A transliteration of the opening b’rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently (a practice called “heicha kedushah” in Yiddish). The sign ṭ indicates the places to bow. The Amidah concludes on page 192.

[Leader:)

מרעף שמחת: עמידה

With Patriarchs and Matriarchs:

With Patriarchs:

On Shabbat Shuvah we add:

בברך אתך יהוה

אלהים אברךך אבריךך

[ואמורתם], עליך רבךך

אלהים צרכך, אלהים לברךך

אלהים עזרךך וראהךך

הגדת שבורר הרברךך

אל עזרךך, אליפלךך חסדךך

שומך לך, חסדים יבךך

ודבר חסדך יבךך

וסכים לך, צרכךך

ואמרו נдол נלבך בברךך

למען שמחת בברךך.

THE MUSAF AMIDAH. On Shabbat and festivals, an extra sacrifice was offered in the Temple. Since the destruction of the Temple, we offer a gift of prayer to mark the specialness of the day: an additional service called Musaf, which consists entirely of an Amidah, a personal moment of prayer. The Amidah always contains three introductory b’rakhot and three concluding b’rakhot. On Shabbat, a middle b’rakahh celebrates the specialness and sanctity of the day.

AS I PROCLAIM

כיב שמם יהוה

Deuteronomy 32:3.

Most likely, this verse was originally inserted into the Amidah as an instructional phrase to be recited by the leader, asking the congregation to respond with “Amen” to the b’rakah that follow. Thus it means: “When I proclaim God’s name, ‘Adonai,’ you should respond by acknowledging God as well”—that is, by answering “Amen” to each b’rakah and by responding when God’s personal name (Adonai) is mentioned: barukh hu u-varukh sh’mo (“Blessed be God and blessed be God’s name”).

GREAT, MIGHTY, AWE-INSPIRING. This phrase is a quotation from Deuteronomy 10:17–18, where God is described as impartial, not favoring anyone.

TRANSCENDENT GOD. This name for God, El Elyon, is first used in the Torah (Genesis 14:18–19) by Melchizedek, the King of Salem, which classical Jewish commentators identified with Jerusalem. Including his words in our prayer thus hints at a vision of a restored Jerusalem, welcoming all who call upon God by whatever name.

LOVINGLY. So much of this blessing has been about love: God’s love and kindness for all, our ancestors’ acts of love and kindness, and the redemption that will be achieved through love. To emphasize this idea, the Hebrew text places the word ahavah, “love,” as the very last word of this opening sentence.
With Patriarchs and Matriarchs:

אֲמוֹת הַמְּדִינָה
וְזַפְּנָיָה
נַעֲרָה יְפֹנֶקֶד

With Patriarchs:

מֶלֶךְ נָוֹרֶר וּמְשַׁפְּיָס יִשְׂפָּה
יִשְׂפָּה שֵׁיָה
בָּרוּךָ אָתָה יְהוָה
מַגְּנֵי עַבְרָנִים

From Sh'mini Atzeret until Pesah:

מַשְׁבֶּית הָרוֹת וּמְנוּרי מַעֲשָׂה

[From Pesah until Sh'mini Atzeret, some add:

מַוְיִיר הָרוֹת

On Shabbat Shuvah we add:

מִי כְּמַלְכַּה אֲבֹהֶם הָרוֹת מְמוּרֶה לְחֵי הָדוֹר מְמוּרֶה

When the Amidah is recited silently, continue on page 188a with יָנוּשָׁה יִשְׂפָּה מְמַטְּפָּה מְמַטְּפָּה.

SHIELD OF ABRAHAM. After Genesis 15:1.

GUARDIAN OF SARAH. After Genesis 21:1.

YOU ARE MIGHTY. This second br'akhah describes God's presence and activity in the world, centering on God's kindness and care for the vulnerable and powerless. It first describes God as nurturing all of life, then more specifically as concerned with injustice. The br'akhah concludes with mention of the dead, for even they—the most powerless—are in God's care.

GIVE LIFE TO THE DEAD. To be sure, the primary use of this phrase was in reference to the afterlife, but the rabbis of the Talmud also understood it to refer to a spiritual revival in this world. Thus, the br'akhah recited upon greeting a friend whom one has not seen for a year utilizes this phrase, "who gives life to the dead" (Babylonian Talmud, Berakhot 58b). Similarly, Hasidic texts speak of reviving the parts of ourselves that have lost their vitality, as bringing life to that which has been deadened.

SHABBAT SHUVAH. On the Shabbat between Rosh Hashanah and Yom Kippur, we add prayers asking that we may be granted a good and long life.