NONE COMPARES TO OUR GOD. This 1st-millennium prayer was originally composed as a mystical meditation: the repetitions served to bring the devotee to an ecstatic visionary state. Because of its simplicity and ease of recall, it became a favorite prayer with which to conclude a service and, in the Sephardic liturgy, it forms part of the conclusion of every morning service. The first three stanzas spell out the acrostic amen and the next two begin with the first two words of every blessing: barukh atah.

RABBI ELEAZAR SAID: אַמָּרָה רֵבי אֱלֶעָזָר. In the ancient synagogue, prayer services concluded with Torah study. This passage is a remnant of that tradition; it is a passage quoted extensively in the Talmud. In reciting it, we express the hope that the teaching and learning we have experienced today will help create a world of peace. It is through the teaching of the values that Torah represents that we ultimately achieve security.

ALL YOUR CHILDREN SHALL BE TAUGHT BY ADONAI. Isaiah 54:13. The rabbis see the teachers of Torah as “builders” and their disciples as their children.

MAY THOSE WHO LOVE YOUR TORAH FIND GREAT PEACE. Psalm 119:165. This verse begins a series of verses, all of which contain a prayer for peace—thus offering for study a fitting conclusion to the service.

MAY THERE BE PEACE WITHIN YOUR WALLS. Psalm 122:7.

FOR THE SAKE OF MY BROTHERS . . . FOR THE SAKE OF THE HOUSE OF ADONAI. Psalm 122:8–9. These verses seek the peace and welfare of Jerusalem.

MAY GOD GRANT STRENGTH TO GOD’S PEOPLE. Psalm 29:11.