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**Diversity of thought, duality and stoicism in aleinu cantillation**

Aleinu, a prayer that initially left us with questions, contains a number of interesting qualities. At first, it comprises the text that has changed its tone over generations. Having become more peaceful and perhaps accepting, Aleinu has kept its power to bind Jewish people together as a reminder to praise God collectively. Secondly, co-existence of both particularistic and universalistic themes in such a short piece of liturgy is quite a powerful thing. While preserving the very kernel of Jewish theology (oneness of God and His connection with Jewish people) the text of Aleinu goes further and suggests a very brave idea which signifies an ability of all to understand the universal ethics. Finally, the historic association of Aleinu with stoicism of Jewish people in the face of tragedy creates an additional dimension for understanding of the meaning of the prayer as a source of hope and comfort.
Perhaps, when Salomon Sulzer created his optimistic and light melody most communities know today, he realized the re-assuring spiritual potential of Aleinu. Possibly, the communities, in their turn, accepted his work as their own because they felt that the multitude of themes and values the prayer delivers can and should be expressed with the very musical means the modern version of Aleinu is composed of: a joyful melody, upbeat rhythm, sing-along arrangement. The question that has brought about the article is the last one to be answered: why this uplifting melody is placed in the conclusive part of the Shabbat morning service?