



ALEINU

Select one of the four passages on this or the facing page.

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shehu noteh shamayim v'yoseid aretz,
umoshav y'karo bashamayim mimaal,
ush'chinat uzo b'govhei m'romim,
hu Eloheinu ein od.

Vaanachnu kor'im

umishtachavim umodim,

lifnei Melech mal'chei hamlachim

HaKadosh Baruch Hu.

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ,
וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וְשׁוֹכֵנֶת עָוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.

וְנִאֲחֲנוּ כּוֹרְעִים

וּמִשְׁתַּחֲוִים וּמוֹדִים,

לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים

הַקָּדוֹשׁ בְּרוּךְ הוּא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. You are our God; there is none else. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

Continue on page 589.

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֵם,
וְגִרְלָנוּ כְּכָל־הַמּוֹנֵם.
וְנִאֲחֲנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקָּדוֹשׁ בְּרוּךְ הוּא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

Continue on page 588 or 589.

For those who choose: At the word כּוֹרְעִים *kor'im*, one bends the knees; at וּמִשְׁתַּחֲוִים *umishtachavim*, one bows at the waist; and at לִפְנֵי מֶלֶךְ *lifnei Melech*, one stands straight.

MAY WE GAIN WISDOM in our lives,
 overflowing like a river with understanding.
 Loved, each of us, for the peace we bring to others.
 May our deeds exceed our speech,
 and may we never lift up our hand
 but to conquer fear and doubt and despair.

Rise up like the sun, O God, over all humanity.
 Cause light to go forth over all the lands between the seas.
 And light up the universe with the joy
 of wholeness, of freedom, and of peace.

וְנֹאמַר, יְהִיָּה יי
 לְמִלְכָּךְ עַל כָּל הָאָרֶץ.
 בְּיוֹם הַהוּא יְהִיָּה יי אֶחָד
 וּשְׁמוֹ אֶחָד.

Thus it has been said, Adonai will be Sovereign over all the earth.
 On that day, Adonai will be one, and God's Name will be one.

Kaddish readings begin on page 592. Kaddish is on page 598.

תִּקּוּן עוֹלָם *Tikkun olam* (literally, "repairing the world") originally (second-third century) referred to rabbinic legislation to remedy specific social ills or legal injustices. In the *אֵלֵינוּ Aleinu*, composed about the same time, it represents acts by God to replace this imperfect world with the legal and moral perfection of divine rule. Sixteenth-century kabbalistic thought applied the term to human action, shifting the responsibility for perfecting the world onto us.

The oneness of God is declared in the שְׁמַע *Sh'ma*. Yet that oneness is not apparent in the world. Human action can bring oneness and peace to all. *Elyse D. Frishman*

The Jewish idea of redemption compels us to imagine a perfect world, a world that has reached its full potential. Poetry asks the same of its language; poetry at its best imagines a perfect language, which can impart all the nuances, meanings, and music that it never quite achieves in our everyday speech. When understood well, poetry and redemption can help us remake our world: a brilliant line of poetry can place a new link in the chain of our thought and language; and the idea of redemption helps us to look beyond our lives towards a world of possibility. *Adam Sol*