

With Patriarchs and Matriarchs:

מֶלֶךְ עֹזֵר וּפּוֹקֵד  
וּמוֹשִׁיעַ וּמַגִּן.  
בְּרוּךְ אַתָּה יְהוָה,  
מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגִּן.  
בְּרוּךְ אַתָּה יְהוָה,  
מַגֵּן אַבְרָהָם.

SHIELD OF ABRAHAM מַגֵּן 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 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 *b'rakhah* concludes with mention of the dead, for even they—the most powerless—are in God's care.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,  
מַחֲיֵה מֵתִים אַתָּה,  
רַב לְהוֹשִׁיעַ.

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

מְכַלְכֵּל חַיִּים בְּחֶסֶד,  
מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים,  
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,  
וּמְקִים אַמּוּנָתוֹ לִישְׁנֵי עֶפֶר.  
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ,  
מֶלֶךְ מֵמִית וּמַחֲיֵה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים.  
בְּרוּךְ אַתָּה יְהוָה, מַחֲיֵה הַמֵּתִים.

GIVE LIFE TO THE DEAD מַחֲיֵה מֵתִים. 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 *b'rakhah* 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.

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