

It is customary to stand for the opening and closing b'rakhot of P'sukei D'zimra.

ברוך הוא. ברוך שמו.
ברוך הוא. ברוך שמו.
ברוך הוא. ברוך שמו.
ברוך הוא. ברוך שמו.
ברוך הוא. ברוך שמו.
ברוך הוא. ברוך שמו.
ברוך הוא וברוך שמו.

ברוך שאמר והיה העולם,
ברוך עושה בראשית,
ברוך אומר ועושה,
ברוך גוזר ומקיים,
ברוך מרחם על הארץ,
ברוך מרחם על הבטיות,
ברוך משלם שכר טוב ליראיו,
ברוך חי לעד וקיים לנצח,
ברוך פודה ומציל,

ברוך אתה יהוה אלהינו מלך העולם,
האל האב הרחמן, המהלל בפני עמו,
משבח ומפאך בלשון חסידיו ועבדיו,
ובשירי דוד עבדך. נהללך יהוה אלהינו,
בשבחות ובזמירות, נגדלך ונשבחך ונפאך
ונזכיר שמך ונמליכך מלכנו אלהינו.
◀ יחיד חי העולמים, מלך משבח ומפאך עדי עד
שמו הגדול. ברוך אתה יהוה, מלך מהלל בתשבחות.

Some congregations select from among the psalms and biblical texts that follow.

all of creation emanates from God's spoken fiat. For example, on the very first day, "God said, 'Let there be light'—and there was light" (Genesis 1:3).

BARUKH HU, BLESSED BE THE ONE ברוך הוא. The last line of the introductory call and response reads *barukh sh'mo*, "blessed be the divine name." Taken together, the first two words of response and the last two words of the series form the phrase *barukh hu u-varukh sh'mo*, "blessed be the One and blessed be the divine name," which is commonly used as a response to hearing the name of God. Practices differ as to the call and response during the recitation of this poem. A version that has recently become popular includes reciting the words printed here in gray.

COMPASSIONATE CREATOR האב הרחמן. The word translated here as "compassionate" comes from the root *r-h-m*, which also means "womb." Thus, this particular phrase can be understood as "the fatherly womb," and wonderfully captures the way that God transcends gender.

EXTOL, ACCLAIM, AND GLORIFY YOU נגדלך ונשבחך ונפאך. The blessing announces that the psalms to be recited in this section will be those that acclaim God, not those that express the personal plight of the psalmist. Repetition of similar sounding verbal synonyms in Hebrew is a means of creating a meditative atmosphere.

BARUKH SHE-AMAR. Once the inclusion of P'sukei D'zimra ("Verses of Song") was codified by the the *geonim* (the rabbinic leaders of the influential Babylonian Jewish community in the latter half of the 1st millennium), they ordained that it be preceded and followed with formal blessings: the opening blessing recited here and the blessing at the section's conclusion (page 148). Most of the passages recited in this section are biblical and, therefore, this prayer calls them "the words of Your faithful servants." "David's songs" refers to the psalms, which constitute the bulk of this section; many scholars believe that Psalms 145–150 (pages 136–141) constituted the original core of P'sukei D'zimra.

CALLED THE WORLD INTO BEING והיה העולם. God is often referred to by the sages as "the one whose word called the world into being." This is based on the story in Genesis 1, in which