

**G'vu-rot**

At-tah gib-bor l'o-lam A-do-nai,  
m'chay-yeih [ mei-tim | kol chai ] At-tah,  
rav l'ho-shi'a.

*From Sh'mini Atzeret until the first day of Pesach:*  
Ma-shiv ha-rú-ach u-mo-rid ha-gá-shem.

*From the second day of Pesach until the end of Sukkot:*  
Mo-rid ha-tal.

**M'chal-keil chay-yim b'ché-sed,**  
m'chay-yeih [ mei-tim | kol chai ]  
b'ra-cha-mim rab-bim.  
So-meich no-f'lim, v'ro-fei cho-lim,  
u-mat-tir a-su-rim.  
[ U-m'kay-yeim e-mu-na-to li-shei-nei a-far. ]  
Mi cha-mó-cha, bá-al g'vu-rot,  
u-mi dó-meh lach.  
Mé-lech mei-mit u-m'chay-yeh,  
u-matz-mi'ach y'shu-ah.

*On the Shabbat before Yom Kippur, add:*

Mi cha-mó-cha av ha-ra-cha-mim,  
zo cheir y'tzu-rav l'chay-yim b'ra-cha-mim.

V'ne-e-man At-tah  
l'ha-cha-yot [ mei-tim | kol chai ].  
Ba-ruch At-tah A-do-nai,  
m'chay-yeih [ ha-mei-tim | kol chai ].

**גְבוּרוֹת**

אַתָּה גְבוּר לְעוֹלָם אֲדוֹנָי,  
מְחַיֶּה [ מֵתִים | כָּל חַי ] אֶתָּה,  
רַב לְהוֹשִׁיעַ.

*From Sh'mini Atzeret until the first day of Pesach:*

מְשִׁיב הַרוּחַ וּמוֹרֵיד הַגֶּשֶׁם.

*From the second day of Pesach until the end of Sukkot:*  
מוֹרֵיד הַטַּל.

מְכַלְכֵּל חַיִּים בְּרַחֲמֶיךָ,  
מְחַיֶּה [ מֵתִים | כָּל חַי ]  
בְּרַחֲמִים רַבִּים.  
סוֹמֵךְ נוֹפְלִים, נְרוֹפֵא חוֹלִים,  
וּמַתִּיר אֲסוּרִים.  
[ וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַי. ]  
מִי כְמוֹךָ, בְּעַל גְבוּרוֹת,  
וּמִי דוֹמֶה לָּךְ.  
מְלֶכֶךְ מֵמִית וּמְחַיֶּה,  
וּמְצַמֵּחַ יְשׁוּעָה.

*On the Shabbat before Yom Kippur, add:*

מִי כְמוֹךָ אֵב הַרְחָמִים,  
זוֹכֵר יְצוּרְיוֹ לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אֶתָּה  
לְהַחְיֹת [ מֵתִים | כָּל חַי ].  
בְּרוּךְ אַתָּה יְיָ,  
מְחַיֶּה [ הַמֵּתִים | כָּל חַי ].

**God's Power — God's Presence**

<sup>2</sup> Adonai, You are always [ powerful | present ].  
<sup>3</sup> You give life to [ the dead | all that lives ].  
Your help, Your deliverance, is abundant.

<sup>4</sup> From Sh'mini Atzeret until the first day of Pesach:

You cause the wind to blow and the rain to fall.

*From the second day of Pesach until the end of Sukkot:*

You cause the dew to form.

You nourish the living with kindness,  
You give life to [ the dead | all that lives ]  
with great compassion.  
You support the falling, You heal the sick,  
and You release the bound.  
<sup>5</sup> [ You fulfill Your promises to those who are gone. ]  
Who is like You, source of all power,  
and who can be compared to You?  
You hold the keys to life and death,  
and You generate salvation.

*On the Shabbat before Yom Kippur, add:*

Who is like You, compassionate parent;  
with compassion You remember Your creatures for life!

You are faithful,  
giving life to [ the dead | all that lives ].  
We bless You, Adonai,  
You give life to [ the dead | all that lives ].

**ALTERNATIVES**

<sup>2</sup> **Brackets.** You may prefer to assert that "God is present" instead of the traditional "God is powerful" (see the *Perspective* below).

<sup>3</sup> **Brackets.** Here and below you may prefer to assert that "God gives life to all that lives" rather than the traditional "God gives life to the dead" that focuses on resurrection. In that case, see also alternative 5 below.

<sup>4</sup> We may add here (or in the Musaf Amidah) the "Prayer for Rain" (p. 134) on Sh'mini Atzeret, or the "Prayer for Dew" (p. 140) on the first day of Pesach.

<sup>5</sup> **Brackets.** You may choose to omit this line (as in 3).