

## פיוט לפרשת ויקרא

יִן עֲרֹךְ לְאֵל יְהוָה | וּמַעֲשֵׂה פְלֹאוֹ:  
הוּא דָר בְּאֵין מְקוֹם | וְהַעוֹלָם כְּבוֹדוֹ מְלֹאוֹ  
רְעִיוֹן כָּל אֲנוּשׁ דּוֹם | תְּקוֹר סוּדוֹ בְּבֹאוֹ:  
נִפְלְאֵי דַת לְמַדְנֹו | מִפִּי נְבִיאֹו:  
אֲחֲרֵי הַיּוֹת מְשַׁכֵּן | בֵּין שְׁנֵי כְרוּבִים קָרְאוֹ:  
כִּי לֹא יָכוֹל לָבוֹא אֶל אֹהֶל מוֹעֵד | כִּי בְּעֵנֵן מוֹרְאוֹ:  
גָּלָה לוֹ | עֵנְנֵן אֲנוּשׁ וּמְקָרְאוֹ:  
כִּי אֵין אָדָם צַדִּיק | לְבַל יִחַטָּא בְּחַטָּאוֹ:  
כִּי שְׁתִּים צוּמְחוֹת לוֹ | וְהֵם בְּמוֹצָאוֹ וּבְמוֹבְאוֹ:  
מְלֶבֶד נֵר אֱלֹהִים נִשְׁמַת אָדָם | וּכְהָ נִשְׂאוֹ:  
הֵן בְּחַטָּא יִקְרִיב כְּטַבְּעוֹ | וַיִּקַּל מִשְׂאוֹ:  
חַי וְצַמִּחַ | לְטַהֲרוֹ אוֹ לְטַמְּאוֹ:  
יִחְשׁוּב דָּמוֹ כְּדָמוֹ וְחֻלְבּוֹ כְּחֻלְבּוֹ | בְּאִשׁ מְצָאוֹ:  
כִּי קָר וְחַם לַח וְיָבֵשׁ | בְּמִקְרָה חַד בְּרָאוֹ:  
תוֹרָה אַחַת לַפְּהֵן וְעֵדָה | וְעַם הָאָרֶץ וּנְשִׂאוֹ:  
יִשְׁפּוֹף נִפְשׁוֹ | לְאֵל אֶחָד בְּרָאוֹ:  
יִשָּׂא לְנַפְשׁוֹ לְבַל יִשׁוּב בְּנִכְלוֹ | כְּכֻלָּב שָׁב עַל קִיאוֹ:  
כִּי רוּחַ שְׁבוּרָה רְצוֹן אֵל | וְלֹא שְׁלָם מְרִיאוֹ:  
מְנַחַת סֵלֶת וּמִחֲבַת וּמִרְבֵּכַת וּמִרְחֻשֵׁת | נְדָבוֹת בְּהִבְיאוֹ:  
זֶה דְרָךְ יְהוָה בְּהַמְצָאוֹ:  
אֲחֲלֵי אֲנוּשׁ | בְּאַמַּת יִקְרְאוֹ:  
נִפְשׁוֹ בְּצָרוֹר הַחַיִּים | סְבִיב לְכִסְאוֹ:  
קַהֲלֵ: כִּי קְרוֹב יְהוָה | לְכָל קוֹרְאוֹ:

◇ חזון: אַף קְרוֹב לִירְאָיו יִשְׁעוֹ לְשַׁכֵּן כְּבוֹד בְּאַרְצֵנוֹ:

קהל: בְּרִיךְ כְּבוֹדֵי יְהוָה מִמְקוֹמוֹ:

## Piyyuṭ for Parashath Vayyiqra

None can compare to God, Yah, and His wondrous deeds,  
He dwells in no space, but His Glory fills the universe.  
Let every human thought be still, when it comes to examine His mystery.  
We learn the wondrous aspects of [His] law from the mouth of His prophet.  
Once the Tabernacle existed, [God] called [Moses] between the two  
Cherubim,  
For [Moses] was unable to come to the Tent of Meeting, for in the cloud was  
His awesomeness.  
He revealed to him the nature of humanity, and what happens to it,  
For there is no righteous person who does not sin in sin.  
For two things sprout up in a person, and they are [with one] when one goes  
out and when one comes in,  
Aside from God's lamp, the human soul, with which He lifts [humans] up.  
Lo, when one sins, one should offer a sacrifice in accordance with one's  
nature – and one's burden will be lightened.  
Animal and plant [components], to make one pure or impure.  
One should consider its blood as one's own blood, and its fat as one's fat,  
which one finds in the fire.  
For cold and hot, wet and dry – He created them all to happen together.  
The same instruction applies to the priest, to the community, to the people of  
the land, and to their prince.  
One must pour out one's soul to the one God, who has created one.  
One must lift up one's soul, not to return to one's trap, like a dog returning  
to its vomit.  
For God's desire is a broken spirit, rather than a *shelamim*-sacrifice of an ox.  
When one brings a free-will grain offering of fine-flour, or [in] a *maḥavath*,  
or *murbekheth*, or *marḥesheth*,  
This is Adonai's way of being found.  
Happy is the person who calls upon Him in truth,  
Their soul is in the bond of life, around His throne,  
For Adonai is close to all that call upon Him.

*Cantor.* Indeed, His rescue is close to those that fear Him, such that His  
glory will dwell in our land.

*Cong.* **Blessed is Adonai's glory from His place.**