

חומש קורן • עדן  
The Koren Eden Shabbat Hūmash  
נוסח אשכנז • Nusah Ashkenaz



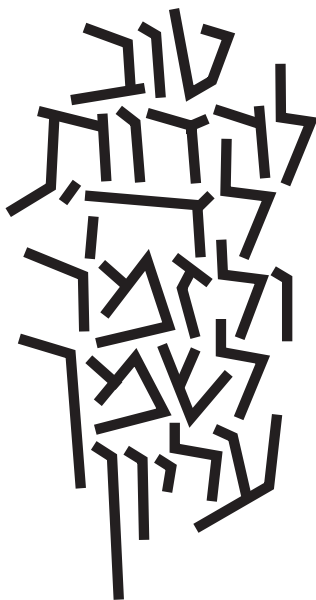
KOREN JERUSALEM



THE MAGERMAN EDITION

חמישה חומשי תורה וסידור לשבת  
קורן • עדן

THE KOREN EDEN SHABBAT HUMASH  
TORAH · HAFTAROT · SIDDUR FOR SHABBAT  
NUSAḤ ASHKENAZ



KOREN PUBLISHERS JERUSALEM



וְשִׁנְנָתֶם לְבָנֶיךָ

*Dedicated to my wife,*  
Debra צביה אהובה  
*and our children,*  
Elijah Matthew מנחם מנדל  
Zachary Noah יצחק אבנר  
Sydney Rachel אלקה שיינה  
Lexie Belle רחל לאה

*In celebration  
of our joint and individual journeys  
toward a better understanding of Torah  
and our relationship to Hashem.*

David Magerman

The Koren Eden Shabbat Hūmash  
Nusah Ashkenaz  
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## PREFACE

*“One generation will praise Your works to the next...”*

We are pleased to introduce *The Koren Eden Shabbat H̄umash*, a combined H̄umash and Siddur for Shabbat. We are particularly delighted to offer this volume, because it provides Jews around the world – for the first time – with an English translation to the H̄umash and *haftarot* along with English instructions of the popular all-Hebrew Shabbat H̄umash, first published by Koren Publishers Jerusalem in 1982.

We must acknowledge the leadership and sheer brilliance of Rabbi Lord Jonathan Sacks *zt”l* whose magnificent translation of the Torah forms the basis of this volume.

We are also pleased to extend our gratitude to David and Debra Magerman who graciously sponsored this work. We know it will be used for generations, in the immediate and far future.

We thank our colleagues at Koren, including Rabbi Avishai Magence, Caryn Meltz, Esther Be’er, and Eliyahu Misgav, as well as Esther Shafier and Avraham Glebstein.

*The Koren Eden Shabbat H̄umash* combines the H̄umash text from *The Koren Tanakh*, first published in Israel in 1962, and renowned for its textual accuracy and legibility, and Shabbat *tefillot* from *The Koren Siddur*, introduced in 1981 with a unique graphic layout to elucidate the prayers’ underlying meanings.

We hope this new edition of a Koren classic will enhance the experience of Shabbat for Jews everywhere.

Matthew Miller, Publisher  
Jerusalem 5774 (2024)



בראשית

BERESHIT / GENESIS

- 1<sup>1</sup> When God began creating heaven and earth, the earth was void  
 2 and desolate, there was darkness on the face of the deep, and the  
 3 spirit of God moved over the waters. God said, “Let there be light.”  
 4 And there was light. God saw the light: it was good; and God  
 5 separated the light from the darkness. And God 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  
 7 it separate water from water.” So God made the expanse, and it  
 separated the water beneath the expanse from the water above.  
 8 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  
 10 one place, and let dry ground appear.” And so it was. God called  
 the dry ground “earth,” and the gathered waters He called “seas.”  
 11 And God saw: it was good. Then God said, “Let the earth produce  
 vegetation: seed-bearing plants and trees of all the kinds on earth  
 12 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 from night and to serve for signs and seasons, days  
 15 and years. They shall be lights in the heavens’ expanse, shining  
 16 upon the earth.” And so it was. God made the two great lights – the  
 greater light to rule by day and the lesser light to rule by night –  
 17 and the stars. God set them in the heavens’ expanse to shine upon  
 18 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 birds fly over the earth across the heavens’

א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הִיְתָה אֵי  
 תְּהוֹ וְבָהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי  
 ג הַמַּיִם: וַיֹּאמֶר אֱלֹהִים יְהי־אֹר וַיְהי־אֹר: וַיֵּרָא אֱלֹהִים אֶת־  
 ה האֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא  
 אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר  
 יוֹם אֶחָד:

ו וַיֹּאמֶר אֱלֹהִים יְהי רְקיעַ בְּתוֹךְ הַמַּיִם וַיְהי מַבְדִּיל בֵּין מַיִם  
 ז לַמַּיִם: וַעֲשֵׂה אֱלֹהִים אֶת־הַרְקיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת  
 ח לַרְקיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרְקיעַ וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים  
 לַרְקיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:

ט וַיֹּאמֶר אֱלֹהִים יִקְוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד  
 י וְתֵרָאֵה הַיַּבְשָׁה וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אָרֶץ וּלְמַקְוֵה  
 יא הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא  
 הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֵו אֲשֶׁר  
 יב זֶרַע־בו עַל־הָאָרֶץ וַיְהי־כֵן: וַתֵּצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ  
 זֶרַע לְמִינֵהוּ וַעֵץ עֵשֶׂה־פְּרִי אֲשֶׁר זֶרַע־בו לְמִינֵהוּ וַיֵּרָא אֱלֹהִים  
 יג כִּי־טוֹב: וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי:

יד וַיֹּאמֶר אֱלֹהִים יְהי מְאֹדֶת בְּרְקיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין  
 טו הַלַּיְלָה וַהי לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם: וַהי לְמְאֹדֶת  
 טז בְּרְקיעַ הַשָּׁמַיִם לְהַאֲיֵר עַל־הָאָרֶץ וַיְהי־כֵן: וַעֲשֵׂה אֱלֹהִים  
 אֶת־שְׁנֵי הַמְּאֹדֹת הַגְּדֹלִים אֶת־הַמְּאֹר הַגְּדֹל לְמַמְשַׁלֵּת הַיּוֹם  
 יז וְאֶת־הַמְּאֹר הַקָּטָן לְמַמְשַׁלֵּת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן  
 יח אֹתָם אֱלֹהִים בְּרְקיעַ הַשָּׁמַיִם לְהַאֲיֵר עַל־הָאָרֶץ: וּלְמַשַּׁל בֵּינָם  
 וּבְלַיְלָה וְלַהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:  
 טט וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם רְבִיעִי:

כ וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־

21 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  
 22 of winged, flying creatures. And God saw that it was 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  
 25 of the earth.” And so it was. God made the different kinds of wild  
 animals of the earth, and cattle, and all the species of creature that  
 26 creep upon land. And God saw 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 God He created him; male and female He created them.  
 28 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 that moves upon the earth.”

29 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 shall  
 30 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 give every green plant for food.” And so it was.

31 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.

2 On the seventh day God finished the work that He had done,  
 and on the seventh day He rested from all the work that He had  
 3 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 SHEINI  
 5 created, on the day the LORD God made earth and heaven. No



כא הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמַיִם: וַיְבָרָא אֱלֹהִים אֶת־הַתַּיִמִּים  
 הגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה וְהַרְמֵשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם  
 כב לְמִינֵיהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְבָרֶךְ  
 אֶת־סֵם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף  
 כג יָרֵב בָּאָרֶץ: וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חַמִּישִׁי:

כד וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בַּהֵמָּה וְרִמָּשׁ  
 כה וְחַיֵּי־הָאָרֶץ לְמִינָהּ וַיְהִי־כֵן: וַעֲשֵׂה אֱלֹהִים אֶת־חַיֵּי הָאָרֶץ  
 לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל־רִמָּשׁ הָאֲדָמָה לְמִינֵהוּ  
 כו וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ  
 כז בְּדְמוּתֵנוּ וַיְרֵדוּ בְּדַגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ  
 כח וּבְכָל־הַרְמֵשׁ הַרְמֵשׁ עַל־הָאָרֶץ: וַיְבָרָא אֱלֹהִים וְאֶת־הָאָדָם  
 בְּצַלְמוֹ בְּעֵלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיְבָרֶךְ  
 אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ  
 וּכְבִשְׁתֶּה וַיְרֵדוּ בְּדַגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הַרְמֵשֶׁת עַל־  
 כט הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב וְזֶרַע זֶרַע  
 ל אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְּרִיעַץ זֶרַע  
 זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ: וְלִכָּל־חַיֵּי הָאָרֶץ וְלִכָּל־עוֹף הַשָּׁמַיִם  
 לא וְלִכָּל וְרִמָּשׁ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב  
 לְאֹכְלָהּ וַיְהִי־כֵן: וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב  
 מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשֵּׁשִׁי:

ב ב וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־עֲבָאִם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ  
 ג אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי  
 בּוֹ שָׁבַת מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

ד אֱלֹהִים תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בַּהֲבָרָאם בַּיּוֹם עֲשׂוֹת יְהוָה ב שני  
 ה אֱלֹהִים אָרֶץ וְשָׁמַיִם: וְכָל וְשֵׁיחַ הַשָּׁדָה טָרַם יִהְיֶה בָּאָרֶץ וְכָל־

shrub of the field yet grew on earth, and no plant had yet sprouted,  
 for the LORD God had not yet brought rain upon the earth, and  
 6 there was no one to work the land. A mist would rise up from  
 7 the earth and water all the face of the land. Then the LORD God  
 formed man from the dust of the land<sup>1</sup> and breathed the breath of  
 8 life into his nostrils, and the man became a living being. The LORD  
 God planted a garden in Eden, in the east, and there he put the  
 9 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 the garden, and the  
 10 Tree of Knowledge of good and evil. A river flows from Eden to  
 water this garden, and from there divides into four headwaters.  
 11 The name of the first is Pishon. It surrounds the land of H̄avila,  
 12 where there is gold. And the gold of that land is good; bdellium  
 13 and rock crystal are there also. The name of the second river is  
 14 Giḥon; it is the one that surrounds the land of Kush. The name of  
 the third river is the Tigris, and it flows to the east of Assyria. The  
 15 fourth river is the Euphrates. The LORD God took the man and  
 16 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  
 17 tree in the garden. But the Tree of Knowledge of good and evil –  
 you may not eat from that, for on the day you eat of it, you shall  
 18 die.” Then the LORD God said, “It is not good for man to be alone.  
 19 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. But he found no fitting partner for himself.  
 21 Then the LORD God made the man fall into a deep sleep, and  
 while he was sleeping He took one of his ribs and closed the  
 22 flesh in its place. And the LORD God built the rib He had taken  
 23 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.

SHELISHI

עֶשֶׂב הַשָּׂדֶה טָרֵם יִצְמַח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל-הָאָרֶץ  
 וְאָדָם אֵין לְעֶבֶד אֶת-הָאֲדָמָה: וְאֵד יַעֲלֶה מִן-הָאָרֶץ וְהִשְׁקָה  
 אֶת-כָּל-פְּנֵי הָאֲדָמָה: וַיִּצְרֹךְ יְהוָה אֱלֹהִים אֶת-הָאָדָם עֹפֶר מִן-  
 הָאֲדָמָה וַיִּפַח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: וַיֹּטֵעַ  
 יְהוָה אֱלֹהִים גֶּן בְּעֶדֶן מִקְדָּם וַיִּשֶׂם שֵׁם אֶת-הָאָדָם אֲשֶׁר יִצְרֹ:  
 וַיִּצְמַח יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-עֵץ נִחְמָד לְמַרְאֵה וְטוֹב  
 לְמֵאֱכֹל וְעֵץ הַחַיִּים בְּתוֹךְ הַגֶּן וְעֵץ הַדַּעַת טוֹב וְרָע: וַנְהַר יִצְאָ  
 מִעֵדֶן לְהִשְׁקוֹת אֶת-הַגֶּן וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבַּעַת רְאשִׁים:  
 שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסּוֹבֵב אֶת כָּל-אֶרֶץ הַחַוִּילָה אֲשֶׁר-שָׁם  
 הַזָּהָב: וְזֶהב הָאָרֶץ הֵוא טוֹב שֵׁם הַבְּדֵלַח וְאֶבֶן הַשֹּׁהַם: וְשֵׁם-  
 הַנְּהַר הַשְּׁנַי גִּיחוֹן הוּא הַסּוֹבֵב אֶת כָּל-אֶרֶץ כּוּשׁ: וְשֵׁם הַנְּהַר  
 הַשְּׁלִישִׁי תִדְקָל הוּא הַהֹלֵךְ קִדְמַת אֲשׁוּר וְהַנְּהַר הָרְבִיעִי הוּא  
 פָּרַת: וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיִּנְחֵהוּ בְּגֶן-עֶדֶן לְעֶבְדָּהּ  
 וּלְשִׁמְרָהּ: וַיִּצְוֵה יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-הַגֶּן  
 אָכַל תֹּאכַל: וּמִעֵץ הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם  
 אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת: וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיִיתָ  
 הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֹזֵר כְּנֶגְדּוֹ: וַיִּצְרֹךְ יְהוָה אֱלֹהִים מִן-  
 הָאֲדָמָה כָּל-חֵית הַשָּׂדֶה וְאֵת כָּל-עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל-הָאָדָם  
 לְרִאוֹת מַה-יִקְרָא-לּוֹ וְכֹל אֲשֶׁר יִקְרָא-לּוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא  
 שְׁמוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה וְלַעוֹף הַשָּׁמַיִם וּלְכָל  
 חַיַּת הַשָּׂדֶה וְלֹא-מָצָא עֹזֵר כְּנֶגְדּוֹ: וַיִּפֹּל יְהוָה אֱלֹהִים ו  
 תִּדְרָמָה עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצִּלְעוֹתָיו וַיִּסְגֹּד בְּשָׂר  
 תַּחַת־נְתָהּ: וַיִּבֶן יְהוָה אֱלֹהִים וְאֶת-הַצֶּלַע אֲשֶׁר-לָקַח מִן-הָאָדָם  
 לְאִשָּׁה וַיִּבְטָא אֶל-הָאָדָם: וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עָצַם

שלישי

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

This shall be called Woman, for from Man was this one taken.”<sup>22</sup>

24 That is why a man leaves his father and mother and cleaves to his  
 25 wife and they become one flesh. The man and his wife were both  
 3 1 naked, but they were not ashamed. 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 the garden?”  
 2 The woman told the serpent, “We may eat the fruit of the trees in  
 3 the garden, but God did say, ‘You must not eat fruit from the tree  
 in the middle of the garden, and you must not touch it, or you  
 4 will die.’” But the serpent told the woman, “You will not die; God  
 5 knows that on the day you eat from it your eyes will be opened,  
 6 and you will be like God, knowing good 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 ate, and  
 7 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 fig leaves together and made coverings for themselves.  
 8 They heard the sound of the LORD God walking in the garden in  
 the cool of the day, and the man and his wife hid from the LORD  
 9 God among the trees of the garden. The LORD God called to the  
 10 man: “Where are you?” He answered, “I heard Your voice in the  
 garden, and I was afraid, because I was naked. So I hid.” “Who told  
 11 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 You put here with me – she gave me fruit from the tree  
 13 and I ate.” Then the LORD God said to the woman, “What is this  
 you have done?” The woman said, “The serpent beguiled me and  
 14 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  
 15 beasts. You will creep on your belly and dust will you 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,  
 16 and you will strike his heel.” To the woman He said,  
 “I will make your pain in pregnancy searingly great; in sorrow will

מַעֲצָמִי וּבֶשֶׁר מִבֶּשֶׂר לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ  
זֹאת: עַל־כֵּן יִעֲזֹב אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ  
וְהָיוּ לְבֶשֶׁר אֶחָד: וַיְהִיו שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא  
יִתְבַּשְׁשׁוּ: וְהִנָּחַשׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עֹשֶׂה  
יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ  
מִכָּל עֵץ הָגֶן: וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחַשׁ מִפְּרִי עֵץ־הָגֶן נֹאכַל:  
וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הָגֶן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ  
וְלֹא תִגְעוּ בוֹ פֶּן תִּמְתּוּן: וַיֹּאמֶר הַנָּחַשׁ אֶל־הָאִשָּׁה לֹא־מוֹת  
תָּמּוּתוּן: כִּי יָדַע אֱלֹהִים כִּי בַיּוֹם אֲכַלְכֶּם מִמֶּנּוּ וּנְפַקְחוּ עֵינֵיכֶם  
וְהָיִיתֶם כַּאֲלֹהִים יֹדְעֵי טוֹב וָרָע: וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ  
לְמֹאכַל וְכִי תֹאוּהָ־הוּא לְעֵינַיִם וּנְחַמֵּד הָעֵץ לְהַשְׁכִּיל וַתִּקַּח  
מִפְּרִיו וַתֹּאכַל וַתֵּתֵן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכְלוּ: וַתִּפְקַחְנָה עֵינֵי  
שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֲרוּמִם הֵם וַיִּתְּפְרוּ עֲלֵהּ תֹאנֶה וַיַּעֲשׂוּ לָהֶם  
חִגְדוֹת: וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהֵלֶךְ בַּגֶּן לְרוּחַ  
הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ  
הָגֶן: וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּבֶה: וַיֹּאמֶר  
אֶת־קוֹלְךָ שָׁמַעְתִּי בַּגֶּן וְאִירָא כִּי־עִירַם אֲנִי וְאַחְבָּא: וַיֹּאמֶר  
מִי הִגִּיד לְךָ כִּי עִירַם אֶתֶּה הַמֶּזֶן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי  
אֲכַל־מִמֶּנּוּ אֲכַלְתָּ: וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי  
הוּא נָתַתָּה־לִּי מִן־הָעֵץ וָאֹכַל: וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה מַה־  
זֹאת עָשִׂיתְּ וַתֹּאמֶר הָאִשָּׁה הַנָּחַשׁ הִשְׁיֵאֲנִי וָאֹכַל: וַיֹּאמֶר יְהוָה  
אֱלֹהִים אֶל־הַנָּחַשׁ כִּי עָשִׂיתָ זֹאת אֲרוּר אַתָּה מִכָּל־הַבְּהֵמָה  
וּמִכָּל חַיַּת הַשָּׂדֶה עַל־גַּחְנוֹךְ תֵּלֵךְ וְעַפְרָא תֹאכַל כָּל־יְמֵי חַיֶּיךָ:  
וְאַיֶּבֶה אִשְׁתְּךָ בְּיַדְךָ וְבֵין הָאִשָּׁה וּבֵין זָרְעֶךָ וּבֵין זָרְעָהּ הוּא  
יִשׁוּפְרְךָ רֹאשׁ וְאַתָּה תִּשׁוּפְנָהּ עֲקֵב: אֶל־הָאִשָּׁה אָמַר

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

you bear children. You will long for your husband, but he will rule  
 17 over you.” To Adam<sup>3</sup> 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  
 18 will eat from it all the days of your life. It will sprout thorns and  
 19 thistles for you, and 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 you will return to dust.”  
 20 Then the man named his wife Hava, for she would become the  
 21 mother of all life.<sup>4</sup> 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 REVI’I  
 us, knowing good and evil, he must not be allowed to reach out  
 his hand and take also from the Tree of Life, eat, and live forever.”

23 So the LORD God sent him away from the Garden of Eden to  
 24 work the land from which he had been 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 knew<sup>5</sup> his wife Hava, and she conceived

and gave birth to Kayin. She said, “With the LORD’s help I have  
 2 made a man.”<sup>6</sup> Later, she gave birth to his brother Hevel.<sup>7</sup> Hevel  
 3 became a shepherd, while Kayin was a worker of the land. Time  
 passed, and Kayin brought fruit of the land as an offering to  
 4 the LORD. Hevel too brought an offering: fat portions from the  
 firstborn of his flock. The LORD looked favorably on Hevel and  
 5 his offering, but upon Kayin and his offering He did not look with  
 6 favor. Kayin became very angry, and his face downcast. The LORD  
 said to Kayin, “Why are you angry; why is your face downcast? If  
 7 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 must rule over  
 8 it.” Then Kayin said to his brother Hevel<sup>8</sup> – and when they were in

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.

הַרְבֵּה אֲרֵבָה עֵצָבוֹנָךְ וְהִרְנֶךָ בְּעֵצָב תִּלְדִּי בָנִים וְאֶל-אִישׁךָ  
 תִּשְׁוֹקֶתְךָ וְהוּא יִמְשַׁלְּבֶךָ: וְלָאָדָם אָמַר כִּי שָׁמַעְתָּ  
 לְקוֹל אִשְׁתְּךָ וְתֹאכַל מִן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל  
 מִמֶּנּוּ אֲרוּרָה הָאָדָמָה בְּעִבּוּרְךָ בְּעֵצָבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ:  
 וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לְךָ וְאָכַלְתָּ אֶת-עֵשֶׂב הַשָּׂדֶה: בּוֹעֵת אֶפְיֶיךָ  
 תֹאכַל לֶחֶם עַד שׁוֹבֶךָ אֶל-הָאָדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי-עָפַר  
 אֶתָּה וְאֶל-עָפָר תִּשׁוּב: וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא  
 הִיְתָה אִם כָּל-חַי: וַיַּעַשׂ יְהוָה אֱלֹהִים לָאָדָם וּלְאִשְׁתּוֹ כְּתַנּוֹת  
 עוֹר וְיִלְבָּשָׁם:

וַיֹּאמֶר ׀ יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לְדַעַת טוֹב  
 וְרָע וְעַתָּה ׀ פָּן יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וְחַי  
 לְעֹלָם: וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגֶּן-עֵדֶן לְעַבְדֵי אֶת-הָאָדָמָה  
 אֲשֶׁר לָקַח מִשָּׁם: וַיִּגְרַשׁ אֶת-הָאָדָם וַיִּשְׁבֹּן מִקֶּדֶם לְגִן-עֵדֶן  
 אֶת-הַכְּרִבִּים וְאֵת לַהֲט הַחֲרֹב הַמֵּתֵהֶפֶקֶת לְשֹׁמֵר אֶת-דֶּרֶךְ  
 עֵץ הַחַיִּים: וְהָאָדָם יָדַע אֶת-חַוָּה אִשְׁתּוֹ וַתֵּהָרֵ  
 וַתֵּלֶד אֶת-קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת-יְהוָה: וַתִּסֹּף לְלָדֵת  
 אֶת-אָחִיו אֶת-הָבֶל וַיְהִי-הֶבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה:  
 וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרֵי הָאָדָמָה מִנְחָה לַיהוָה: וְהָבֶל  
 הֵבִיא גַם-הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחִלְבָּהֶן וַיִּשַׁע יְהוָה אֶל-הָבֶל  
 וְאֶל-מִנְחָתוֹ: וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ לֹא שָׁעָה וַיַּחַד לְקַיִן מָאֹד  
 וַיִּפְּלוּ פָּנָיו: וַיֹּאמֶר יְהוָה אֶל-קַיִן לְמָה חָרָה לְךָ וּלְמָה נָפְלוּ  
 פָּנֶיךָ: הֲלוֹא אִם-תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת  
 רֹבֵץ וְאֵלֶיךָ תִּשְׁוֹקֶתוּ וְאַתָּה תִּמְשַׁלְּבוּ: וַיֹּאמֶר קַיִן אֶל-הָבֶל

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 Hava resonates with *hai* (life).

5 A euphemism for sexual relations.

the field, Kayin rose up against his brother Hevel and killed him.

9 The LORD asked Kayin, “Where is your brother, Hevel?” “I do  
 10 not know,” he said. “Am I my brother’s keeper?” He said, “What  
 is it you have done? The voice of your brother’s blood cries out to  
 11 Me from the land! Now you are cursed, more so than the land<sup>9</sup>  
 that has opened its mouth to receive your brother’s blood from  
 12 your hand. When you work the land, it will no longer grant you its  
 13 powers. You will be a fugitive wanderer over the land.” Kayin said  
 14 to the 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 wanderer over the land, and  
 15 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  
 16 kill him. So Kayin departed from the LORD’s presence and lived  
 17 in the land of Nod,<sup>10</sup> east of Eden. Kayin knew his wife, and she  
 conceived and gave birth to H̄anokh. He built a city, naming it  
 18 H̄anokh after his son. H̄anokh had a son Irad, and Irad had a son  
 Meh̄uyael. Meh̄uyael had a son Metushael, and Metushael had a  
 19 son Lemekh. Lemekh married two women, one named Ada and H̄AMISHI  
 20 the other Tzila. Ada gave birth to Yaval. He was the ancestor of  
 those who live in tents and raise livestock. His brother’s name was  
 Yuval. He was the ancestor of all those who play the lyre and the  
 22 pipe. Tzila, too, had a son, Tuval-Kayin, who forged all kinds of  
 23 bronze and iron tools. Tuval-Kayin’s sister was Naama. Lemekh  
 said to his wives: “Ada and Tzila, listen to my voice; wives of  
 Lemekh, heed my words. I killed a man for wounding me, killed  
 24 a boy for bruising me. If Kayin will be avenged seven times, then  
 25 Lemekh, seventy-seven.” Adam knew his wife again, and she gave  
 birth to a son and named him Shet, “because God has granted<sup>11</sup>  
 26 me another child in place of Hevel,” for Kayin had killed him. And  
 Shet too had a son, and named him Enosh. That was when people  
 5 began to pray in the name of the LORD. This is the book SHISHI

<sup>11</sup> The name Shet resonates with *shat* (granted).



אָחִיו וַיְהִי בַּהֲיוֹתָם בַּשָּׂדֶה וַיִּקַּם קַיִן אֶל-הָבֶל אָחִיו וַיְהַרְגֵהוּ׃  
ט וַיֹּאמֶר יְהוָה אֶל-קַיִן אֵי הָבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר  
י אָחִי אָנֹכִי׃ וַיֹּאמֶר מַה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן-  
יא הָאֲדָמָה׃ וְעַתָּה אָרוּר אַתָּה מִן-הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת-פִּיהָ  
יב לְקַחַת אֶת-דְּמֵי אָחִיךָ מִיָּדְךָ׃ כִּי תַעֲבֹד אֶת-הָאֲדָמָה לֹא-תִסְרָף  
יג תִּתְּכֹחֶה לָךְ נָע וְנָד תִּהְיֶה בָאָרֶץ׃ וַיֹּאמֶר קַיִן אֶל-יְהוָה גְּדוֹל  
יד עוֹנִי מִנְשׂוּאָה׃ הֵן גֵּרְשֶׁת אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵי  
טו אֶסְתֵּר וְהִיְתִי נָע וְנָד בָּאָרֶץ וְהָיָה כָל-מֹצְאֵי יְהַרְגֵנִי׃ וַיֹּאמֶר  
טז לוֹ יְהוָה לִכְן כָּל-הָרֶג קַיִן שְׁבַעְתִּים יִקָּם וַיִּשֶׂם יְהוָה לְקַיִן אוֹת  
טז לְבִלְתִּי הַפּוֹת-אֹתוֹ כָּל-מֹצְאוֹ׃ וַיֵּצֵא קַיִן מִלְּפָנָי יְהוָה וַיֵּשֶׁב  
יז בָּאָרֶץ-נוֹד קְדֵמֶת-עֵדֶן׃ וַיֵּדַע קַיִן אֶת-אִשְׁתּוֹ וַתֵּהָרֵ וַתֵּלֶד  
יח אֶת-חַנוֹךְ וַיְהִי בְנָה עֵיר וַיִּקְרָא שֵׁם הָעֵיר כְּשֵׁם בְּנוֹ חַנוֹךְ׃  
יח וַיֹּולֵד לְחַנוֹךְ אֶת-עֵיזֵד וְעֵיזֵד יָלַד אֶת-מְחוּיָאֵל וּמְחוּיָאֵל יָלַד  
יט אֶת-מְתוּשָׁאֵל וּמְתוּשָׁאֵל יָלַד אֶת-לָמֶךְ׃ וַיִּקַּח-לוֹ לְמֶכֶת שְׁתֵּי  
כ נָשִׁים שֵׁם הָאֶחָת עֵדָה וְשֵׁם הַשֵּׁנִית צִלְהָ׃ וַתֵּלֶד עֵדָה אֶת-יִבְל  
כא הוּא הָיָה אָבִי יִשָּׁב אֹהֶל וּמִקְנֶה׃ וְשֵׁם אָחִיו יוֹבֵל הוּא הָיָה  
כב אָבִי כָל-תַּפְּשׁ כְּנֹד וְעוֹגֵב׃ וְצִלְהָ גַם-הוּא יָלְדָה אֶת-תּוֹבֵל קַיִן  
כג לְטֵשׁ כָּל-חֶרֶשׁ נְחֹשֶׁת וּבְרִזָּל וְאַחֲזֵת תּוֹבֵל-קַיִן נֵעֲמָה׃ וַיֹּאמֶר  
כד לְמֶכֶת לְנָשָׁיו עֵדָה וְצִלְהָ שְׂמַעַן קוֹלֵי נָשִׁי לְמֶכֶת הָאֵזְנָה אִמְרָתִי  
כה כִּי אִישׁ הֲרַגְתִּי לְפַעְעֵי וַיֵּלֶד לְחַבְרָתִי׃ כִּי שְׁבַעְתִּים יִקָּם-קַיִן  
כה וְלְמֶכֶת שְׁבַעִים וְשִׁבְעָה׃ וַיֵּדַע אָדָם עוֹד אֶת-אִשְׁתּוֹ וַתֵּלֶד בֵּן  
כו וַתִּקְרָא אֶת-שְׁמוֹ שֵׁת כִּי שָׂתֵלִי אֱלֹהִים זָרַע אַחֲרַי תַּחַת הָהָבֶל  
כו כִּי הָרַגוּ קַיִן׃ וּלְשֵׁת גַּם-הוּא יָלַד-בֵּן וַיִּקְרָא אֶת-שְׁמוֹ אֲנוּשׁ  
כז אֵן הוֹחֵל לְקַרְא בְּשֵׁם יְהוָה׃ זֶה סֵפֶר תּוֹלְדוֹת ד שִׁשִּׁי

9 Cf. 3:17.

10 "Land of Nod" bears the simultaneous meaning "land of wandering."