

פיוט לשבת פרשת בראשית

כל סטרופה נחתמת בלשון הלקוח מן המקרא,  
והפיוט חתום "אהרן" בראשי ארבע הסטרופות הראשונות.

אַתָּה אֵל | לְכֹל רֹאשׁ מְתַנְשֵׂא:

פִּי מְעוֹן | נִמְצְאָתָּ לְכֹל וּמְחַסֶּה:

שְׁמֵת חֲבִיּוֹן עֲזָה | הַכֹּסֵא:

קהל: **אֲשֶׁר נִסְתַּרְתָּ שֵׁם בְּיוֹם הַמַּעֲשֵׂה:** (שמואל א כ:יט)

הִכִּין מְאֹרוֹת | לְמַשֵּׁל בְּיוֹם וּבְלִילָה:

בְּגֹדוֹל הַחַל | וּבִקְטוֹן כְּלֵה:

קָדָם וְאַחֲרָי | מִי יִחַקֵּר וּמִי יִמְלֵלָה:

קהל: **הַעֲמִיק שְׁאֵלָה אוֹ הַגִּבֵּה לְמַעַלָּה:** (ישעיהו ז:יא)

רָצָה בְּטוֹבוֹ | לְבְרֹא אָדָם זָכָר וּנְקֵבָה וּלְכַבְּדָם:

וְכֹל נֶשֶׁת | תַּחַת יָדָם:

וְהֵם עָבְרוּ מִצְוֹתָו | וְזֶה פִידָם וְאֵידָם:

קהל: **וַיַּגִּישׁ אֶת הָאָדָם:** (בראשית ג:כד)

גִּוְהַ הַשָּׁרְפִים | יְהִי גֹן עֵדֶן לְמַעַרְכָּת:

פִּי מַעַלְתָּם | מֵהוֹד אֵל הוֹד נִמְשַׁכָּת:

שֵׁם יִשְׁפִין גְּזָרָה | לְעֲצָמָה נִסְמָכָת:

קהל: **הַפְּרוּבִים וְאֵת לֵהַט הַחֶרֶב הַמֵּתֵהֶפְכָּת:** (המשך הפסוק שם)

נֶאֱדָר בְּרִבְבוֹת קֹדֶשׁ תַּרְשִׁישִׁים:

אִישׁ אִישׁ מִמְקוֹמוֹ | לְהַקְדִישׁוּ דְרָשִׁים:

אֲהַבְיוּ וּקְרוּבִיו וְלֹא יָדְעוּ נְתִיבָיו | הוֹדוּ מִבְּקָשִׁים:

קהל: **אֵל נַעֲרִץ בְּסוּד קֹדֶשִׁים:** (תהלים פט:ח)

◇ חזו: אֵל נַעֲרִץ בְּסוּד־קֹדֶשִׁים רַבָּה | וְנוֹרָא עַל־כָּל־סִבִּיבָיו: (תהלים פט:ח)

יְהִנֵּה אֱלֹהֵי צְבָאוֹת | מִי־כַמּוֹד חֲסִין יְהִי | וְאַמּוֹנֵתְךָ סִבִּיבוֹתֶיךָ: (תהלים פט:ט)

אִי־קְדוֹשׁ כִּי־יִהְיֶה כִּי אֵין בְּלִתְךָ | וְאֵין צוֹר כְּאַלְהֵינוּ: (שמואל א ב:ב)

קהל: **וְאַתָּה קְדוֹשׁ | יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל:** (תהלים כב:ד)

### Piyyuṭ for the Shabbath of Parashath Bereshith

(Every stanza concludes with a line taken from Scripture,  
and the poet's name is signed in the initial letters of the first four stanzas.)

You are God, who are elevated as head above all,  
For You are found to be a home for all, and a refuge.  
You placed the Throne as the hiding-place of Your strength —  
*Congregation: Where You hid on the day of action.* (I Samuel 20:19)

He established the luminaries to rule over the day and the night;  
He began with the greater one, and finished with the smaller one.  
Who can investigate or speak of the earlier or later,  
*Congregation: To ask about the deep, or ascend high above?* (Isaiah 7:11)

He found it pleasing, in His goodness, to create humans, male and female, and to show them  
honor,  
And He placed everything under their hands.  
[But] they violated His commandment, and this was their destruction and downfall —  
*Congregation: [That] He expelled the human.* (Genesis 3:24)

The Garden of Eden would [henceforth] be the dwelling place of the Seraphim, [where they  
would stand] in a line,  
For their loftiness extends from splendor to splendor.  
There He settles a decree relying on itself:  
*Congregation: The cherubim, and the blade of the rotating sword.* (Gen. 3:24, cont.)

[God is] glorified amidst the myriads of holiness— the Tarshishim,  
Each one from his place seeks to declare His holiness.  
Those that love Him and are close to Him, and do not know His paths, search His splendor.  
*Congregation: God, adulated in the council of the holy ones.* (Psalms 89:8)

*Cantor:* God, adulated in the great council of the holy ones, and awesome over all His  
surroundings. (Psalms 89:8)  
Adonai, God of Hosts, who is like Thee, mighty one, Yah? And Thy faithfulness is upon Thy  
surroundings. (Psalms 89:9)  
There is none holy like Adonai, for there is none but Thee; and there is no rock like our God.  
(I Samuel 2:2)

*Congregation: And Thou art Holy, enthroned on Israel's praises.* (Psalms 22:4)