which are ennobled by our rising to affirm our faith in words of Kaddish, just as it is the welfare of the living which is enhanced by our performing acts of charity or deeds of kindness in memory of the deceased.

Ben Saul