

# קריאת שם וברכותיה

## רשות לברכו

משׁגַּיב בְּכָחוֹ מֵבְלַתּוֹ וּבְמַהֲווֹ  
בַּיּוֹא מִקּוֹר הַפֶּלֶל יָצַרְוּ וְעִשְׂהוּ  
בְּן לוֹ דְמוֹת עַזְן לֹא רָאָתָה, בְּלַתִּי  
נֶפֶש בְּלִבְךָ תְּפִיר אֶתְךָ וְתְצִפְהָה;  
עַצְם בְּבוֹדוֹ הַכִּיל פֶל, וְבָן בְּקָרָא:  
מֶקוּם לְכָל כֵי לֹא מֶקוּם יְכִילָה,  
רָאָה וְלֹא נְרָאִית, לְרָאָה וְלֹא נְרָאָה  
בָּאי וְהָזִי אַתְּ-אַדְבִּי וּבְרָכָה.

*Bar'khu, the leader's invitation to prayer, is recited while standing. The leader bows when saying the word בָּרְכוּ and stands straight when reciting the name of God. Similarly, the congregation bows at the word בָּרוּךְ and straightens to full height at the recitation of God's name.*

(Turn towards the Ark and Bow) Leader:

**ברכו אֱתֹה יְהוָה הַמְבָרָךְ**

*Congregation, then the leader repeats:*

**ברוך יְהוָה הַמְבָרָךְ לְעוֹלָם וְעַד.**

*We are seated.*

ing recitation of the Sh'ma; it speaks of redemption, reflecting the theme of the exodus from Egypt, which is introduced in the third paragraph of the Sh'ma.

**ALMIGHTY** בָּשַׁגַּיב בְּכָחוֹ. A meditation for Bar'khu written by Yehudah Halevi (Spain, d. 1141).

**BAR'KHU: THE CALL TO WORSHIP TOGETHER.** The leader calls the congregation together as a *minyan*; the congregation, by responding, acknowledges its being assembled for prayer.

**TO WHOM ALL PRAISE IS DIRECTED** הַמְבָרָךְ. The Talmud of the Land of Israel explains the word *ha-m'veorakh* to mean "whom all of us praise" (Berakhot 7:3).

## INTRODUCTION TO THE RECITATION OF THE SH'MA.

The call to worship marks the formal beginning of the Shaharit (morning) service. Shaharit always includes two central moments: the Recitation of the Sh'ma, and the Amidah (the silent prayer). *B'rakhot* surrounding the Sh'ma serve to interpret the themes of its biblical verses. Preceding the Sh'ma, in which we declare that God is one, are two *b'rakhot*. The first affirms that God is the creator of all, further remarking on the wonder of creation and the morning light. The first paragraph of the Sh'ma speaks of the love for God, and so the second *b'rakhah* acknowledges the inverse: God's love of the people Israel as manifest in the gifts of the teachings of Torah. A single *b'rakhah* follows the morn-