We rise as we are called by the leader’s words of invitation to prayer. The leader bows when saying the word ברוך ("praise") and stands up straight when pronouncing יהוה (Adonai). Similarly, the congregation bows at the word ברוך ("praise") and straightens to full height at יהוה (Adonai).

An alternate version of this brakha may be found on the following page.

Leader:
ברוך אתה יהוה שמו חוח
Congregation, then the leader repeats:
ברוך ייше hostname יעלה יעה
We are seated.

ברוך אתה יהוה אלהינו מלך העולם,
אשר ברך מעריב עד גבי,
בחקמה פורת שע网站地图,
ובבון הנהנוה עתיה,
ינחקלו אчатארגמלים,
המשכנר אתירוסכבוס בשמורתיהו בברקיע קרצון.
בורא ים לכללה,..
וכלל יום מאפייה קדושה וחושך מקופי גיה.
ומברכי ים במבהי לילה,
ומברכי בית גובני לילה.
יהוה יבצאות שומא.
אלא כי קים,iami ימלה יעלה יעה.
ברוך אתה יהוה,הפטריר ערבוס.

We continue with the Second Brakha on page 40.

THE SH’MA AND ITS BLESSINGS. קריאת שمو נברוחה.
Every evening service (Arvit) includes two climactic moments: the Sh’mi (page 41) and the Amidah (page 47). The Sh’mi, the affirmation of faith in the one God, has often been called Judaism’s essential creed.

Two brakhos precede the Sh’mi: the first reflects on God’s presence in the passage of time, while the second acknowledges God’s love, represented by the gift of Torah, divine instruction as to how we should live. Two brakhos also follow the Sh’mi: the first acknowledges the exodus from Egypt, the signal event that has formed us as a people and set us on the path of freedom and responsibility; the second speaks to our concrete concerns for safety in the darkness of night. The Amidah, the silent personal prayer, then follows.

PRAISE. הכרוב. The formal synagogue evening service begins with the leader’s call, signalling to the congregation that the moment of communal prayer has arrived. The congregation’s response is their indication that they are ready to follow the service leader and participate in the service.

WHOSE WISDOM OPENS THE GATES OF DAWN. ובחכמה פותח השערים. Some liturgical texts, such as this one, reflect ancient understandings of how the heavenly bodies operate—for instance, this depiction of the sun exiting the sky through gates in the west. Although contemporary science provides us with different understandings, we can still feel an underlying sense of wonder and awe as we too gaze at the setting sun and the star-filled sky. These liturgical images, then, become metaphors for our own understanding of the passage of time, reminding us of the uniqueness of each moment.