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STUDY TEXTS

**THE COVENANT** calling and covenant work goes on in each act of teaching and learning of the Torah, through which at the same time, God is still being revealed.  
*Herbert Bronstein*

**THERE ARE EIGHT DEGREES** in the giving of *tzedakah*, each one higher than the one before:  
to give grudgingly, reluctantly, or with regret;  
to give less than one should, but with grace;  
to give what one should, but only after being asked;  
to give before one is asked;  
to give without knowing who will receive it, although the recipient knows the identity of the giver;  
to give without making known one's identity;  
to give so that neither giver nor receiver knows the identity of the other;  
to help another to become self-supporting, by means of a gift, a loan, or by finding employment for the one in need.  
*Maimonides*

**WE NEED** Jewish men and women to become a Jewishly inspired and informed leadership — not only rabbinical but also lay. We need Jews more conversant with the thought and teachings of Judaism, to whom Judaism is no cold remote theology and Hebrew learning a matter of mystical ignorance, and to whom Jewish culture is no proxied culture. We need a reassertion of faith and a reawakening of interest in a cultural heritage that is all too rapidly being relegated to the exclusive possession of graduates of rabbinical seminaries. . . . We desperately need such lay leaders today with vision and fortitude.  
*Paula Ackerman*

וְכָלֵם כְּנֶגֶד כָּלֵם . . . *k'neged kulam . . . encompasses them all . . .* Implies equality in some sense, but the Hebrew does not say clearly what sense it is. Is studying Torah like each mitzvah, taken separately, for example, or like the entire group of mitzvot mentioned here, taken all together? *Joel Hoffman*

The word of the One God penetrated this people from its beginning. When the commandment of God awakes in humanity, freedom also opens its eyes; and where freedom commences, history begins. *Leo Baeck*

How can we exercise our humanity in the direction of goodness? By freely choosing what God would have us do. *Harold Kushner*

**EILU** d'varim she-ein lahem shiur,  
she-adam ocheil peiroteihem  
baolam hazeh  
v'hakeren kayemet lo laolam haba.  
V'eilu hein:  
kibud av va-eim,  
ug'milut chasadim,  
v'hashkamat beit hamidrash  
shacharit v'arvit,  
v'hachnasat orchim,  
uvikur cholim,  
v'hachnasat kalah,  
ul'vayat hameit,  
v'iyun r'filah,  
vahavaat shalom bein adam lachaveiro.  
V'talmud Torah k'neged kulam.

**אֵילֵּוּ** דְּבָרִים שֶׁאֵין לָהֶם שֵׁעוּר,  
שֶׁאָדָם אוֹכֵל פְּרוֹתֵיהֶם  
בְּעוֹלָם הַזֶּה  
וְהֶקְרַן קַיֵּמֶת לוֹ לְעוֹלָם הַבָּא.  
וְאֵילֵּוּ הֵינּוּ:  
כְּבוֹד אָב וָאִם,  
וּגְמִילוּת חֲסָדִים,  
וְהִשְׁכַּמַּת בֵּית הַמִּדְרָשׁ  
שַׁחְרִית וְעַרְבִית,  
וְהַכְנַסַּת אוֹרְחִים,  
וּבִקּוּר חוֹלִים,  
וְהַכְנַסַּת כָּלָה,  
וּלְוַיַּת הַמַּיִת,  
וְעִיּוֹן רְפִילָה,  
וְהַבָּאָת שְׁלוֹם בֵּין אָדָם לְחָבֵרוֹ.  
וְתַלְמוּד תּוֹרָה כְּנֶגֶד כָּלֵם.

- בְּרוּכִים הַבָּאִים
- מוֹדָה / מוֹדָה אָנִי
- שִׁירֵי שַׁבָּת
- צִיצִית
- מַחֲטָבוֹ
- אֲשֶׁר יָצַר
- אֱלֹהֵי וְשִׁמְהָ
- נִסִּים בְּכָל יוֹם
- לְעִסוּק
- וְהַעֲרַבְנָה
- אֵילֵּוּ דְּבָרִים
- קַדִּישׁ דְּרַבְּנָן

**THESE ARE THINGS** that are limitless, of which a person enjoys the fruit of the world, while the principal remains in the world to come. They are: honoring one's father and mother, engaging in deeds of compassion, arriving early for study, morning and evening, dealing graciously with guests, visiting the sick, providing for the wedding couple, accompanying the dead for burial, being devoted in prayer, and making peace among people. But the study of Torah encompasses them all.

**כְּבוֹד אָב וָאִם** *Kibud av va-eim* — honoring one's father and mother. What can it mean to honor? Sometimes honoring one's parent is not easy. The word **כְּבוֹד** *kibud, honor*, has as its root **כָּבַד** *kaveid* — heavy; it can be a burden to honor another. In honoring those who have given us life or sustenance, we honor the Source of Life. *Elyse D. Frishman*

**וְהִשְׁכַּמַּת בֵּית הַמִּדְרָשׁ** *V'hashkamat beit hamidrash . . . arriving early for study . . .* The Rabbis understood this to convey enthusiasm and earnestness. *Yoel Kahn*

**תַּלְמוּד תּוֹרָה** *Talmud Torah, the study of Torah* offers the knowledge of what is right and how to live justly. Jewish study includes the expectation that the lessons will be applied to life.

**אֵילֵּוּ דְּבָרִים** *Eilu d'varim . . . These are things . . . based on Peah 1:1*

**שֶׁאָדָם אוֹכֵל** *She-adam ocheil . . . of which a person enjoys . . . Shabbat 127a*

