

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,
עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

On Festivals occurring on weekdays, we continue in the middle of page 152.

On Shabbat, we recite:

הַכֹּל יוֹדוּךְ
וְהַכֹּל יִשְׁבַּחוךָ,
וְהַכֹּל יֵאמְרוּ אֵין קְדוֹשׁ כִּיְהוָה.
הַכֹּל יְרוֹמְמוּךָ סֵלָה,
יוֹצֵר הַכֹּל.

הָאֵל הַפּוֹתֵחַ בְּכָל־יוֹם דְּלִתּוֹת שַׁעֲרֵי מִזְרָח
וּבִקְעַת חֲלוֹנֵי רִקְיעַ,
מוֹצִיא חֶמֶה מִמְּקוֹמָהּ וּלְבָנָה מִמְּכוֹן שְׁבָתָהּ,
וּמֵאִיר לְעוֹלָם כָּלוּ וְלִיוֹשְׁבָיו שְׂבָרָא בְּמִדַּת רַחֲמִים.
הַמֵּאִיר לָאָרֶץ וְלִדְרִים עָלֶיהָ בְּרַחֲמִים
וּבִטְוָבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית.
הַמֶּלֶךְ הַמְּרוֹמֵם לְבָדּוֹ מֵאָז,
הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְתַּנַּשֵּׂא מִימּוֹת עוֹלָם.
אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ,
אֲדוֹן עֲדָנוּ צוּר מְשֻׁנָּבֵנוּ.
מִגֵּן יִשְׁעֵנוּ מְשֻׁנֵּב בְּעֲדָנוּ.
◀ אֵין בְּעֶרְכְּךָ וְאֵין זוּלָתְךָ,
אֶפֶס בְּלָתְךָ וּמִי דּוֹמָה לָךְ.
אֵין בְּעֶרְכְּךָ יְהוָה אֱלֹהֵינוּ בְּעוֹלָם הָהָא
וְאֵין זוּלָתְךָ מְלַכְנוּ לַחַיִּי הָעוֹלָם הַבָּא.
אֶפֶס בְּלָתְךָ גּוֹאֲלָנוּ לִימּוֹת הַמָּשִׁיחַ
וְאֵין דּוֹמָה לָךְ מוֹשִׁיעֵנוּ לְתַחִית הַמֵּתִים.

יוֹצֵר אוֹר FORMING LIGHT.

This opening *b'rakhah* before the Sh'ma acknowledges that we experience God, first of all, through witnessing the miracle of creation. Praying in the morning, we are asked to pay attention to the wonder of the dawn, of sunlight, and of a new day. In the liturgy, the break of dawn is then imagined as a chorus of song in which we join.

This *b'rakhah* is adapted from a verse in Isaiah (45:7), which reads *oseh shalom u-vorei ra*, "who makes peace and creates evil." The prophet insists that both good and evil come from the one God. But in the moment of prayer, we focus on all for which we can be thankful, beginning with the light that makes life possible; therefore, the ancient rabbis transformed this biblical verse and changed the ending to read "creating all."

ALL. The word *hakol*, "all," occurs five times in quick succession and refers to the totality of humanity, all earthly creatures and forces, as well as the heavenly bodies and the most distant galaxies. It echoes the last word of the opening *b'rakhah* (*borei et ha-kol*, "creating all," at the top of this page) and anticipates the affirmation of the one God, who is God of all, and whom we are about to praise in the Sh'ma.

NONE IS LIKE YOU אֵין בְּעֶרְכְּךָ. The poet is playing with a variety of biblical verses: Isaiah 40:18, "what image can be ascribed to You"; 1 Samuel 2:2, "there is none beside You"; and Isaiah 40:25, "to whom can you compare God."

MESSIANIC AGE הַמָּשִׁיחַ. The poet progresses through stages of redemption from *olam ha-ba*, the world that is coming, to *y'mot ha-mashiah*, the messianic age, to *t'hiyat ha-meitim*, life given to the dead.