

אֵלֶּיךָ דְּבָרִים שְׂאִין לָהֶם שְׁעוֹר,  
 שְׂאָדָם אוֹכֵל פְּרוּתֵיהֶם  
 בְּעוֹלָם הַזֶּה  
 וְהִקְרוּ קִיּוּמָת לֹו לְעוֹלָם הַבָּא.  
 וְאֵלֶּיךָ הוֹי:  
 כְּבוֹד אָב וְאִם,  
 וּגְמִילוּת חֲסָדִים,  
 וְהַשְׁכָּמַת בֵּית הַמְּדֻרָשׁ  
 שְׁחֲרִית וְעֶרְבִית,  
 וְהַכְנָסַת אוֹרְחִים,  
 וּבְקוֹר חוֹלִים,  
 וְהַכְנָסַת כְּלָה,  
 וּלְנִיחַת הַמֵּת,  
 וְעִיּוֹן תְּפִלָּה,  
 וְהַבָּאָת שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ.  
 וְתִלְמוּד תּוֹרָה כְּנֶגֶד כָּלֵם.

ברוכים הבאים  
 מודה / מודה אני  
 שירי שבת  
 צינור  
 מה-טבו  
 אשר יצר  
 אלהי נשמה  
 נסים בכל יום  
 לעסוק  
 והערב-ט  
 אלו דברים  
 קדיש דרבנו

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 וְאִם** *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**  
*haveid* — 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*

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

**תִּלְמוּד 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.

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

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