

[U-v'chein]

Yish-tab-bach shim-cha la-ad, mal-kéi-nu,
ha-Eil ha-mé-lech ha-ga-dol v'ha-ka-dosh
ba-sha-má-yim u-va-á-retz.

Ki l'cha na-eh,
A-do-nai E-lo-héi-nu,
vEi-lo-hei a-vo-téi-nu v'im-mo-téi-nu,
shir u-sh'va-chah,
hal-leil v'zim-rah,
oz u-mem-sha-lah, né-tzach, g'dul-lah u-g'vu-rah,
t'hil-lah v'tif-é-ret, k'du-shah u-mal-chut.

B'ra-chot v'ho-da-ot
mei-at-tah v'ad o-lam.

Ba-ruch At-tah A-do-nai,
Eil mé-lech ga-dol ba-tish-ba-chot,
Eil ha-ho-da-ot, a-don ha-nif-la-ot,
ha-bo-cheir b'shi-rei zim-rah,

mé-lech,
Eil,
chei ha-o-la-mim.

[ויבכו]
ישתבּח שמך לעד, מלכנו,
האל המלך הגדול והקדוש
בשמים ובארץ.

כי לך נאה,
יי אלהינו,
ואלהי אבותינו ואמותינו,
שיר ושׁבחה,
הלל וזמרה,
עז וממשלה, נצח, גדלה וגבורה,
תהלה ותפארת, קדשה ומלכות. ←

ברכות והודאות
מעתה ועד עולם.

ברוך אתה יי,
אל מלך גדול בתשׁבחות,
אל ההודאות, אדון הנפלאות,
הבוחר בשירי זמרה,

מלך,
אל,
חי העולמים.

[And so]

We are all here today,
raising our voices to praise You,
our great and holy ruler.

For it is appropriate to offer You,
Adonai, our God,
and God of our ancestors,
our words, our songs,
our thoughts, and our feelings;
and to acknowledge Your power,
Your sanctity, Your greatness, and Your glory.

We bring you our blessings and thanksgiving
now and always.

We bless You, Adonai, with love and gratitude,
with awe and amazement,
we praise You, Adonai,
with our best songs of praise,

for You, God, You are our ruler,
You are chei ha-o-la-mim
¹ You are the life of the universe.

GUIDEPOSTS

End of P'sukei d'Zimrah. The b'rachah on the last seven lines of this page ("We bless You ...") echoes and concludes the b'rachah at the beginning of P'sukei d'Zimrah on page 19. At the outset, we announced that we will praise God with the songs of David, and in this summary we affirm that we have indeed done so. We assert at both the beginning and the end that You are our God, that You are our ruler, and that You are "chei haolamim," the life of the universe.

PERSPECTIVES

¹ Life of the universe. Although this phrase does not occur in the psalms of P'sukei d'Zimrah, it is placed prominently at the beginning (see p. 19) and end of this section of the service. Indeed, the Songs of Praise ends here with the assertion that God is "the life of the universe." Although this phrase was written over a thousand years ago, as a characterization of God it has a very modern flavor. We may more easily relate to the image of God as providing and sustaining life than to the image of a ruler, even a beneficent ruler. We can perhaps use Psalms 145:16 to visualize the life of the universe: "Your hand is always open, feeding every creature to its heart's content." From this perspective, God is the One who keeps the universe going.

But the phrase also lends itself to a very different understanding of God – not as the One who *gives* life to the universe, but as the One who *is* the life of the universe. From this perspective, God is not seen as a being but as a process, and what is divine is the eternal heartbeat of the universe and all that it contains.