



הִנֵּה מֵה־טוֹב וּמֵה־נִּצְעִים שֶׁבֶת אַחִים גַּם־יַחַד:

*Hinei ma tov uma-na'im shevet achim gam yachad.*

Behold how good and how pleasant it is for people to dwell together.

We call each other to worship,  
Although we forget  
And sometimes do not listen.  
We call each other to worship  
With one breath,  
One song.  
One voice.

At this sacred time, which is every time,  
In this sacred place, which is every place,  
With this sacred congregation, which is every congregation,  
We unfold together into the endless blessing of the Eternal  
And call each other to worship.

The morning wind forever blows,  
The poem of creation is uninterrupted;  
But few are the ears  
That hear it.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל.  
*Barukh Atah Adonai Eloheinu Melekh ha-olam, yotzer or u-vorei choshech, oseh shalom u-vorei et ha-kol.*

Love your neighbor as yourself, You said.  
And light-blinded, we saw  
that inner and outer worlds are one  
As You are One.  
You spoke, and we wrote.  
We reached for You down the centuries,  
Your light moving before us  
As we climbed, fell back and climbed again  
Your Sinai of life.

בָּרוּךְ אַתָּה יְיָ, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:  
*Baruch Atah Adonai, haBocheir b'amo Yisrael b'ahavah.*

# שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד!

*Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!*

Hear, O Israel, Adonai is our God, Adonai is One!

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Baruch shem k'vod malchuto l'olam va-ed.*

Blessed is God's glorious majesty forever and ever.

וְאַהֲבַתְּ אֵת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל לִבְבְּךָ:

וּשְׁנַנְתָּם לְבִנְיָךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׂרָתָם

לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

וּכְתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֵת כָּל מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר

הוֹצֵאתִי אֶתְכֶם מִמִּצְרָיִם לְהִיּוֹת לָכֶם לֵאלֹהִים - אֲנִי יְיָ אֱלֹהֵיכֶם. אֱמֶת:

*V'ahavta et Adonai Elohecha, b'chol l'avcha uv'chol nafsh'cha uv'chol m'odecha. V'hayu had'varim ha-eileh asher anochi m'tzav'cha hayom al l'avvecha. V'shinantam l'vanecha v'dibarta bam b'shivt'cha b'veitecha uv'lecht'cha vaderech uv'shochb'cha uv'kumecha. Uk'shartam l'ot al yadecha v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvish'arecha. L'maan tizk'ru, vaasitem et kol mitzvotai vih'yitem k'doshim l'Eloheichem. Ani Adonai Eloheichem, asher hotzeiti et-chem mei-eretz Mizrayim lih'yot lachem l'Elohim. Ani Adonai Eloheichem.*

You shall love Adonai your God with all your heart, with all your soul, and with all your might.

Take to heart these instructions with which I charge you this day. Impress them upon your children.

Recite them when you stay at home and when you are away, when you lie down and when you get up.

Bind them as a sign on your hand and let them serve as a symbol on your forehead;

inscribe them on the doorposts of your house and on your gates.

Thus you shall remember to observe all My commandments and to be holy to your God.

I am Adonai, your God, who brought you out of the land of Egypt to be your God: I am Adonai your God.

God, help us to turn  
From callousness to sensitivity,  
From hostility to love,  
From pettiness to purpose,  
From envy to contentment,  
From carelessness to discipline,  
From fear to faith.

Turn us around, O God,  
and bring us back toward You.  
Revive our lives, as at the beginning.  
And turn us toward one another;  
toward God,  
For in isolation there is no life.

On this holy Shabbat  
May we draw nearer  
To life, to peace and to joy.

May we find true rest,  
Holiness in our deeds,  
Worth in our study of Torah.

Let us feed on the love of goodness,  
Let us drink from the love of goodness,  
Restrain our thirst for excess,  
And cleanse our hearts to serve life well.

On this holy Shabbat,  
May we draw nearer  
In life, in peace, and in joy.

בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וְלֶךְ נֶאֱחָה לְהוֹדוֹת:  
*Baruch Atah Adonai, hā'Tōv Shim'cha ul'chah nā'eh l'hodot.*

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה

*Sim, Sim, Sim Shalom (x3)*

*Tovah u'vracha.*

*Yai lai lai lai lai lai, lai lai lai (x4)*

בָּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:  
*Baruch Atah Adonai, Ha'mevare'ich et amo Yisrael ba'shalom.*  
Blessed are You Adonai, Who blesses the People of Israel with peace.

יְהִיו לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ. יְהוּה צוּרִי וְגוֹאֲלִי:  
*Yi-h'yu l'-ra-tzon im-rei fi, v'he-gon li-bi l'fa-ne-cha A-do-nai Tzu-ri v'-go-a-li*  
May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer.



### **Blessing for Learning and Studying Torah**

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְעֲסוֹק בְּדִבְרֵי תוֹרָה:  
*Baruch atah, Adonai Eloheinu, Melech haolam, asher kid'shanu b'mitzvotav v'tzivanu*  
*laasok b'divrei Torah.*

Blessed are You, Adonai our God, Sovereign of the universe, who hallows us in mitzvot, commanding us to engage with words of Torah.

## **You've Got the Whole World in Your Hands** **A Text Study for Shabbat Shuvah 5781**

### **Maimonides, Mishneh Torah, Hilchot Teshuvah 5:3**

1) Do not let this thing that the simpletons...say cross your mind, that the Holy Blessed One decrees for a person to be righteous or wicked from the beginning of their creation. The matter is not so; rather, every person is capable of being righteous like Moses our Teacher or wicked like [King] Jeroboam, wise or foolish, compassionate or cruel, stingy or wasteful...Therefore it is appropriate for him to cry and wail over his sins and over what he did to his soul and how he caused evil to it...since we have free will, and by our own awareness we did all of the evil, it is appropriate for us to return in teshuvah...

### **Kiddushin 40b**

The Sages taught: Always a person should view himself as though he were exactly half-liable and half-meritorious. In other words he should act as though the plates of his scale are balanced, so that if he performs one mitzva he is fortunate, as he tilts his balance to the scale of merit. If he transgresses one prohibition, woe to him, as he tilts his balance to the scale of liability, as it is stated: "But one sin destroys much good" (Ecclesiastes 9:18), which means that due to one sin that a person transgresses he squanders much good.

Rabbi Elazar, son of Rabbi Shimon, says: Since the world is judged by its majority, i.e., depending on whether people have performed a majority of mitzvot or a majority of sins, and an individual is likewise judged by his majority, each person must consider that if he performs one mitzva he is praiseworthy, as he tilts the balance of himself and the entire world to the scale of merit. Conversely, if he transgresses one prohibition, woe to him, as he tilts the balance for himself and the entire world to the scale of liability, as it is stated: "But one sin destroys much good," i.e., due to one sin that this individual commits, he squanders much goodness from himself and from the entire world.

### **Rashi on Kiddushin 40b**

If a person does one mitzvah, they are judged for merit and they are found to be a tzadik, because by their hand the whole world was judged to be mostly righteous.

### **Rabbi Benay Lappe**

With a single good act in that next moment, you actually become, for that moment – a *tzaddik*, a righteous person. So, a *tzaddik* isn't, it turns out, what we all used to think – some kind of always-perfect, never-mistake-making holy saint. A *tzaddik* is someone who, one fraction of a moment ago, just did a good or helpful thing, or said a good or kind thing. And they'll hold onto that status until they mess up – at which point, they'll no longer be a *tzaddik* in that moment ... but might a moment *later*!

## In Loving Memory...

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא.  
בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵם וּלְעַלְמֵי עֲלַמְיָא:  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא,  
בְּרִיךְ הוּא.  
לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמְיָרָן בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

*Yitgadal v'yitkadash sh'mei raba*

*b'alma di-v'ra chirutei, v'yamlich malchutei*

*b'chayeichon uvyomeichon uvchayei d'chol beit yisrael,*

*ba'agala uvizman kariv, v'im'ru: amen.*

*Y'hei sh'mei raba m'varach l'alam ul'almei almaya.*

*Yitbarach v'yishtabach, v'yitpa'ar v'yitromam v'yitnaseh*

*v'yithadar v'yit'aleh v'yit'halal sh'mei d'kud'sha, b'rich hu.*

*L'eila min-kol-birchata v'shirata, tushb'chata v'nechemata da'amiran b'alma,*

*v'im'ru: amen.*

*Y'hei shlama raba min-sh'maya v'chayim aleinu v'al-kol-yisrael, v'im'ru: amen.*

***Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol-yisrael, v'imru: amen.***

Exalted and hallowed be God's great name in the world which God created, according to plan. May God's majesty be revealed in the days of our lifetime and the life of all Israel — speedily, imminently, To which we say: Amen. Blessed be God's great name to all eternity. Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One, beyond all earthly words and songs of blessing, praise, and comfort. To which we say: Amen. May there be abundant peace from heaven, and life, for us and all Israel. To which we say: Amen. **May the One who creates harmony on high, bring peace to us and to all Israel. To which we say: Amen.**