

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 ♫ indicates the places to bow. The Amidah concludes on page 192.

[פי שם יהוה אקרא, הבו גדל לאלהינו. Leader:]
אדני שפתי תפתח, ופי יגיד תהלתך.

With Patriarchs and Matriarchs:

♫ ברוך אתה יהוה,
אלהינו ואלהי אבותינו,
[ואמהותינו], אלהי אברהם,
אלהי יצחק, ואלהי יעקב,
אלהי שרה, אלהי רבקה,
אלהי רחל, ואלהי לאה,
האל הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הכל, וזוכר
חסדי אבות [ואמהות],
ומביא גואל לבני בניהם
למען שמו באהבה.

With Patriarchs:

♫ ברוך אתה יהוה,
אלהינו ואלהי אבותינו,
אלהי אברהם, אלהי
יצחק, ואלהי יעקב, האל
הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הכל,
וזוכר חסדי אבות,
ומביא גואל לבני בניהם
למען שמו באהבה.

On Shabbat Shuvah we add:

זכרנו לחיים, מלך חפץ בחיים,
וכתבנו בספר החיים, למענה אלהים חיים.

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'rakah celebrates the specialness and sanctity of the day.

AS I PROCLAIM פי שם יהוה אקרא. 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'rakhot 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 האל הגדול הגבור והנורא. This phrase is a quotation from Deuteronomy 10:17–18, where God is described as impartial, not favoring anyone.

TRANSCENDENT GOD אל עליון. 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 באהבה. 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:

מֶלֶךְ עֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אַבְרָהָם.

SHIELD OF ABRAHAM מֶגֶן
אַבְרָהָם. After Genesis 15:1.

GUARDIAN OF SARAH וּפּוֹקֵד
שָׂרָה. After Genesis 21:1.

YOU ARE MIGHTY אַתָּה
גִּבּוֹר. This second *b'rakhah*
describes God's presence
and activity in the world,
centering on God's kind-
ness and care for the vul-
nerable and powerless. It
first describes God as nur-
turing all of life, then more
specifically as concerned
with injustice. The *b'rakhah*
concludes with mention of
the dead, for even they—
the most powerless—are in
God's care.

From Sh'mini Atzeret until Pesah: מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.
[From Pesah until Sh'mini Atzeret, some add: מוֹרִיד הַטֵּל]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בָּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ,
מֶלֶךְ יִמְמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵב הֶרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

When the Amidah is recited silently, continue on page 188a with אַתָּה קְדוֹשׁ.

GIVE LIFE TO THE DEAD
מְחַיֶּה מֵתִים. To be sure, the
primary use of this phrase
was in reference to the af-
terlife, but the rabbis of the
Talmud also understood
it to refer to a spiritual
revival in this world. Thus,
the *b'rakhah* recited upon
greeting a friend whom one
has not seen for a year uti-
lizes this phrase, "who gives
life to the dead" (Baby-
lonian 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.