

אֲדוֹן עוֹלָם* אֲשֶׁר מֶלֶךְ, בְּטָרֵם כָּל יִצִיר נִבְרָא. לַעֲת נַעֲשֶׂה
 בְּחִפְצוֹ כֹּל, אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא. וְאַחֲרֵי
 כְּכֹלֹת הַכֹּל, לְבַדּוֹ יִמְלֹךְ נֹרָא. וְהוּא הָיָה וְהוּא הוֹנֵה, וְהוּא
 יִהְיֶה בְּתַפְאָרָה. וְהוּא אֶחָד וְאֵין שְׁנֵי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעֶז וְהַמְשָׁרָה. וְהוּא אֵלֵי וְחֵי
 גְּאֵלֵי, וְצוֹר חֲבֵלֵי בְּעַת צָרָה. וְהוּא נָסִי וּמְנוּס לִי, מִנֶּת כּוֹסֵי
 בְּיוֹם אֶקְרָא. בְּיָדוֹ אֶפְקִיד רוּחֵי, בְּעַת אִישָׁן וְאַעִירָה. וְעַם רוּחֵי
 גְּוִיָתִי, יִהוּה לִי וְלֹא אִירָא.

אֲדוֹן עוֹלָם — *Master of the universe*. This inspiring song of praise is attributed to R' Shlomo ibn Gabirol, one of the greatest early *paytanim* [liturgical poets], who flourished in the eleventh century. The daily prayer service is inaugurated with the Name אֲדוֹן to recall the merit of Abraham, the first one to address God

with this title [Genesis 15:2] (*Etz Yosef*), and the one who instituted the morning prayers [Berachos 26b] (*Vilna Gaon*).

The song emphasizes that God is timeless, infinite and omnipotent. Mankind can offer Him only one thing: to proclaim Him as King, by doing His will and praising Him. Despite God's greatness, however, He involves Himself with man's personal needs in time of pain and distress. The prayer concludes on the inspiring note that, lofty though He is, *HASHEM is with me, I shall not fear*.