

The service concludes with a song. Two choices are given here, but other songs may be selected, such as those on pages 82–85.

X

ADON OLAM

Before creation shaped the world,
eternally God reigned alone;
but only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in wondrous majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God's vast dominion is not shared.
But still—my God, my only hope,
my one true refuge in distress,
My shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God's care;
my body too can feel God near.
When I sleep, as when I wake,
God is with me, I have no fear.

Adon olam asher malakh b'terem kol y'tzir nivra.
Let na-asah v'h'eftzo kol azai melekh sh'mo nikra.
V'aharei ki-kh'lot ha-kol l'vado yimlokh nora.
V'hu hayah v'hu hoveh v'hu yihyeh b'tifarah.
V'hu ehad v'ein sheni l'hamshil lo l'hab'irah.
B'li reishit b'li cakhlit v'lo ha-oz v'ha-misrah.
V'hu eli v'hai go-ali v'tzur hevli b'et tzarah.
V'hu nisi u-manos li m'nat kosi b'yom ekra.
B'yado afkid ruhi b'eit ishan v'a-irah
V'im ruhi g'viyati Adonai li v'lo ira.

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X

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
לְעֵת נִעְשָׂה בְּחִפְזוֹ כֹּל,
וְאַחֲרָי פְּכֻלוֹת הַכֹּל,
וְהוּא הָיָה וְהוּא הוֹרָה,
וְהוּא אֶחָד וְאֵין שֵׁנִי,
כְּלִי רֵאשִׁית כְּלֵי תְּכֵלִית,
וְהוּא אֱלֹהֵי נְהִי נְאֻלִי,
וְהוּא נְסִי וּמְנוֹס לִי,
כִּידוֹ אֶפְקִיד רוּחִי,
וְעַם רוּחִי גְּוִיָּתִי.

בְּטֶרֶם כְּלִי-יֵצִיר נִבְרָא.
אֵי מֶלֶךְ שָׁמוּ כִּמְנָא.
לְכָדוּ יִמְלֹךְ נוֹרָא.
וְהוּא יִהְיֶה בְּתַפְאֲרָה.
לְהַמְשִׁיל לוֹ לְהַתְּפִירָה.
וְלוֹ הָעַז וְהַמְשִׁירָה.
וְצוּר תְּכֵלֵי כְּעֵת אֲרָה.
מִנְתּוֹ פּוֹסֵי כַּיּוֹם אֶמְנָה.
כְּעֵת אֵישׁוֹן וְאַעִירָה.
יְהוּה לִי וְלֹא אֶירָא.

ADON OLAM עוֹלָם אֲשֶׁר מָלַךְ, it is unclear who authored this thousand-year-old poem, but it appears in the beginning of the morning service, at the conclusion of the Musaf (additional) service, and also at the end of evening services, in both the Ashkenazic and Sephardic liturgies. (The latter version, however, contains several more verses than are found in the former.) The poem is composed of two parts. The first half of the poem is a series of philosophic or credal statements about God. But as it moves toward its conclusion, the poem changes in mood and becomes a personal statement of faith and even of intimacy with God. This idea is expressed in the penultimate line with the words *b'yado afkid ruhi*, "I place my spirit in God's care."