

ברוך אתה יהוה אלְהינוּ מלך העולם,

יוֹצֵר אֹור וּבָורא חַשֶּׁה,

עֲשָׂה שָׁלוֹם וּבָורא אַתְּה פֶל.

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

On Shabbat, we recite:

הַבְּלִי יוֹדֵךְ

וְהַבְּלִי יִשְׁבְּחוֹה,

וְהַבְּלִי יֹאמְרוּ אֵין קָדוֹשׁ פִיהוּה.

הַבְּלִי יַרְזְמָמוֹר סָלָה,

יוֹצֵר הַבְּלִי.

הַאֵל הַפּוֹתֵחַ בְּכָלִיּוֹם דְלִתוֹת שְׁעָרִי מִזְרָח

וּבָזָק עַלְוָנִי רְקִיעַ,

מוֹצִיא חַמָּה מִמְקוֹמָה וְלַבְנָה מִמְכוֹן שְׁבָתָה,

וּמְאִיר לְעוֹלָם כָּלּוֹ וּלְיוֹשָׁבָיו שְׁבָרָא בְּמִדְתַּת רְחָמִים.

הַמְּאִיר לְאָרֶץ וּלְדִירִים עַלְיהָ בְּרָחָמִים

וּבְטוּבוֹ מְחִידָשׁ בְּכָלִיּוֹם תִּמְיד מַעֲשָׂה בְּרָאשָׁית.

הַמֶּלֶךְ הַמְרוֹמָם לְבָדוֹ מִאָז,

הַמִּשְׁבֵח וְהַמִּפְאָר וְהַמְתַנְשֵׁא מִימּוֹת עוֹלָם.

אֱלֹהִי עַוְלָם בְּרָחָמִיךְ הַרְבִּים רְחָם עַלְינָנוּ.

אֲדוֹן עַזְנוֹ צָור מִשְׁגָבָנוּ

מְגַן יִשְׁעָנוּ מִשְׁגָב בְּעִדָּנוּ

◀ אֵין בְּעָרָבָה וְאֵין זָוְלָתָה,

וּמֵדָומָה לָהּ.

יְהוָה אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה

מַלְכֵנוּ לְחַיִּים הַעוֹלָם הַבָּא.

אֲפָס בְּלִתְתָּר גּוֹאָלֵנוּ לִימּוֹת הַמְשִׁיחָה

וְאֵין דָומָה לְךָ מַוְשִׁיעָנוּ לְתֹחַית הַמְתִים.

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 אין בָּעֲרָכָךְ. 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 לִימּוֹת הַמְשִׁיחָה. 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.