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FOREWORD
RABBI LORD JONATHAN SACKS

“When God began creating heaven and earth, the earth was void and desolate, there was darkness on the face of the deep, and the spirit of God moved over the waters...” Thus unfolds the most revolutionary as well as the most influential account of creation in the history of the human spirit.

Yet what I find so profound and counterintuitive is how the Torah frames creation. It does so not from a vantage point of physics or cosmology, but rather through a phrase we hear repeatedly in the opening verses: “And God said, Let there be... And there was...” What is truly creative, we learn, is not science or technology per se, but rather the word. That is what forms all being.

Judaism treats mere words with a great degree of seriousness: “Life and death are in the power of the tongue,” says the book of Proverbs (18:21). Likewise the verses in Psalms (34:13–14), “Whoever of you loves life and desires to see many good days, keep your tongue from evil and your lips from telling lies.”

There are ancient cultures who worshipped the gods because they saw them as powers: lightning, thunder, the rain and sun, the sea and ocean that epitomized the forces of chaos, and sometimes wild animals that represented danger and fear. Judaism was not a religion that worshipped power, despite the fact that God is more powerful than any pagan deity. Judaism, like other religions, has holy places, holy people, sacred times, and consecrated rituals. What made Judaism different, however, is that it is supremely *a religion of holy words*.

Creation, revelation, and the moral life begin with the creative word, the idea, the vision, the dream. Language – and with it the ability to remember a distant past and conceptualize a distant future – lies at the heart of our uniqueness as the image of God. Just as God makes the natural world by words, so we make the human world by words. Already at the opening of the Torah, at the very beginning of creation, the Jewish doctrine of revelation is foretold: that God reveals Himself to humanity not in the sun, the stars, the wind or the storm but in and through words – sacred words that establish eternal covenant between heaven and earth, and thus become co-partners with God in the work of redemption.

This new translation of our foundational texts, this collection of words, has been a true partnership. First, with the outstanding team at Koren Publishers inspirationally led by Matthew Miller, its tireless and visionary driving force. What Koren have achieved in reviving Jewish publishing is remarkable, and particular thanks must be paid to Rabbi Tzvi Hersh Weinreb, Jessica Sacks, Sara Daniel, Rabbi Reuven Ziegler, and Ashirah Yosefah Firszt, together with the other Koren professionals and translators who have contributed so much to this particular project.

Second, with Debra and David Magerman, whose friendship I cherish, and whose support for this project and the Koren *Humash* is so deeply appreciated. Their generosity will benefit generations of Jews around the world who will make use of these publications for decades to come.

My deepest thanks, as always, are to Elaine and my family, who remain my inspiration and strength, and who have taught me to be open to the Divine Other.

Ultimately, though, all thanks belong to God, whose timeless words continue to provide endless guidance for us today.

Rabbi Lord Jonathan Sacks
London, 5781 (2020)

PUBLISHER'S PREFACE

“One generation will praise Your works to the next...” (Ps. 145:4)

To undertake a new English translation of the Tanakh – the Jewish scriptures comprising the Torah, Nevi'im (Prophets), and Ketuvim (Writings) – requires chutzpah and humility in equal measure, but neither more than *yirat Shamayim* – fear and trembling before God. In translating God's words and those of His prophets, one assumes the precarious position of mediator between Him and the reader, searching for the formulation that will do His work the greatest measure of justice, while simultaneously bringing the reader closer to the text. While there are already numerous English translations of the Bible in the Jewish world, ours aims to stand out through its emphasis on authentically conveying the *hadrat kodesh*, the sacred majesty, of the original Hebrew. More specifically, we have created a translation which

- ▶ is readable and stylistically sound to the modern eye and ear, without compromising accuracy or scholarly integrity,
- ▶ whispers the tonality of the Hebrew original,
- ▶ maintains the beauty and the majestic quality of the poetry and prose of Tanakh,
- ▶ is faithful to the classical Jewish interpretive tradition, while cognizant of contemporary scholarship,
- ▶ invites the contemporary reader to experience afresh the timeless stories and wisdom contained in the Hebrew scriptures.

This work has been the fruit of a happy collaboration between many people. While this preface cannot list everyone involved, we must acknowledge the contributions of those few without whom the new *Koren Tanakh* simply would not have been produced.

Rabbi Lord Jonathan Sacks, רצ"ל, translated the Torah and much of Psalms. His profound learning, moral depth, and sheer eloquence, expressed in his many published works, made him a leading religious figure not only within contemporary Judaism, but throughout the greater religious world. His untimely passing as the first edition went to press was an irreparable loss to the Jewish people, but we take a measure of consolation in the knowledge that this brilliant translation, to which he devoted his final years, will help carry on his legacy for generations to come. We are honored to have been Rabbi Sacks's publishers, students, and friends.

Rabbi Dr. Tzvi Hersh Weinreb, שליט"א, translated the books of Jeremiah and Proverbs and reviewed many of the other translations. A leading American rabbi and former Chief Executive of the Orthodox Union, Rabbi Weinreb spans the divide between the publishing world in Israel and the needs of American Jewry. We have benefitted greatly from both his scholarship and his sage advice.

Debra and David Magerman, whose unfailing support for this edition as well as the accompanying new *Koren Humash* has demonstrated their faith and friendship – and no small amount of patience – for the invaluable work contained therein. We thank you both, on behalf not only of the many dozens of professionals involved, but of the generations of Jews who will use and cherish this groundbreaking publication.

Translation Team Manager and Senior Translator Jessica Sacks, Sara Daniel, and the other translators, who have invested inestimable time, scholarship, and their prodigious literary talents in this Tanakh.

Rabbi Reuven Ziegler, Ashirah Yosefah Firszt, Rabbi Avishai Magence, and Rabbi Yedidya Naveh, whose management and guidance of scores of translators, scholars, editors, proofreaders, and designers have been superb. Without their skills, no fruit of the above literary talents would have seen the light of publication, and without their expertise, the final product would not have attained the same exacting standards of quality.

Typographer Esther Be'er – who studied under Eliyahu Koren himself – and her colleagues **Rina Ben Gal** and **Tomi Mager** designed the clear, elegant, and functional layout of this Tanakh, which is worthy of our founder's name and of the superb typographical quality of past Koren titles.

In addition to the above, the new *Koren Tanakh* is a testament to the many gifted professionals who had a role in its creation: consulting experts, reviewing scholars, editors, and proofreaders. Their names and contributions are in the Acknowledgments pages which follow.

We are presently developing an extensive range of publications built around this new translation as a core text: the forthcoming **Magerman Edition of the Koren Ḥumash** with extensive commentaries by Rabbi Sacks, the **Rohr Edition of the Koren Mikraot HaDorot**, the **Hertog Edition of the Koren Tanakh of the Land of Israel**, the **Nagel Edition of the Koren Ḥumash Lev Ladaat for Young Adults**, and more. Each of these will fulfill different needs and address specific purposes. What they will share is this intelligent, eloquent translation. It is our hope that the new *Koren Tanakh* will provide its readers with insights beyond and behind the text, and perhaps even a glimpse into their own story.

Matthew Miller, Publisher
Jerusalem, 5781 (2020)

ABOUT THIS EDITION

THE KOREN TANAKH IN HISTORY

Early Printed Hebrew Bibles

Hebrew biblical texts were first printed in Italy in Bologna (1477), with other publications soon following in Soncino, Casale, and Naples. The first complete Hebrew Bible, in folio, was printed in 1488 at Soncino, without any commentary, and was riddled with errors. Further Jewish editions were soon published – one in 1490 in Isola del Liri, with Rashi's commentaries; a very accurate edition of the *Ḥumash* in Lisbon in 1491; and a second complete edition of the Tanakh in 1494 at Brescia.

But soon thereafter – from 1514 onwards – biblical books in Hebrew began to be printed by Christians, the most notable among them being the Catholic Venetian printer Daniel Bomberg. Bomberg's second edition (1524–25), known as the *Mikraot Gedolot*, was printed in a large format with commentaries and philological notes, and in a smaller format without commentaries. This edition formed the basis of almost every subsequent edition of the Hebrew Bible to this day, including many of those printed by Jews.

Since then, many Hebrew editions of the Tanakh have been brought out by Christian publishers, who dominated the editorial and textual scholarship of Hebrew printing for almost 450 years. Most Jews in the nineteenth century used Bibles published by Christian missionaries (or reprinted from such editions). While this may be difficult to imagine today, for much of modern history the only books available to the Jewish student of Torah were those printed by gentiles intent on converting them.

The Hebrew Koren Tanakh

Along with the establishment of the State of Israel, the spiritual reconstitution of the Jewish people in their ancient homeland was expressed in no way more than by the preparation and printing of the famous *Koren Tanakh*. Mr. Elyahu Koren understood that the miracle of the nation's return to the land of Israel demanded a clear spiritual response, one which struck to the heart of the question – still debated to this day – of what drives the spirit of the Jewish people. This response would take the shape of a new Tanakh – with text meticulously researched by Torah scholars and free of errors, and with a new typeface that combined classical aesthetic sensibilities with a meticulously modern insistence on clarity and legibility – printed by a Jewish publishing house in Jerusalem, in the modern State of Israel.

Over the course of the 1950s, Elyahu Koren, along with scholar Meir Medan and a team that included Dr. Daniel Goldschmidt and Avraham Meir Haberman, worked to create an unprecedentedly accurate edition of the Hebrew scriptures. The *Koren Tanakh*, first published in Jerusalem in 1962, was the first fully Jewish bible to be published since the end of the fifteenth century, with Jewish scholars and editors, type designers, printers and binders. It was remarkable also for being the first publication ever set in the famous Koren Tanakh typeface, which was painstakingly designed especially for it. Since that first printing, the publication of Jewish texts worldwide has made great strides. Koren Publishers too has continually updated and improved its editions, of which this new volume joins a long and worthy tradition.

Notable Features of the Hebrew Koren Text

The Hebrew text of the original *Koren Tanakh* was meticulously researched and reviewed by some of the foremost Masoretic scholars of the generation. The text itself was based for the most part on the earlier work of Rabbi Wolf Heidenheim and *Minḥat Shai*, as well as the Leningrad Codex, the oldest complete surviving manuscript of the Tanakh in Hebrew. The text was met with critical acclaim on its publication and received the approbation of rabbinic luminaries such as Rabbi Joseph B. Soloveitchik and Rabbi Moshe Feinstein.

The *Koren Tanakh* also stands out in its presentation and organization of the text. In early modern bibles printed by gentiles and used by Jews, the chapter divisions were not based on any Jewish tradition, but on a Christian one. Because this system has by now become an accepted standard of reference even for Jews, it is retained on the inside margin of the page. However, the *Koren Tanakh* is the first to also mark and number the division of the biblical text into the traditional Jewish system of *sedarim*. These appear on the outer margin of the page, as do the divisions for *aliyot* and weekly *parashot*. These distinctions are more than mere intellectual curiosity: they have significant theological import. Many of the disputes between Judaism and Christianity are reflected in the different designation of chapters and sections. The page itself is printed in the style of a *sefer Torah*, including proper graphical representation of the *petuha* and *setuma* line breaks according to the Masora, as opposed to the placeholder letters *peh* and *samekh* typically used by older editions to save paper.

In other editions of the Tanakh, the *keri* and *ketiv* – words that are not pronounced as written – are presented in a confusing manner, with the letters of the word printed as written but attended by the vocalization marks of the word pronounced. This can often lead to mispronunciation when the discrepancy between the two is purely consonantal; for example, in Esther 3:4, there might be no indication that the word is pronounced *ke'omram* rather than *be'omram*, as it is written. In the *Koren Tanakh*, the *ketiv* will always appear in the body of the text with no vowels at all, immediately sending the reader to the margin, where the word as it is pronounced is written in full, guaranteeing correct recitation. The tetragrammaton (spelled *yod-heh-vav-heh*) is also rendered without the vowel marks of *Adonai* so often applied in other editions, both highlighting the sanctity of the name and helping to dispel the common but erroneous notion that the name itself might properly be pronounced “Jehovah.”

The award-winning *Koren Tanakh* typeface, designed by Eliyahu Koren especially for the *Koren Tanakh*, instantly became a classic of Hebrew typography. Designed for crystal clarity and classical elegance, it draws on the balance and dignity of the Sephardic calligraphic tradition, and subtly and uncompromisingly accommodates the forms of all the Hebrew letters and vocalization and cantillation marks without crowding or confusion. For example, the marks distinguishing between the letters *shin* and *sin* are notoriously confused in other typefaces with the vocalization mark *holam* (before or after the letter, respectively), which makes an “o” sound; the *Koren* typeface clearly differentiates between the two. Furthermore, the proportions of the letterforms allow for a *lamed* that never needs to “bow” its head (or to be decapitated entirely), as was so often the case in older typefaces. In addition, the vowel mark for a *pataḥ genuva* (which is uncharacteristically pronounced *before* the consonant to which it is appended –

always a guttural letter at the end of a word, as in *siaḥ* or *Yehoshua*) is positioned slightly to the right as a reminder of its correct pronunciation. Finally, subtle distinctions are made between distinct but orthographically similar cantillation marks such as *mahpakh* and *yetiv*, or *pashta* and *kadma*. The most recent editions of the Hebrew *Koren Tanakh* also include typographical distinctions between *sheva na* and *sheva nah*, and between *kamatz gadol* and *kamatz katan*, to further aid correct pronunciation.

The First Koren English Edition

The translation used for the first English *Koren Tanakh* of 1967 was not entirely new. It was, rather, a thoroughly corrected, modernized, and revised version of the Anglo-Jewish bibles that had long been accepted for home and synagogue use throughout the English-speaking world. The Koren translation was based upon *The Jewish Family Bible*, edited by M. Friedlander and published in 1881 with the sanction of the Chief Rabbi of the British Empire, Dr. N. M. Adler. The translation had two important merits: it was faithful to the Masora, while retaining as much of the excellent language and rhythm of the King James “Authorized Version” of 1611 as Jewish sentiment permitted.

That translation was revised for Koren by Professor Harold Fisch, a renowned scholar of English literature and Rector of Bar Ilan University. The language of the older versions was modernized to some extent, and fresh translations and interpretations were included based on comparisons with other Jewish bible translations, *targumim*, and classical and contemporary scholarship. Names of biblical characters, until then invariably rendered in their Hellenized/anglicized versions such as “Eve” and “Jeconiah,” were newly presented as they are pronounced in Hebrew, using a transliteration scheme approved by the Academy of the Hebrew Language. Still, more than fifty years later, the language of that translation – especially the retention of the pronouns “thee,” “thou,” “thy,” and “thine” – can feel archaic to the contemporary reader, and the academic, technical style of transliterating names dry and detached.

Now, Koren Publishers has had the great privilege of partnering with Rabbi Lord Jonathan Sacks, who was perhaps the most eloquent spokesman for Judaism in our times, in publishing a completely new and fully Jewish translation of the *Tanakh* – one which aims to wed the Masoretic authenticity and attention to detail that are the hallmarks of Koren with the literary majesty and elegance that characterize all of Rabbi Sacks’s English works. It is the fruit of this great undertaking which you hold in your hands.

NAMES IN THE NEW KOREN TANAKH

The system used by the 1967 Fisch translation for transliterating names possessed the advantage of authenticity and a more Hebrew feel. However, the style was technical and academic, and it sometimes had the opposite of its desired effect by making the characters appear foreign. In this edition, we have opted for a middle path. We transliterate personal names – as well as those of places and tribes – using a simpler, more popular style, eschewing doubled letters and apostrophes except where needed to ensure correct pronunciation. The result is that personal names are spelled much as contemporary Israelis might spell their names in English – e.g., Yaakov (not Ya’aqov) or Rivka (not Rivqa). Whether

with respect to august figures such as Moshe – “drawn from the water” – or minor ones such as Ikhavod – “without honor” (contrast to the comic Ichabod of Washington Irving) – we see the rendering of names in contemporary transliteration as imparting a new dimension of the Tanakh that weds cultural authenticity with intimacy.

In certain rare cases where anything but the common anglicized version of a name would feel jarring – e.g., “Israel” or “Pharaoh” – the anglicizations have been preserved, as well as with demonyms (such as “Moabites”) whose suffixes indelibly mark them as English words. In addition, the names of many places and geographical features with straightforward meanings that describe them have been translated outright – for example, the Mount of Olives.

As regards names of God, we have followed Rabbi Sacks’s direction in maintaining the elegant and accurate distinction between “God,” used for *Elohim*, and “LORD” for the tetragrammaton (the ineffable name of God spelled *yod-heh-vav-heh*). This reflects the Almighty’s twin roles as Creator of the universe and God of Israel. The appellation “LORD” is set in block capitals to symbolize how the name in Hebrew, while pronounced *Adonai* (which literally means “my Lord”), is in fact written as God’s personal name, which may not be uttered. Thus, in those cases where the tetragrammaton is traditionally pronounced *Elohim* rather than *Adonai*, the name is rendered in English as “GOD,” in block capitals.

THE PROCESS OF TRANSLATION

The translators who took part in this project, all of whom have deep understanding of the Hebrew texts, were chosen primarily for their uniformly superb literary abilities. After translation, each text was edited and reviewed several times by leading scholars of biblical history, language, and literature to ensure the high level of accuracy and integrity readers should expect from a flagship Koren publication. This process provided our translators with clear parameters in which to creatively render into contemporary English the beauty, drama, and nuances of the original Hebrew texts. With consummate skill and close attention to style, our literary editors helped craft the translations in dialogue with the translators, followed by the attentions of copy editors and consistency editors, as well as multiple rounds of proofreading. Throughout, we have prioritized the experience of the English, with the aim that those holding this volume will forget that they are reading a translation and lose themselves in the drama of the narrative, the elegance of the poetry, the holiness of the law, and the relevance of the wisdom.

Our translation adheres to the Masoretic text of Tanakh. In cases where the Masoretic text distinguishes between the way the word is written (*ketiv*) and the way it is pronounced (*keri*), the translation follows the latter.

Hebrew is a grammatically gendered language, and masculine words and forms are often used to refer to both sexes. In such cases, we have favored the use of gender-neutral forms in English – for example, “people” and “children” rather than “men” and “sons.”

To fit the requirements of English style, we occasionally replaced names with pronouns and vice versa, and changed the position of speech markers (“she said”) in the sentence, thereby ensuring the clarity and fluidity of the dialogue.

In the case of prophecy, introducing modern punctuation to the ancient text is especially difficult. The prophets often shift between the first and third person when conveying God's word, identifying so closely with their message that it is difficult at times to distinguish between God's voice and the prophet's own. The approach we found most organic to the text was to use quotation marks when God appears in direct "dialogue" with the prophet. When, however, the prophet conveys or is asked to convey a message to others, that message is introduced merely by the use of a colon: "The LORD said to Moshe, 'This is what you shall tell the Israelites: You yourselves have seen . . .'"

Every translation is an interpretation. While we have made use of contemporary approaches to understanding Tanakh, we are also committed to the way the Tanakh, and in particular the Torah, has been received and understood in the Jewish tradition. The acute discernments of Rashi and other commentators, especially those of the school of the *pashanim*, will be felt in many parts of the translation. In the instances where a rabbinic reading was chosen against the apparent grain of the literal one, we have marked this with a footnote.

This edition of the new *Koren Tanakh* is intentionally sparing in its use of footnotes and explanatory texts. Rather than producing a comprehensive commentary (which would be a titanic undertaking in its own right), we have largely restricted ourselves to pointing out elements of the Hebrew – such as wordplay – that cannot come across in translation, or crucial background information without which the reader might find him- or herself simply unable to understand the text at hand.

To aid the reader further, we have appended to this volume a selection of maps, charts, timelines, genealogies, and illustrations. Drawing upon the extensive collection of high-quality supplementary material developed over the past six decades by Koren Publishers Jerusalem, we have thoroughly updated the material to reflect contemporary graphic sensibilities and to facilitate comprehension.

We sincerely pray that our efforts will "find favor and approval in the eyes of God" (Prov. 3:4) and in the eyes of all to whom the word of God is dear.

THE NEW **KOREN TANAKH** TRANSLATORS

The responsibility of a translator cannot be overstated: for normal books, the best translators are those who transmit words and concepts fluidly from one language to another, from one culture to another, seamlessly, quietly, innocuously. Indeed, it is those translations which jar the reader, which call attention to the text being a translation, that may be considered failures. The success of a translator is his or her very anonymity.

To translate the words of God and His prophets only heightens the responsibilities. Beyond the standard requirements, Bible translators must rephrase these ancient words for the eye and the ear of the contemporary English-speaking reader, conveying the true sense of each word with respect, reverence, love, belief, erudition, elegance, and fluency. Such challenges require translators gifted with extraordinary abilities and sensitivities.

We are truly blessed to have worked with a team of brilliantly literate and highly educated professionals, and are proud to acknowledge their contribution – together with that of our consulting scholars, editors, managers, and staff – to the Jews of the English-speaking world and their *avodat Hashem*.

Rabbi Lord Jonathan Sacks:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Psalms 1–4, 6, 9, 15, 16, 19, 20, 23, 24, 27, 29, 30, 33, 34, 47, 48, 49, 67, 81, 82, 90–100, 103, 104, 113–118, 120–137, 139, 144–150

Rabbi Dr. Tzvi Hirsch Weinreb:
Jeremiah, Proverbs

Jessica Sacks: Isaiah, Jonah, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther

Sara Daniel: Joshua, Judges, I and II Samuel, I and II Kings, I and II Chronicles, Psalms 5, 7, 8, 10–14, 17, 18, 21, 22, 25, 26, 28, 31, 32, 35–46, 50–66, 68–80, 83–89, 101, 102, 105, 106–112, 119, 138, 140–143

Rachel Ebner: Ezekiel 40–48, Daniel

Lauren Gordon: Ezekiel 1–39

Serylle Horwitz: Ezra 2, Nehemiah

Annie Kantar: Job 3–31, 38–42:6

Tichye Krakowski: Joel, Amos, Obadiah, Haggai, Zechariah, Malachi, Job 1–2, 32–37, 42:7–17

Adina Luber: Ezra 1, 3–10

Dafna Renbaum: Nahum, Habakkuk, Micah, Hosea, Zephaniah

THE NEW **KOREN TANAKH** TRANSLATION SCHOLARS

We extend heartfelt appreciation to the esteemed scholars of Tanakh who invested many hours reviewing draft translations and providing our translators with valuable corrections, translation guidance, and textual and historical insights. The scholars are listed in alphabetical order, followed by the translations they reviewed.

- Rabbi Dr. Tzvi Hersh Weinreb:** Consultancy scholar for translation queries and final decisions
- Dr. Baruch Alster:** Haggai
- Prof. Joseph L. Angel:** I and II Kings, Ezekiel 1–39, Psalms, Daniel
- Rabbi Prof. Elie Assis:** Joel
- Prof. Michael Avioz:** Bibliography and resources scholar
- Prof. Shawn Zelig Aster:** Isaiah, Hosea, Amos, Micah, Haggai
- Rabbi Prof. Yitzhak Berger:** Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Jeremiah 1–26, Jonah, Malachi
- Prof. emerita Adele Berlin:** Jeremiah 27–52, Proverbs, Lamentations
- Rabbi Dr. Ezra Frazer:** Zechariah, Ezra, Nehemiah
- Dr. Tova Ganzel:** Ezekiel
- Dr. Binyamin Goldstein:** I and II Samuel, I and II Chronicles
- Rabbi Prof. Isaac B. Gottlieb:** I Kings 1–21, Ecclesiastes
- Prof. emeritus Edward Greenstein:** Job
- Rabbi Michael Hattin:** Joshua, Song of Songs
- Prof. Aaron Koller:** Judges, Esther
- Dr. Yael Landman:** Nahum
- Dr. Bryna Jocheved Levy:** Obadiah, Habakkuk, Zephaniah
- Dr. Yael Ziegler:** Ruth

THE NEW **KOREN TANAKH** FOOTNOTE SCHOLARS

As noted above, the footnote style chosen for our initial editions of the new *Koren Tanakh* is one of brief clarification. The Tanakh scholars listed below, in alphabetical order, spent many hours researching and composing richly informative footnotes from which we have drawn and adapted the short footnotes appearing in this Tanakh edition.

- Prof. Joseph L. Angel:** I and II Kings, Ezekiel, Psalms, Daniel
- Prof. Shawn Zelig Aster:** Joshua, Judges, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
- Rabbi Prof. Yitzhak Berger:** Genesis, Exodus, Leviticus, Numbers, Deuteronomy
- Prof. emerita Adele Berlin:** Jonah, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther
- Rabbi Dr. Ezra Frazer:** Ezra, Nehemiah
- Dr. Binyamin Goldstein:** I and II Samuel, I and II Chronicles
- Rabbi Yedidya Naveh:** Selection and editing of footnotes

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TORAH READINGS FOR SPECIAL DAYS

Rosh Ḥodesh	Numbers 28:1–15, p. 389
Fast Days	Exodus 32:11–14, p. 205 Continues with Exodus 34:1–10, p. 209
Ninth of Av	Shaḥarit: Deuteronomy 4:25–40, p. 427 Minḥa: See Fast Days, above.
Ḥanukka – Day 1	Ashkenazim: Numbers 7:1–17, p. 329 Sepharadim: Numbers 6:22–7:17, p. 329
Ḥanukka – Days 2–7	Read the offering for the respective day, Numbers 7:18–53, p. 331 On Rosh Ḥodesh, read the Rosh Ḥodesh reading from the first Torah scroll, and the Ḥanukka reading from the second Torah scroll.
Ḥanukka – Day 8	Numbers 7:54–8:4, p. 333
Purim	Exodus 17:8–16, p. 169

TORAH READINGS FOR SPECIAL SHABBATOT

(READ FROM THE SECOND TORAH SCROLL)

Shabbat Rosh Ḥodesh	Numbers 28:9–15, p. 389
Shabbat Ḥanukka	Read the the passage for Shabbat Rosh Ḥodesh from the second Torah scroll and for Ḥanukka from the third Torah scroll.
Parashat Shekalim	Exodus 30:11–16, p. 201 If Rosh Ḥodesh falls on Parashat Shekalim, the passage for Rosh Ḥodesh is read from the second Torah scroll and Parashat Shekalim from the third Torah scroll.
Parashat Zakhōr	Deuteronomy 25:17–19, p. 475
Parashat Para	Numbers 19:1–22, p. 365
Parashat HaḤodesh	Exodus 12:1–20, p. 153 If Parashat HaḤodesh falls on Rosh Ḥodesh, the passage for Rosh Ḥodesh is read from the second Torah scroll and Parashat HaḤodesh from the third Torah scroll.
Purim on Shabbat (in Walled Cities)	Exodus 17:8–16, p. 169 <i>Haftara</i> : Same as Shabbat Zakhōr.

TORAH READINGS FOR FESTIVALS

Pesaḥ – Day 1	Exodus 12:21–51, p. 155 On Shabbat, Sepharadim read Exodus 12:14–51, p. 153 <i>Maftir</i> : Numbers 28:16–25, p. 389
Day 2	Leviticus 22:26–23:44, p. 289 In Israel: <i>Revi'i</i> (second Torah scroll): Numbers 28:19–25, p. 389 In the Diaspora: <i>Maftir</i> : Same as Day 1.
Day 3	Exodus 13:1–16, p. 157 <i>Revi'i</i> (second Torah scroll): Numbers 28:19–25, p. 389
Day 4	Exodus 22:24–23:19, p. 181 (If it falls on a Sunday, Sepharadim read the passage for Day 3.) <i>Revi'i</i> (second Torah scroll): Numbers 28:19–25, p. 389
Day 5	Exodus 34:1–26, p. 209 (If it falls on a Monday, Sepharadim read the passage for Day 4.) <i>Revi'i</i> (second Torah scroll): Numbers 28:19–25, p. 389
Day 6	Numbers 9:1–14, p. 339 <i>Revi'i</i> (second Torah scroll): Numbers 28:19–25, p. 389
Shabbat Hol HaMoed Pesaḥ	Exodus 33:12–34:26, p. 209 <i>Maftir</i> : Numbers 28:19–25, p. 389
Day 7	Exodus 13:17–15:26, p. 159 <i>Maftir</i> : Numbers 28:19–25, p. 389
Day 8 (Diaspora)	Deuteronomy 15:19–16:17, p. 455 On Shabbat: Deuteronomy 14:22–16:17, p. 453 <i>Maftir</i> : Numbers 28:19–25, p. 389
Shavuot – Day 1	Exodus 19:1–20:23, p. 173 <i>Maftir</i> : Numbers 28:26–31, p. 391
Day 2 (Diaspora)	Deuteronomy 15:19–16:17, p. 455 On Shabbat: Deuteronomy 14:22–16:17, p. 453 <i>Maftir</i> : Same as Day 1.
Rosh HaShana – Day 1	Genesis 21:1–34, p. 43 <i>Maftir</i> : Numbers 29:1–6, p. 391
Day 2	Genesis 22:1–24, p. 47 <i>Maftir</i> : Same as Day 1.
Yom Kippur – Shaḥarit	Leviticus 16:1–34, p. 273 <i>Maftir</i> : Numbers 29:7–11, p. 391

Minḥa	Leviticus 18:1–30, p. 279
Sukkot – Day 1	Leviticus 22:26–23:44, p. 289 <i>Maftir</i> : Numbers 29:12–16, p. 391
Day 2	Israel: Numbers 29:17–19, p. 391 Diaspora: Same as day 1.
Day 3	Israel: Numbers 29:20–22, p. 391 Diaspora: Numbers 29:17–25, p. 391
Day 4	Israel: Numbers 29:23–25, p. 393 Diaspora: Numbers 29:20–28, p. 391
Day 5	Israel: Numbers 29:26–28, p. 393 Diaspora: Numbers 29:23–31, p. 393
Day 6	Israel: Numbers 29:29–31, p. 393 Diaspora: Numbers 29:26–34, p. 393
Hoshana Rabba	Israel: Numbers 29:32–34, p. 393 Diaspora: Numbers 29:26–34, p. 393
Shabbat Ḥol HaMoed Sukkot	Exodus 33:12–34:26, p. 209 <i>Maftir</i> : Read the offering for the respective day (in the Diaspora adding the offering for the previous day).
Shemini Atzeret (Diaspora)	Deuteronomy 15:19–16:17, p. 455 On Shabbat: Deuteronomy 14:22–16:17, p. 453 <i>Maftir</i> : Numbers 29:35–30:1, p. 393
Simḥat Torah (Israel and Diaspora)	First Torah scroll: Deuteronomy 33:1–34:12, p. 499 Second Torah scroll: Genesis 1:1–2:3, p. 5 Third Torah scroll (<i>Maftir</i>): Numbers 29:35–30:1, p. 393

HAFTAROT
(WITH VARIATIONS FOR
ASHKENAZIM, SEPHARADIM, YEMENITES, AND MINHAG ANGLIA)

Bereshit	Ashkenazim:	Isaiah 42:5–43:10, p. 1009
	Sepharadim:	Isaiah 32:5–21, p. 991
	Yemenites:	Isaiah 32:5–16, p. 991
Noah	Ashkenazim:	Isaiah 54:1–55:5, p. 1031
	Sepharadim:	Isaiah 54:1–54:10, p. 1031
	Yemenites:	Isaiah 54:1–55:3, p. 1031
Lekh Lekha	Ashkenazim & Sepharadim:	Isaiah 40:27–41:16, p. 1007
	Yemenites:	Isaiah 40:25–41:16, p. 1005
Vayera	Ashkenazim & Yemenites:	II Kings 4:1–37, p. 871
	Sepharadim:	II Kings 4:1–23, p. 871
Hayei Sara		I Kings 1:1–31, p. 787
Toledot	Ashkenazim & Sepharadim:	Malachi 1:1–2:7, p. 1407
	Yemenites:	Malachi 1:1–3:4, p. 1047
Vayetze	Ashkenazim:	Hosea 12:13–14:10, p. 1329 (some add Joel 2:26–27, p. 1335)
	Sepharadim:	Hosea 11:7–12:12 / –13:5, p. 1327
	Yemenites:	Hosea 11:7–12:14, p. 1327
Vayishlah		Obadiah 1:1–21, p. 1351 (Minhag Anglia: Hosea 11:7–12:12, p. 1327)
Vayeshev		Amos 2:6–3:8, p. 1341
Miketz		I Kings 3:15–4:1, p. 797
Vayigash		Ezekiel 37:15–28, p. 1277
Vayehi		I Kings 2:1–12, p. 791
Shemot	Ashkenazim:	Isaiah 27:6–28:13, p. 981, and 29:22–23, p. 987
	Sepharadim:	Jeremiah 1:1–2:3, p. 1055
	Yemenites:	Ezekiel 16:1–14, p. 1219
Vaera	Ashkenazim & Sepharadim:	Ezekiel 28:25–29:21, p. 1255
	Yemenites:	Ezekiel 28:24–29:21, p. 1255
Bo	Ashkenazim & Sepharadim:	Jeremiah 46:13–28, p. 1167
	Yemenites:	Isaiah 19:1–25, p. 969
Beshalah	Ashkenazim:	Judges 4:4–5:31, p. 583
	Sepharadim:	Judges 5:1–31, p. 585
	Yemenites:	Judges 4:23–5:31, p. 585

Yitro	Ashkenazim:	Isaiah 6:1–7:6, p. 949, and 9:5–6, p. 955
	Sepharadim:	Isaiah 6:1–13, p. 949
	Yemenites:	Isaiah 6:1–13, p. 949, and 9:5–6, p. 955
Mishpatim	Ashkenazim & Sepharadim:	Jeremiah 34:8–22, p. 1139, and 33:25–26, p. 1137
	Yemenites:	Jeremiah 34:8–35:19, p. 1139
Teruma		I Kings 5:26–6:13, p. 803
Tetzaveh		Ezekiel 43:10–27, p. 1293
Ki Tisa	Ashkenazim:	I Kings 18:1–39, p. 845
	Sepharadim:	I Kings 18:20–39, p. 847
	Yemenites:	I Kings 18:1–45, p. 845
Vayak'hel	Ashkenazim:	I Kings 7:40–50, p. 809
	Sepharadim:	I Kings 7:13–26, p. 807
	Yemenites:	I Kings 7:13–22, p. 807
Pekudei	Ashkenazim:	I Kings 7:51–8:21, p. 811
	Sepharadim & Yemenites:	I Kings 7:40–50, p. 809
Vayikra	Ashkenazim & Sepharadim:	Isaiah 43:21–44:23, p. 1013
	Yemenites:	Isaiah 43:21–44:6, p. 1013
Tzav	Ashkenazim & Sepharadim:	Jeremiah 7:21–8:3, p. 1071, and 9:22–23, p. 1077
	Yemenites:	Jeremiah 7:21–28, p. 1071, and 9:22–23, p. 1077
Shemini	Ashkenazim:	II Samuel 6:1–7:17, p. 729
	Sepharadim:	II Samuel 6:1–19, p. 729
	Yemenites:	II Samuel 6:1–7:3, p. 729
Tazria		II Kings 4:42–5:19, p. 875
Metzora	Ashkenazim & Sepharadim:	II Kings 7:3–20, p. 881
	Yemenites:	II Kings 7:1–20, p. 881, and 13:23, p. 903
Aḥarei Mot		Ezekiel 22:1–16, p. 1239 (Minhag Anglia ends at 22:19)
Kedoshim	Ashkenazim:	Amos 9:7–9:15, p. 1351
	Sepharadim:	Ezekiel 20:2–20, p. 1231
	Yemenites:	Ezekiel 20:1–15, p. 1231
Emor		Ezekiel 44:15–31, p. 1297
Behar	Ashkenazim & Sepharadim:	Jeremiah 32:6–27, p. 1131
	Yemenites:	Jeremiah 16:19–17:14, p. 1093

Beḥukotai	Ashkenazim & Sepharadim: Yemenites:	Jeremiah 16:19–17:14, p. 1093 Ezekiel 34:1–27, p. 1269
Bemidbar		Hosea 2:1–22, p. 1315
Naso	Ashkenazim & Sepharadim: Yemenites:	Judges 13:2–25, p. 611 Judges 13:2–24, p. 611
Behaalotekha	Ashkenazim & Sepharadim: Yemenites:	Zechariah 2:14–4:7, p. 1393 Zechariah 2:14–4:9, p. 1393
Shelaḥ		Joshua 2:1–24, p. 509
Korah		1 Samuel 11:14–12:22, p. 661
Ḥukat	Ashkenazim & Sepharadim: Yemenites:	Judges 11:1–33, p. 605 Judges 11:1–40, p. 605
Balak		Micah 5:6–6:8, p. 1365
Pinḥas (before 17 Tamuz)		1 Kings 18:46–19:21, p. 851
Shabbat following 17 Tamuz (Pinḥas or Mattot)		Jeremiah 1:1–2:3, p. 1055
Masei	Ashkenazim & Sepharadim: Yemenites:	Jeremiah 2:4–28, p. 1055, and (for Ashkenazim) 3:4, p. 1059, or (for Sepharadim) 4:1–2, p. 1061 (Minhag Anglia includes both additions.) Isaiah 1:1–20, p. 941
Devarim	Ashkenazim & Sepharadim: Yemenites:	Isaiah 1:1–27, p. 941 Isaiah 1:21–31, p. 941
Vaethanan	Ashkenazim & Sepharadim: Yemenites:	Isaiah 40:1–26, p. 1005 Isaiah 40:1–27, p. 1005, and 41:17, p. 1007
Ekev		Isaiah 49:14–51:3, p. 1023
Re'eh		Isaiah 54:11–55:5, p. 1031
Shofetim		Isaiah 51:12–52:12, p. 1027
Ki Tetzeh		Isaiah 54:1–10, p. 1031
Ki Tavo		Isaiah 60:1–22, p. 1039
Nitzavim (or Nitzavim-Vayelekh)	Ashkenazim & Sepharadim: Yemenites:	Isaiah 61:10–63:9, p. 1043 Isaiah 61:9–63:9, p. 1043

Shabbat Shuva (Vayelekh or Haazinu)	Ashkenazim:	Hosea 14:2–10, p. 1331, and Joel 2:15–27 p. (some begin at 2:11). Some also read Micah 7:18–20, p. 1367 (Minhag Anglia reads in the order: Hosea, Micah, Joel.)
	Sepharadim:	Hosea 14:2–10, p. 1331, and Micah 7:18–20, p. 1367
	Yemenites:	Hosea 14:2–10, p. 1331
Haazinu (after Yom Kippur)	Ashkenazim & Sepharadim:	II Samuel 22:1–51, p. 773
	Yemenites:	Ezekiel 17:22–18:32, p. 1227

Special Shabbatot and Holidays

Shabbat Rosh Hodesh		Isaiah 66:1–24, p. 1049
Shabbat Erev Rosh Hodesh		I Samuel 20:18–42, p. 689
Shabbat Hanukka	(1)	Zechariah 2:14–4:7, p. 1389 (Yemenites read until 4:9)
	(2)	I Kings 7:40–50, p. 809
Fast Day Minḥa		Isaiah 55:6–56:8, p. 1033
Ninth of Av – Shaḥarit	Ashkenazim & Sepharadim:	Jeremiah 8:13–9:23, p. 1075
	Yemenites:	Jeremiah 6:16–17, p. 1069, and 8:13–9:23, p. 1075
Ninth of Av – Minḥa	Ashkenazim:	Isaiah 55:6–56:8, p. 1033
	Sepharadim:	Hosea 14:2–10, p. 1331
	Yemenites:	Hosea 14:2–10, p. 1331, and Micah 7:18–20, p. 1367
Parashat Shekalim	Ashkenazim & Yemenites:	II Kings 12:1–17, p. 897 (Minhag Anglia begins at 11:17, p. 895)
	Sepharadim:	II Kings 11:17–12:17, p. 895
Parashat Zakhōr	Ashkenazim:	I Samuel 15:2–34, p. 671
	Sepharadim and Minhag Anglia:	I Samuel 15:1–34, p. 671
	Yemenites:	I Samuel 14:52–15:33, p. 671
Parashat Para	Ashkenazim:	Ezekiel 36:16–38, p. 1275
	Sepharadim & Yemenites:	Ezekiel 36:16–36, p. 1275
Parashat HaHodesh	Ashkenazim:	Ezekiel 45:16–46:18, p. 1301
	Sepharadim:	Ezekiel 45:18–46:15, p. 1301
	Yemenites:	Ezekiel 45:9–46:11, p. 1299
Shabbat HaGadol		Malachi 3:4–24, p. 1049

Pesaḥ Day 1		(Some begin with Joshua 3:5–7, p. 513) Joshua 5:2–6:1, p. 517, and 6:27, p. 521
Pesaḥ Day 2 (Diaspora)	Ashkenazim & Sepharadim: Yemenites:	II Kings 23:1–9, p. 927 and 21–25, p. 931 II Kings 22:1–7, p. 925 and 23:21–25, p. 931
Shabbat Ḥol HaMoed Pesaḥ	Ashkenazim & Sepharadim: Yemenites:	Ezekiel 37:1–14, p. 1275 Ezekiel 36:37–37:14, p. 1275
Pesaḥ Day 7		II Samuel 22:1–51, p. 773
Pesaḥ Day 8 (Diaspora)		Isaiah 10:32–12:6, p. 959
Shavuot Day 1	Ashkenazim & Sepharadim: Yemenites:	Ezekiel 1:1–28, p. 1193 and 3:12, p. 1197 Ezekiel 1:1–2:2, p. 1193 and 3:12, p. 1197
Shavuot Day 2 (Diaspora)		Habakkuk 2:20–3:19, p. 1375
Rosh HaShana Day 1		I Samuel 1:1–2:10, p. 639
Rosh HaShana Day 2		Jeremiah 31:1–19, p. 1155
Yom Kippur – Shaḥarit		Isaiah 57:14–58:14, p. 1035 (Yemenites add 59:20–21, p. 1039)
Yom Kippur – Minḥa		The Book of Jonah, p. 1353 and Micah 7:18–20, p. 1367
Sukkot Day 1	Ashkenazim & Sepharadim: Yemenites:	Zechariah 14:1–21, p. 1405 Zechariah 13:9–14:21, p. 1403
Sukkot Day 2 (Diaspora)	Ashkenazim & Sepharadim: Yemenites:	I Kings 8:2–21, p. 811 I Kings 7:51–8:21, p. 811
Shabbat Ḥol HaMoed Sukkot	Ashkenazim & Sepharadim: Yemenites:	Ezekiel 38:18–39:16, p. 1279 Ezekiel 38:1–23, p. 1279
Shemini Atzeret (Diaspora)	Ashkenazim: Sepharadim, Yemenites, & Minhag Anglia:	I Kings 8:54–9:1, p. 817 I Kings 8:54–66, p. 817
Simḥat Torah	Ashkenazim: Sepharadim & Yemenites:	Joshua 1:1–18, p. 509 Joshua 1:1–9, p. 509 (Yemenites add 6:27, p. 521)

BLESSINGS BEFORE AND AFTER
READING THE TORAH

Before the Torah is read, the Oleh says:

בְּרַכּוּ Bless the LORD, the blessed One.

Cong: Bless the LORD, the blessed One, for ever and all time.

Bless the LORD, the blessed One, for ever and all time.

Blessed are You, LORD our God, King of the Universe,
who has chosen us from all peoples
and has given us His Torah.

Blessed are You, LORD, Giver of the Torah.

After the reading, the Oleh says:

Blessed are You, LORD our God, King of the Universe,
who has given us (His Torah,) the Torah of truth,
planting everlasting life in our midst.

Blessed are You, LORD, Giver of the Torah.

BLESSINGS BEFORE AND AFTER
READING THE HAFTARA

Before reading the Haftara, the person called up for Maftir says:

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
who chose good prophets
and was pleased with their words, spoken in truth.

Blessed are You, LORD, who chose the Torah, His servant Moshe,
His people Israel, and the prophets of truth and righteousness.

After the Haftara, the person called up for Maftir says the following blessings:

(גִּאֲלוֹנוֹ) As for our redeemer, the LORD of hosts is His name,
the Holy One of Israel.)

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
Rock of all worlds, righteous for all generations,
the faithful God who says and does, speaks and fulfills,
all of whose words are truth and righteousness.

You are faithful, LORD our God,
and faithful are Your words,

not one of which returns unfulfilled,

for You, God, are a faithful (and compassionate) King.

Blessed are You, LORD, faithful in all His words.

ברכות התורה

Before קריאת התורה, the עולה says:

בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ.

קהל: בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

After קריאת התורה, the עולה says:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר נָתַן לָנוּ (אֶת תּוֹרָתוֹ) תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

ברכות ההפטרה

Before reading the הפטרה, the person called up for מפטיר says:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר בְּנַבִּיאִים טוֹבִים
וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת.
בְּרוּךְ אַתָּה יְיָ, הַבוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ
וּבְיִשְׂרָאֵל עַמּוֹ וּבְנַבִּיאֵי הָאֱמֶת וְצַדִּיק (וְהַצַּדִּיק).

After the הפטרה, the person called up for מפטיר says the following blessings:

(גְּאֻלָּנוּ יְיָ הַצָּבֹאֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל):

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
צוֹר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת
הָאֵל הַנְּאֻמָּן, הָאוֹמֵר וְעוֹשֶׂה, הַמְּדַבֵּר וּמְקַיֵּם
שְׁכָל דְּבָרָיו אֱמֶת וְצַדִּיק.
נְאֻמָּן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנְאֻמָּנִים דְּבָרֶיךָ
וְדָבָר אֶחָד מִדְּבָרֶיךָ אַחֲזוֹר לֹא יִשׁוּב רִיקָם,
כִּי אֵל מֶלֶךְ נְאֻמָּן (וְרַחֲמָן) אַתָּה.
בְּרוּךְ אַתָּה יְיָ, הָאֵל הַנְּאֻמָּן בְּכָל דְּבָרָיו.

רחם Have compassion on Zion for it is the source of our life,
and save the one grieved in spirit swiftly in our days.
Blessed are You, LORD, who makes Zion rejoice in her children.

שמחני Grant us joy, LORD our God,
through Eliyahu the prophet Your servant,
and through the kingdom of the house of David Your anointed –
may he soon come and make our hearts glad.
May no stranger sit on his throne,
and may others not continue to inherit his glory,
for You promised him by Your holy name
that his light would never be extinguished.
Blessed are You, LORD, Shield of David.

On Shabbat, including Shabbat Ḥol HaMo'ed Pesah, say:

על התורה For the Torah, for Divine worship,
for the prophets, and for this Sabbath day
which You, LORD our God, have given us for holiness and rest,
honor and glory –
for all these we thank and bless You, LORD our God,
and may Your name be blessed by the mouth of all that lives,
continually, for ever and all time.
Blessed are You, LORD, who sanctifies the Sabbath. (Amen.)

*On Yom Tov and on Shabbat Ḥol HaMo'ed Sukkot, say
(adding on Shabbat the words in parentheses):*

על התורה For the Torah, for Divine worship, for the prophets,
(for this Sabbath day) and for this day of

On Pesah: the Festival of Matzot

On Shavuot: the Festival of Shavuot

On Sukkot: the Festival of Sukkot

On Shemini Atzeret and Simḥat Torah: the Festival of Shemini Atzeret

which You, LORD our God, have given us (for holiness and rest), for joy and gladness,
honor and glory – for all these we thank and bless You, LORD our God,
and may Your name be blessed by the mouth of all that lives,
continually, for ever and all time.

Blessed are You, LORD, who sanctifies (the Sabbath), Israel and the festivals. (Amen.)

רַחַם עַל צִיּוֹן כִּי הִיא בַּיִת חַיִּינוּ
 וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה בְּיַמֵּינוּ.
 בְּרוּךְ אַתָּה יְהוָה, מְשַׁמַּח צִיּוֹן בְּבִנְיָהּ.
 שְׁמַחְנוּ יְהוָה אֱלֹהֵינוּ בְּאַלְהֵינוּ הַנְּבִיאַ עֲבָדְךָ
 וּבַמְּלָכוֹת בַּיִת דָּוִד מְשִׁיחֲךָ
 בְּמַהֲרָה יָבוֹא וַיַּגֵּל לִבְנֵינוּ.
 עַל פְּסָאוֹ לֹא יֵשֵׁב זָר, וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ
 כִּי בִישׁ קִדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה יְהוָה, מְגַן דָּוִד.

On שבת, including פסח שבת חול המועד say:

עַל הַתּוֹרָה וְעַל הָעֵבֹדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה
 שְׁנַתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ לְקִדְשָׁהּ וּלְמִנוּחָהּ, לְכַבּוֹד וּלְתַפְאֳרָתָהּ.
 עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ
 יְתַבָּרְךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת. (אָמֵן).

On שבת חול המועד סוכות and on יום טוב say (adding
on שבת the words in parentheses):

עַל הַתּוֹרָה וְעַל הָעֵבֹדָה וְעַל הַנְּבִיאִים (בשבת: וְעַל יוֹם הַשַּׁבָּת הַזֶּה), וְעַל יוֹם
 בַּפֶּסַח: חַג הַמִּצּוֹת הַזֶּה
 בַּשְּׁבוּעוֹת: חַג הַשְּׁבוּעוֹת הַזֶּה
 בַּסּוּכוֹת: חַג הַסּוּכוֹת הַזֶּה
 בַּשְּׁמִינִי עֶצֶר וּבִשְׁמִינֵי חַג (ה) שְׁמִינֵי חַג (ה) עֶצֶר הַזֶּה
 שְׁנַתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ (בשבת: לְקִדְשָׁהּ וּלְמִנוּחָהּ) לְשִׁשּׁוֹן וּלְשִׁמְחָה
 לְכַבּוֹד וּלְתַפְאֳרָתָהּ. עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ.
 יְתַבָּרְךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ (בשבת: הַשַּׁבָּת ו) יִשְׂרָאֵל וְהַזְּמַנִּים. (אָמֵן).

CANTILLATION NAMES AND MARKS
FOR TORAH READING (TE'AMIM)

In addition to determining the melody for reading the verses, the *te'amim* serve to break them into their constituent clauses to aid understanding, much like punctuation. As with syntax and punctuation in any language, the *te'amim* follow a strict and complex set of rules governing their order and usage. The *te'amim* presented below roughly follow the order in which they might appear in a hypothetical verse (although no sound verse could contain every *taam* exactly once). The *te'amim* are presented three times to convey the names given them by Ashkenazim, Sepharadim, and Yemenites.

Ashkenazim

זְרָקָא סְגוּלָּה רְבִיעַ מְהַפֵּךְ פְּשׁוּטָא יְתִיב זְקוּף־קִטְוֹן זְקוּף־גְּדוּלָּה
גְּדוּלָּה מְרַכָּא טַפְחָא מְנַח אֶתְנַחֵתָּא פֶּזֶר תְּלִישָׁא־גְּדוּלָּה
תְּלִישָׁא־קִטְוֵנָה קְדָמָא וְאִזְלָא גְרִישִׁים דְּדָגָא תְּבִיר סוּף־פְּסוּק:

Sepharadim

זְרָקָא שׁוּפְר־הוֹלֵךְ סְגוּלָּתָא פֶּזֶר־גְּדוּלָּה תְּלִישָׁא
תְּלִישָׁא־אִזְלָא גְרִישׁ רְבִיעַ שְׁנֵי־גְרִישִׁין דְּדָגָא תְּבִיר
מְאָרְיֵךְ טַרְחָא אֶתְנַחֵתָּא שׁוּפְר־מְהַפֵּךְ קְדָמָא יְתִיב
זְקוּף־קִטְוֹן זְקוּף־גְּדוּלָּה סוּף־פְּסוּק:

Yemenites

זְרָקָא שׁוּפְר־הוֹלֵךְ סְגוּלָּתָא פֶּזֶר תְּלִישָׁא־יְמִין
תְּלִישָׁא־שְׂמאלָא אִזְלָא וְאִתִּי רְבִיעַ תִּרְיִן־טַרְסִין דְּדָגָא תְּבִיר
מְאָרְכָה טַפְחָא אֶתְנַחֵתָּא שׁוּפְר־הַפּוֹךְ פְּשׁוּטָא יְתִיב
זְקוּף־קִטְוֹן זְקוּף־גְּדוּלָּה סוּף־פְּסוּק:

The following *te'amim* appear only rarely:

שְׁלִשְׁלֵת | גְּלָגֵל קְרִינ־פֶּרָה | מְרַכָּא־כְפוּלָה

The following signs are not *te'amim*, but aid in proper reading:

מְתַג | מְקוּף־ | פְּסִיק |

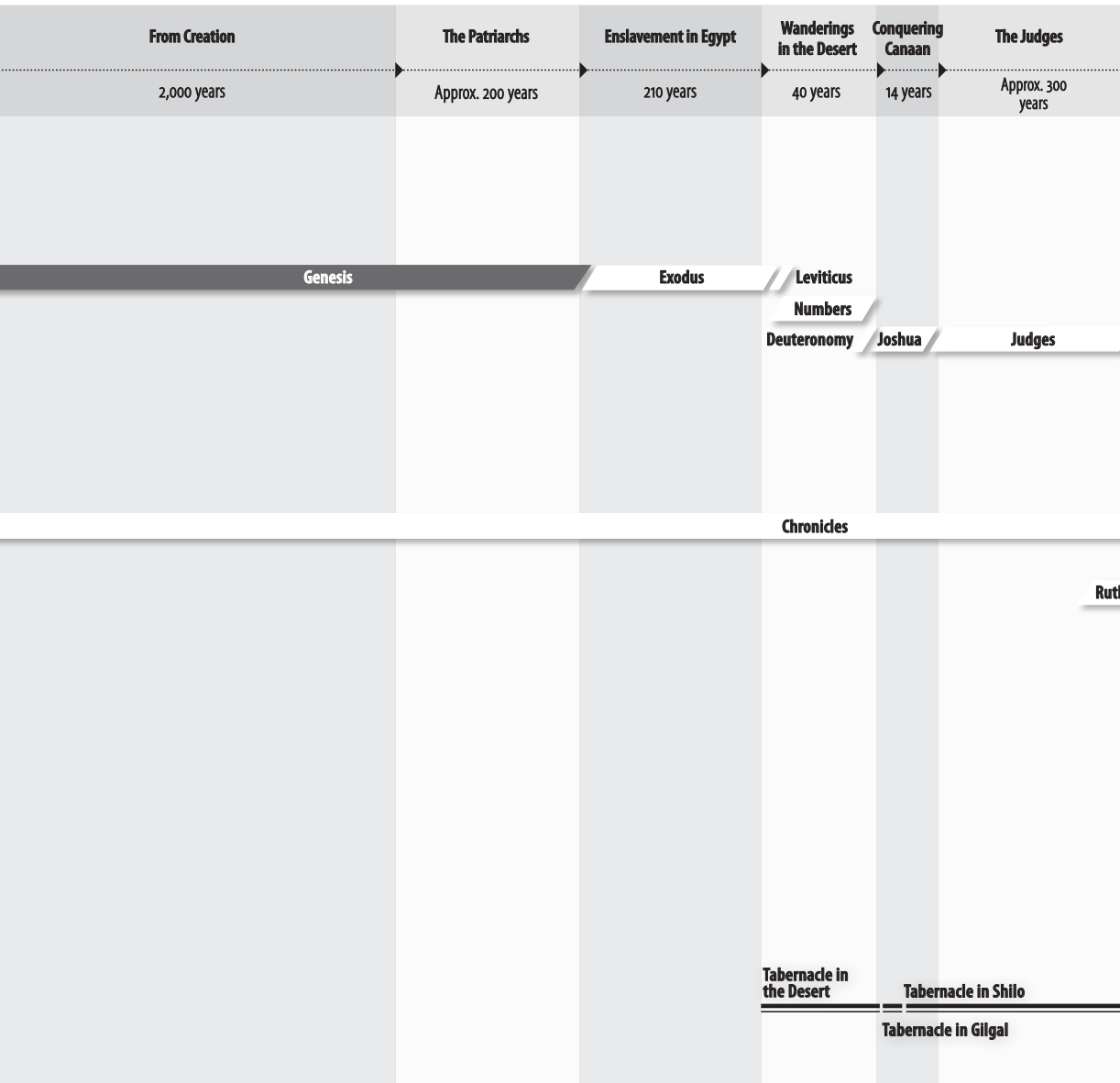
Te'amim for the books of Psalms, Proverbs, and Job – אמ"ת

גְּלָגֵל פֶּזֶר מְהַפֵּךְ־לְגִרְמָה | צְנוּרָה רְבִיעַ־קִטְוֹן
אֶתְנַחֵת־הַפּוֹךְ עוֹלָה וְיִוָּרֵד שְׁלִשְׁלֵת־קִטְוֵנָה צְנוּרִית מְהַפֵּךְ אִזְלָא־לְגִרְמָה |
עָלוּי רְבִיעַ־גְּדוּלָּה דְּחִי אֶתְנַחֵתָּא שְׁלִשְׁלֵת־גְּדוּלָּה |
מְרַכָּא רְבִיעַ־מְגִרֵשׁ קְדָמָא טַרְחָא מְנַח סְלוּק:

תורה

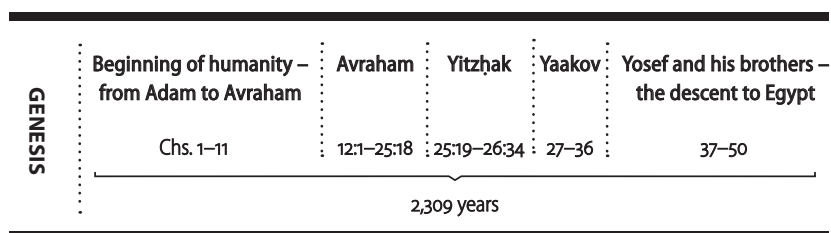
TORAH

בראשית	BERESHIT / GENESIS
שמות	SHEMOT / EXODUS
ויקרא	VAYIKRA / LEVITICUS
במדבר	BEMIDBAR / NUMBERS
דברים	DEVARIM / DEUTERONOMY



בראשית

BERESHIT / GENESIS



- 1 ¹ When God began creating heaven and earth, the earth was void and desolate, BERESHIT
2 there was darkness on the face of the deep, and the spirit of God moved over
3 the waters. God said, “Let there be light.” And there was light. God saw the
4 light: it was good; and God separated the light from the darkness. And God
5 called the light “day,” and the darkness He called “night.” There was evening,
and there was morning – one day.
- 6 Then God said, “Let an expanse stretch through the water; let it separate water
7 from water.” So God made the expanse, and it separated the water beneath
8 the expanse from the water above. And so it was. God called the expanse
“heavens.” There was evening, and there was morning – a second day.
- 9 Then God said, “Let the water beneath the heavens be gathered to one place,
10 and let dry ground appear.” And so it was. God called the dry ground “earth,”
11 and the gathered waters He called “seas.” And God saw: it was good. Then
God said, “Let the earth produce vegetation: seed-bearing plants and trees of
12 all the kinds on earth that grow seed-bearing fruit.” And so it was. The earth
produced vegetation: plants bearing seeds, each of its kind, and trees bearing
13 fruit containing seeds, each of its kind. And God saw: it was good. There was
evening, and there was morning – a third day.
- 14 Then God said, “Let there be lights in the heavens’ expanse to separate day
15 from night and to serve for signs and seasons, days and years. They shall be
16 lights in the heavens’ expanse, shining upon the earth.” And so it was. God
made the two great lights – the greater light to rule by day and the lesser light
17 to rule by night – and the stars. God set them in the heavens’ expanse to
18 shine upon the earth, to rule by day and by night and to separate light from
19 darkness. And God saw that it was good. There was evening, and there was
morning – a fourth day.
- 20 Then God said, “Let the water teem with swarms of living creatures, and let
21 birds fly over the earth across the heavens’ expanse.” So God created the great
sea creatures, and all the kinds of crawling, living things that swarm in the
water, and all the kinds of winged, flying creatures. And God saw that it was
22 good. God blessed them, saying: “Be fertile and multiply and fill the waters
23 of the seas, and let flying creatures multiply on earth.” There was evening, and
there was morning – a fifth day.
- 24 Then God said, “Let the land produce every kind of living thing: all the
different species of cattle, crawling things and wild animals of the earth.”
25 And so it was. God made the different kinds of wild animals of the earth,

א ב **בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הִיְתָה תֵהוֹ**
וְבָהוּ וַחֲשֹׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:
ג וַיֹּאמֶר אֱלֹהִים יְהִי־אֹר וַיְהִי־אֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב
ה וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים ׀ לְאֹר יוֹם
וְלַחֹשֶׁךְ קֶרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד:
ו וַיֹּאמֶר אֱלֹהִים יְהִי רִקִּיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם לַמַּיִם:
ז וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לַרְקִיעַ
ח וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרְקִיעַ וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי:
ט וַיֹּאמֶר אֱלֹהִים יִקְוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד וַתֵּרָא
י הַיַּבְשָׁה וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים ׀ לַיַּבְשָׁה אָרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא
יא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ דָּשָׂא עֵשֶׂב
יב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֵשֶׂה פְרִי לְמִינֹו אֲשֶׁר זֶרְעוּ־בוּ עַל־הָאָרֶץ וַיְהִי־
יג כֵּן: וַתּוּצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֵשֶׂה־פְרִי
אֲשֶׁר זֶרְעוּ־בוּ לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר
יוֹם שְׁלִישִׁי:
יד וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרִקִּיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין
טו הַלַּיְלָה וַהֲיוּ לְאוֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם: וַהֲיוּ לְמְאֹרֶת בְּרִקִּיעַ
טז הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן: וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת
יז הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַמְשַׁלֵּת הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן
יח לְמַמְשַׁלֵּת הַלַּיְלָה וְאֵת הַכּוֹכְבִים: וַיִּתֵּן אֹתָם אֱלֹהִים בְּרִקִּיעַ
הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמִשְׁלַל בְּיוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין
יט הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
רְבִיעִי:
כ וַיֹּאמֶר אֱלֹהִים יִשְׂרְעוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ
כא עַל־פְּנֵי רְקִיעַ הַשָּׁמַיִם: וַיַּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֵת
כב כָּל־נֶפֶשׁ הַחַיָּה ׀ הַרְמֵשֶׁת אֲשֶׁר שָׂרְעוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף
כג כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ
כד וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרֶב בָּאָרֶץ: וַיְהִי־עֶרֶב וַיְהִי־
כה בֹקֶר יוֹם חַמִּישִׁי:
כז וַיֹּאמֶר אֱלֹהִים תּוּצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וּרְמֵשׂ וְחַיֵּת־
כח אָרֶץ לְמִינָהּ וַיְהִי־כֵן: וַיַּעַשׂ אֱלֹהִים אֶת־חַיֵּית הָאָרֶץ לְמִינָהּ וְאֵת

and cattle, and all the species of creature that creep upon land. And God saw
 26 that it was good. Then God said, “Let us make humankind in our image, our
 likeness, that they may rule over the fish of the sea and the flying creatures of
 the heavens, the cattle and all the earth, and every living creature that moves
 27 upon the earth.” So God created humankind in His image: in the image of
 28 God He created him; male and female He created them. God blessed them,
 saying, “Be fertile and multiply. Fill the earth and subdue it. Rule over the
 fish of the sea, and the flying creatures of the heavens, and every living thing
 29 that moves upon the earth.” Then God said, “I give you all these seed-bearing
 plants on the face of the earth and every tree with seed-bearing fruit. They
 30 shall be yours to eat. And to all the beasts of the earth and birds of the heavens
 and everything that crawls over the earth and has within it living spirit – I
 31 give every green plant for food.” And so it was. Then God saw all that He had
 made: and it was very good. There was evening, and there was morning – the
 sixth day.

2 ¹ So the heavens and the earth were finished, and all their vast array. On the
 2 seventh day God finished the work that He had done, and on the seventh
 3 day He rested from all the work that He had done. God blessed the seventh
 day and sanctified it, because on it He rested from all His work, from all that
 God had created and done.

4 This is the story of the heavens and the earth when they were created, on the
 5 day the LORD God made earth and heaven. No shrub of the field yet grew on
 earth, and no plant had yet sprouted, for the LORD God had not yet brought
 6 rain upon the earth, and there was no one to work the land. A mist would
 7 rise up from the earth and water all the face of the land. Then the LORD God
 formed man from the dust of the land¹ and breathed the breath of life into
 8 his nostrils, and the man became a living being. The LORD God planted a
 9 garden in Eden, in the east, and there he put the man He had formed. And
 from the land, the LORD God caused all kinds of trees to grow, pleasant to
 look at and good to eat from, and the Tree of Life stood in the middle of
 10 the garden, and the Tree of Knowledge of good and evil. A river flows from
 11 Eden to water this garden, and from there divides into four headwaters. The
 name of the first is Pishon. It surrounds the land of H̄avila, where there is
 12 gold. And the gold of that land is good; bdellium and rock crystal are there
 13 also. The name of the second river is Giḥon; it is the one that surrounds the
 14 land of Kush. The name of the third river is the Tigris, and it flows to the east
 15 of Assyria. The fourth river is the Euphrates. The LORD God took the man
 16 and placed him in the Garden of Eden to work it and safeguard it. And the
 LORD God commanded the man: “You are free to eat from any tree in the
 17 garden. But the Tree of Knowledge of good and evil – you may not eat from

1 | The Hebrew *adam* (man) resonates with *adama* (land).

18 that, for on the day you eat of it, you shall die.” Then the LORD God said, “It
 19 is not good for man to be alone. I will make a fitting partner for him.” The
 LORD God formed all the wild animals, and all the birds of the heavens, out
 of the land. He brought them to the man to see what he would call them, and
 20 whatever he called each living thing, that became its name. So the man gave
 names to all the animals, the birds of the heavens, and all the wild creatures.
 21 But he found no fitting partner for himself. Then the LORD God made the
 man fall into a deep sleep, and while he was sleeping He took one of his ribs
 22 and closed the flesh in its place. And the LORD God built the rib He had
 23 taken from the man into a woman. He brought her to the man. And the
 man said: “This, at last is bone of my bones and flesh of my flesh. This shall
 24 be called Woman, for from Man was this one taken.”² That is why a man
 leaves his father and mother and cleaves to his wife and they become one
 25 flesh. The man and his wife were both naked, but they were not ashamed.

3 1 The serpent was the slyest of all the wild animals the LORD God had made.
 “Did God say,” it asked the woman, “that you must not eat from any tree in
 2 the garden?” The woman told the serpent, “We may eat the fruit of the trees
 3 in the garden, but God did say, ‘You must not eat fruit from the tree in the
 4 middle of the garden, and you must not touch it, or you will die.’” But the
 5 serpent told the woman, “You will not die; God knows that on the day you
 eat from it your eyes will be opened, and you will be like God, knowing good
 6 and evil.” The woman saw that the tree was ripe for eating, enticing to the
 eyes, and desirable too for granting insight. She took some of its fruit and
 7 ate, and she gave some to her husband and he too ate. The eyes of both of
 them were opened, and they realized that they were naked. So they sewed
 8 fig leaves together and made coverings for themselves. They heard the sound
 of the LORD God walking in the garden in the cool of the day, and the man
 9 and his wife hid from the LORD God among the trees of the garden. The
 10 LORD God called to the man: “Where are you?” He answered, “I heard
 Your voice in the garden, and I was afraid, because I was naked. So I hid.”
 11 “Who told you,” God asked, “that you were naked? Have you eaten from the
 12 tree from which I commanded you not to eat?” The man said, “The woman
 13 You put here with me – she gave me fruit from the tree and I ate.” Then the
 LORD God said to the woman, “What is this you have done?” The woman
 14 said, “The serpent beguiled me and I ate.” And the LORD God said to the
 serpent, “Because you have done this, you are accursed more than all the
 animals and all wild beasts. You will creep on your belly and dust will you
 15 eat all the days of your life. I will plant hostility between you and the woman,
 between your children and hers. And man will strike your head, and you will
 16 strike his heel.” To the woman He said, “I will make your pain in
 pregnancy searingly great; in sorrow will you bear children. You will long for

2 | *Isha* (woman) resonates with *ish* (man).

שלישי

יח וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיְתָה הָאָדָם לְבִדּוֹ אֶעֱשֶׂה-לוֹ עֹזֵר
 יט כְּנֶגְדּוֹ: וַיֵּצֵר יְהוָה אֱלֹהִים מִן-הָאָדָמָה כֶּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל-עוֹף
 הַשָּׁמַיִם וַיֵּבֵא אֶל-הָאָדָם לְרֵאוֹת מֵהַיְקָרָא-לוֹ וְכֹל אֲשֶׁר יִקְרָא-לוֹ
 כ האָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ: וַיִּקְרָא הָאָדָם שִׁמוֹת לְכָל-הַבְּהֵמָה
 כא וְלָעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא-מָצָא עֹזֵר כְּנֶגְדּוֹ: וַיִּפֹּל
 כב יְהוָה אֱלֹהִים וַתְּרַדְמָה עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אַחַת מִצִּלְעֹתָיו וַיִּסְגֹּר
 כג בָּשָׂר תַּחְתָּנָה: וַיִּבֶן יְהוָה אֱלֹהִים אֶת-הַיְצִלֵּעַ אֲשֶׁר-לָקַח מִן-הָאָדָם
 כד לְאִשָּׁה וַיֵּבֵאהָ אֶל-הָאָדָם: וַיֹּאמֶר הָאָדָם זֹאת הַפֶּעַם עָצַם מַעֲצָמִי
 וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחְתִּי-זֹאת: עַל-כֵּן
 כה ג יִעֲזֹב-אִישׁ אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:
 ויהיו שְׁנֵיהֶם עַרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׂשׁוּ: וְהַנְּחָשׁ הָיָה
 עֹדוֹם מְכַל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל-הָאִשָּׁה
 ב אַף כִּי-אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֵּן: וְתֹאמַר הָאִשָּׁה אֶל-
 ג הַנְּחָשׁ מִפְּרִי עֵץ-הַגֵּן נֹאכַל: וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֵּן אָמַר
 ד אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּן תָּמֹתוּן: וַיֹּאמֶר הַנְּחָשׁ
 ה אֶל-הָאִשָּׁה לֹא-מוֹת תָּמֹתוּן: כִּי יָדַע אֱלֹהִים כִּי בְיוֹם אֲכָלְכֶם מִמֶּנּוּ
 ו וְנִפְקַחוּ עֵינֵיכֶם וְהִייתֶם כַּאֱלֹהִים יָדְעֵי טוֹב וָרָע: וַתֵּרָא הָאִשָּׁה כִּי
 ז טוֹב הָעֵץ לְמֹאכַל וְכִי תֹאוּהָ-הוּא לְעֵינַיִם וְנַחֲמַד הָעֵץ לְהַשְׂבִּיל
 ח וַתִּקַּח מִפְּרִי וְתֹאכַל וַתֵּתֶן גַּם-לְאִישָׁהּ עִמָּהּ וַיֹּאכְלוּ: וַתִּפְקַחְנָה
 ט עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֵרֻמִּם הֵם וַיִּתְּפְרוּ עֲלֵהּ תֹאנָה וַיַּעֲשׂוּ לָהֶם
 י חֲגוּרֹת: וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מִתְּהִלָּךְ בְּגֵן לְדוֹחַ הַיּוֹם
 יא וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן: וַיִּקְרָא
 יב יְהוָה אֱלֹהִים אֶל-הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה: וַיֹּאמֶר אֶת-קוֹלְךָ שָׁמַעְתִּי
 יג בְּגֵן וַאֲיָרָא כִּי-עִירַם אֲנִכִּי וְאֶחְבֵּא: וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עִירַם אֶתָּה
 יד הַמֶּן-הָעֵץ אֲשֶׁר צִוִּיתִךָ לְבַלְתִּי אֲכָל-מִמֶּנּוּ אֲכַלְתָּ: וַיֹּאמֶר הָאָדָם
 טו הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הוּא נָתַנָּה-לִּי מִן-הָעֵץ וַאֲכַל: וַיֹּאמֶר
 טז יְהוָה אֱלֹהִים לְאִשָּׁה מֵהַיְקָרָא-זֹאת עָשִׂית וְתֹאמַר הָאִשָּׁה הַנְּחָשׁ הַשִּׂיאֲנִי
 טז וַאֲכַל: וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-הַנְּחָשׁ כִּי עָשִׂיתָ זֹאת אֲרוּר אַתָּה
 טז מִכָּל-הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה עַל-גֹּחֲנֶיךָ תֵּלֵךְ וְעַפְרָ תֹאכַל כָּל-
 טז יְמֵי חַיֶּיךָ: וְאִיבָה וּבֵין הָאִשָּׁה וּבֵין זָרְעֶךָ וּבֵין זָרְעָהּ
 טז הוּא יִשׁוּפְךָ רֹאשׁ וְאַתָּה תִּשׁוּפְנָה עֶקֶב: אֶל-הָאִשָּׁה
 טז אָמַר הַרְבֵּה אֲרַבָּה עֲצָבוֹנְךָ וְהִרְנִיךָ בְּעֶצֶב תִּלְדִּי בָנִים וְאֶל-אִישְׁךָ

17 your husband, but he will rule over you.” To Adam³ He said, “Because
 you listened to your wife and ate of the tree from which I commanded you not
 to eat – cursed will be the land on your account. By painful toil you will eat
 18 from it all the days of your life. It will sprout thorns and thistles for you, and
 19 you shall eat plants of the field. By the sweat of your brow will you eat bread
 until you return to the land, for from there you were taken. You are dust, and
 20 you will return to dust.” Then the man named his wife Ḥava, for she would
 21 become the mother of all life.⁴ Then the LORD God made garments of skins
 for Adam and his wife and clothed them.

22 The LORD God then said, “Now that man has become like one of us, knowing
 good and evil, he must not be allowed to reach out his hand and take also
 23 from the Tree of Life, eat, and live forever.” So the LORD God sent him
 away from the Garden of Eden to work the land from which he had been
 24 taken. He drove out the man, and east of the Garden of Eden He placed the
 cherubim and the flaming, whirling sword to guard the way to the Tree of
 4 1 Life. The man knew⁵ his wife Ḥava, and she conceived and gave
 2 birth to Kayin. She said, “With the LORD’s help I have made a man.”⁶ Later,
 she gave birth to his brother Hevel.⁷ Hevel became a shepherd, while Kayin
 3 was a worker of the land. Time passed, and Kayin brought fruit of the land as
 4 an offering to the LORD. Hevel too brought an offering: fat portions from the
 firstborn of his flock. The LORD looked favorably on Hevel and his offering,
 5 but upon Kayin and his offering He did not look with favor. Kayin became
 6 very angry, and his face downcast. The LORD said to Kayin: “Why are you
 7 angry; why is your face downcast? If you act well, will you not be uplifted? If
 you fail to act well, sin is crouching at the door; it longs to have you, but you
 8 must rule over it.” Then Kayin said to his brother Hevel⁸ – and when they
 9 were in the field, Kayin rose up against his brother Hevel and killed him. The
 LORD asked Kayin, “Where is your brother, Hevel?” “I do not know,” he said.
 10 “Am I my brother’s keeper?” He said, “What is it you have done? The voice
 11 of your brother’s blood cries out to Me from the land! Now you are cursed,
 more so than the land⁹ that has opened its mouth to receive your brother’s
 12 blood from your hand. When you work the land, it will no longer grant you
 13 its powers. You will be a fugitive wanderer over the land.” Kayin said to the
 14 LORD, “My sin is more than I can bear. You have banished me today from the
 face of the land, and from Your face too I will be hidden. I will be a fugitive
 15 wanderer over the land, and whoever finds me will kill me.” The LORD said
 to him, “Whoever then kills Kayin will suffer vengeance seven times over.”
 Then the LORD put a mark on Kayin so that none who found him would kill
 16 him. So Kayin departed from the LORD’s presence and lived in the land of

3 | The Hebrew *adam* can be read, depending on usage, as a common noun (man; cf. 2:7) or as a proper name.

4 | The name Ḥava resonates with *hai* (life).

5 | A euphemism for sexual relations.

6 | The name Kayin resonates with *kaniti* (I have made).

7 | *Hevel* means “breath” and carries connotations of transience.

8 | It is not specified what Kayin told Hevel.

9 | Cf. 3:17.

יז תְּשׁוּקַתְךָ וְהוּא יִמְשַׁלְבֶךָ: וְלֹאֲדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל
 יח אִשְׁתֶּךָ וְתֹאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲדוּרָה
 יט הָאֲדָמָה בַּעֲבוּרְךָ בַּעֲצָבוֹךָ תֹאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ: וְקוֹץ וְדַרְדַּר תַּעֲמִיחַ
 כ לָךְ וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה: בְּזַעַת אַפֶּיךָ תֹאכַל לֶחֶם עַד שׁוֹבֶךָ
 כא אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי־עָפַר אֶתָּה וְאֶל־עָפָר תָּשׁוּב: וַיִּקְרָא
 כב הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא הִיְתָה אִם כָּל־חַי וְיַעֲשֶׂה יְהוָה אֱלֹהִים
 כג לָאָדָם וְלֹאֲשֵׁתוֹ כְּתַנּוֹת עוֹר וַיִּלְבָּשֶׂם:

כד וַיֹּאמֶר ׀ יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לָדַעַת טוֹב
 כה וְרַע וְעָתָה ׀ פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:
 כו וַיִּשְׁלַח־הוּא יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם:
 כז וַיִּגְרַשׁ אֶת־הָאָדָם וַיִּשְׁכַּן מִקֶּדֶם לְגִן־עֵדֶן אֶת־הַפְּרִדִּים וְאֵת לְהַט
 כח הַחֲרֹב הַמֵּתֵהֶפֶקֶת לְשֹׁמֵר אֶת־דֶּרֶךְ עֵץ הַחַיִּים: וְהָאָדָם
 כט יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־
 ל׳ יְהוָה: וַתִּסַּף לָלֶדֶת אֶת־אָחִיו אֶת־הָבֶל וַיְהִי־הֶבֶל רֹעֵה צֹאן וְקַיִן
 ל״א הָיָה עֹבֵד אֲדָמָה: וַיְהִי מִקֵּץ יָמַיִם וַיָּבֵא קַיִן מִפְּרֵי הָאֲדָמָה מִנְחָה
 ל״ב לַיהוָה: וְהָבֶל הֵבִיא גַם־הוּא מִפְּכֹרוֹת צֹאנוֹ וּמִחִלְבָּהֶן וַיִּשַׁע יְהוָה
 ל״ג אֶל־הָבֶל וְאֶל־מִנְחָתוֹ: וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיַּחַד לְקַיִן
 ל״ד מָאֵד וַיִּפְּלוּ פָּנָיו: וַיֹּאמֶר יְהוָה אֶל־קַיִן לָמָּה חָרָה לָךְ וּלְמָּה נָפְלוּ
 ל״ה פָּנֶיךָ: הֲלוֹא אִם־תִּיטִיב שְׂאֵת וְאִם לֹא תִיטִיב לִפְתַּח חַטָּאת רֹבֵץ
 ל״ו וְאֵלֶיךָ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל־בוֹ: וַיֹּאמֶר קַיִן אֶל־הָבֶל אָחִיו וַיְהִי
 ל״ז בְּהִיּוֹתָם בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל־הָבֶל אָחִיו וַיַּהַרְגֵהוּ: וַיֹּאמֶר יְהוָה אֶל־
 ל״ח קַיִן אַי הָבֶל אָחֶיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי: וַיֹּאמֶר מַה
 ל״ט עָשִׂיתָ קוֹל דְּמֵי אָחֶיךָ צֹעֲקִים אֵלַי מִן־הָאֲדָמָה: וְעַתָּה אָרוּר אַתָּה
 מִן־הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת־פִּיהָ לָקַחַת אֶת־דְּמֵי אָחֶיךָ מִיָּדְךָ: כִּי
 ס׳ תַּעֲבֹד אֶת־הָאֲדָמָה לֹא־תִסַּף תִּתֵּן־כֹּחָהּ לָךְ נָע וְנָד תִּהְיֶה בְּאָרֶץ:
 ס״א וַיֹּאמֶר קַיִן אֶל־יְהוָה גְּדוֹל עוֹנִי מִנְּשׂוֹא: הֵן גִּדַּשְׁתָּ אֹתִי הַיּוֹם מֵעַל
 ס״ב פְּנֵי הָאֲדָמָה וּמִפְּנֵיךָ אֶסְתֵּר וְהִיִּיתִי נָע וְנָד בְּאָרֶץ וְהָיָה כָּל־מִצְאֵי
 ס״ג יַהַרְגֵנִי: וַיֹּאמֶר לוֹ יְהוָה לָכֵן כָּל־הַרְגֵּךָ קַיִן שִׁבְעָתַיִם יִקָּם וַיִּשֶׂם יְהוָה
 ס״ד לְקַיִן אוֹת לְבִלְתִּי הַכּוֹת־אֹתוֹ כָּל־מִצְאוֹ: וַיֵּצֵא קַיִן מִלְּפָנֵי יְהוָה וַיֵּשֶׁב