

סידור קורן ה' עמדי
The Koren Hashem Imadi Siddur



THE LEGACY HERITAGE EDITION

סידור קורן ה' עמדי
THE KOREN HASHEM IMADI SIDDUR

סידור לימות החול ולשבת ויום טוב



TRANSLATION AND COMMENTARY BY

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and Michael Adler

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*This Siddur is dedicated
in loving memory of
Ida Cabakoff ז"ל
a unique individual
who did not let her disabilities define her.*

As a young girl, Ida was diagnosed with debilitating tuberculosis of the spine. Despite severe handicaps, including an impaired spine and leg, she lived a full and meaningful life. At a time when people with disabilities were not accommodated, Ida refused to be cowed. She was active and productive, never using her illness as an excuse. She helped raise her young siblings, went on to assist her brother with his dental practice and then worked thirteen-hour days at Bella (her sister) and Harry Wexner's retail business. Remarkably, even with all of her formidable challenges, Ida retained her sunny personality.

Ida Cabakoff surely would be proud that, in her memory, people with disabilities will now have a Siddur designed to help them express in prayer their hopes and aspirations.

*Lovingly dedicated by Legacy Heritage Fund
July 2019*

DEDICATION

The concept of the **Koren Yachad Siddur** started when our son Jacob had his Bar Mitzva and we realized there were no appropriate Siddurim for adults with special needs. Once the idea of producing a Siddur for Yachad was conceived, Jacob made sure it became a reality. Jacob's amazing relationship with *Hashem*, his desire to pray with a congregation, and his boundless determination have been the driving force for this project. So first and foremost, we dedicate this Siddur to our wonderful, tenacious, sweet, and soulful son Jacob, and to his siblings, Shaina and Seth, and his sister-in-law Caralyn who have done so much to participate in and support Yachad.

We further dedicate this Siddur to the incredible staff and volunteers at the OU and Yachad for their tireless efforts to create so many opportunities for Jews of all abilities to participate in all aspects of Jewish life. Rabbi Nachman of Breslov would say, *"The day you were born, that is the day on which Hashem declared that the world could not be preserved without you."* This simple statement underscores the importance of every single person. Yachad, along with its staff and volunteers, is the living embodiment of this principle. Their efforts have enriched the lives of so many people.

Finally, we dedicate this Siddur
to the loving memory of our parents,

חיים יהודה בן דוד ע"ה ALLEN GROSS;

רות בת אברהם ע"ה JANE GROSS;

ישראל בן אברהם ע"ה RAYMOND GOLDBAUM; and

צביה בת יוסף ע"ה VICKI GOLDBAUM.

May it be *Hashem's* will
that every time someone uses this Siddur,
that it provides an *aliya* for all their *neshamot*.

Ethan and Yael Gross

COLOR KEY FOR TEFILLOT FOR THE CHAGIM:

-  *Pesach*
-  *Shavuot*
-  *Rosh Hashana*
-  *Sukkot/Simchat Torah/Shemini Atzeret*
-  *Chanuka/Purim*

COLOR KEY FOR TORAH READINGS:

-  *Bereshit*
-  *Shemot*
-  *Vayikra*
-  *Bemidbar*
-  *Devarim*
-  *Special Readings*

ICONS KEY

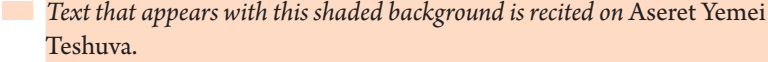
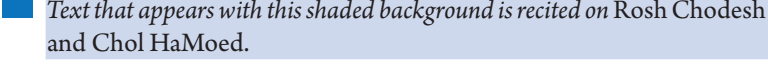
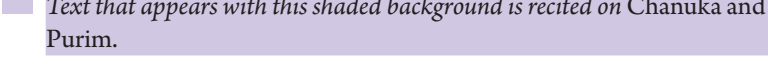
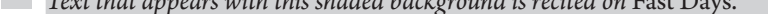
Throughout this Siddur, the following icons are used to help you know when to perform the following actions:

-  TZITZIT: touch or kiss the tzitzit.
-  TALLIT: wrap yourself in the tallit.
-  TEFILLIN SHEL YAD: wrap or touch the tefillin on your arm.
-  TEFILLIN SHEL ROSH: tighten or touch the tefillin on your head.
-  STAND: stand for this section of prayer.
-  SIT: sit for this section of prayer.
-  BOW: bow when reciting these words.
-  COVER EYES: cover your eyes while reciting these words.
-  STRIKE CHEST: strike the left side of your chest.
-  LEAN HEAD: Lean head on arm while sitting when reciting this paragraph.
-  SHABBAT: recite these words on Shabbat.
-  SUCCOT/FOUR SPECIES: wave the four species or recite words on Sukkot.
-  SHEMINI ATZERET/SIMCHAT TORAH: recite these words on Shemini Atzeret/Simchat Torah
-  PESACH: recite these words on Pesach.
-  SHAVUOT: recite these words on Shavuot

COLOR KEY

-  A stripe in this color on the margin of the page indicates important tefillot.

Throughout this Siddur, the following colors are used to help you follow the tefillot:

-  Text that appears in *this color* is recited only by the Leader.
-  Text that appears in *this color* has commentary on the bottom of the page.
-  Text that appears with this shaded background is recited on Aseret Yemei Teshuva.
-  Text that appears with this shaded background is recited on Rosh Chodesh and Chol HaMoed.
-  Text that appears with this shaded background is recited on Chanuka and Purim.
-  Text that appears with this shaded background is recited on Fast Days.

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PUBLISHER'S PREFACE

*Know that each and every shepherd has his own unique melody.
 Know that each and every blade of grass has its own unique song.
 And from the singing of the grass, the melody of the shepherd is created.*

(*Shirat HaAsavim*, Rabbi Nachman of Breslov,
 adapted by Naomi Shemer)

We learn the practice of true prayer from Hannah, a marginalized biblical personality brought to the forefront on Rosh HaShana, the epicenter of Jewish prayer. A woman who appealed to God directly, without a mediator, with genuine fervor and sincerity, yet without voice. Her unconventional approach is initially and mistakenly the cause of consternation and rebuke, yet Hannah is now upheld as the epitome of how we should pray, and in the end her “voice” is heard, her prayers answered with favor. In Jewish prayer all voices can make their way heavenward. It is no coincidence that the Hebrew words for “voice” and “all” – קוֹל and כָּל – are homophones. *Shema koleinu* – hear *our* voice, we pray in the collective, gathering together each individual melody into a powerful chorus.

With this in mind, we are honored to present the *The Koren Hashem Imadi Siddur*, a prayer book meticulously and lovingly designed to promote an inclusive and uniting prayer experience.

We are of course deeply indebted to the fantastic team at OU Yachad whose forward-thinking vision and never-ending devotion have brought this project to fruition. Special thanks to Avromie Adler, International Director of Yachad; Dr. Jeffrey Lichtman, International Director Emeritus of Yachad; Michael Adler; and Rabbi Dr. Benjy Leibowitz.

We also thank our friends at the OU Press, in particular Rabbi Simon Posner and Rabbi Eliyahu Krakowski, for their continuing enthusiasm and partnership.

Thank you to my colleagues at Koren – specifically Esther Be’er, Avishai Magence, Caryn Meltz, and Tomi Mager – for bringing the dream to printed reality.

It is our sincere hope that through its unique design elements and the

◀ careful

careful consideration evident on each page, this Siddur will enable and enhance the tefilla experience for all, together, Yachad.

Matthew Miller, Publisher
Jerusalem, Tevet 5786 (December 2025)

FOREWORD

The Koren Yachad Siddur emerged from a deep desire to give adults with special needs a siddur they could truly call their own, one that invites meaningful *tefilla* and nurtures a personal connection to *Hashem*. From the outset, its goal was simple yet profound: to make prayer accessible, understandable, and emotionally resonant, so that every individual could feel seen, capable, and close to *Hashem*.

The Koren Yachad Siddur debuted during the Covid-19 pandemic, when the urge to pray and connect may have been greater than at any point in our lives, and its impact far exceeded anything we had imagined. The feedback we received from individuals of all abilities was incredible and revealed a much broader need. People of all ages and backgrounds, students in yeshiva day schools, seasoned supplicants, and those new to religious observance, shared how the clear translations and thoughtful presentation helped them connect to *tefilla* in a deeper and more meaningful way. Again and again, we heard a powerful refrain: while using the siddur, they felt that *Hashem* was *with them* in a way they had not experienced before.

Listening closely to this feedback, two requests emerged. The first was for a more complete siddur that could be used throughout the entire year: on weekdays, Shabbat, and Yom Tov. The second was to expand its reach, creating a siddur that would be accessible to the entire Jewish community. In response and building directly upon the foundation laid by the Yachad Siddur, we are proud to present *The Koren Hashem Imadi Siddur*. True to its name – *Hashem Imadi*, meaning “Hashem is with me” – this siddur expands on the original vision by providing an inclusive, year-round prayer companion for learners of all ages, abilities, and religious backgrounds to experience *tefilla* with clarity, confidence, and closeness to Hashem.

Yachad – יחד – means “together” and signifies the concept of unity. We see the word used numerous times in our daily *tefilla* and throughout *Tanach*. Perhaps the most well-known is when the Jewish people were at Mount Sinai. The Torah states, “The entire people responded together and said, ‘Everything that God has spoken we shall do.’” Every Jew responded unanimously and in one voice that they accept the Torah and all its commandments. The commentators teach us that at Mount Sinai

◀ every

every Jew was not only present, but also that every Jew was healed of any ailment they may have had. Those that could not previously hear, see, or walk were cured and able to fully participate in the receiving of the Torah. Full participation in Jewish life is a core and critical value in Judaism, and this has been the impetus for Yachad as an organization.

The visionaries behind this project have been Mr. and Mrs. Ethan and Yael Gross of Detroit, Michigan. Ethan came up with the idea of a Yachad Siddur when he realized that his beloved Jacob needed something different, something extra to be able to pray and connect with God. Ethan understood that the Jewish people need Jacob's prayers. Ethan approached the Yachad leadership with the idea and thus the project was launched. We are deeply grateful to Ethan and Yael Gross for their partnership and vision.

I extend thanks to the professional and lay leadership of the Orthodox Union, the parent organization of Yachad. The OU has been behind this siddur from the beginning, and without the support and encouragement of our leadership, we could not have achieved our goal. I would like to thank our partners at Koren Publishers Jerusalem, especially publisher Matthew Miller, whose patience and sensitivity throughout this project have been monumental. The expertise and professionalism of the entire Koren team, including Avishai Magence and Esther Be'er, added immeasurably to the quality of the siddur. Caryn Meltz and Tomi Mager were instrumental in creating the siddur, and their collaborative nature and responsiveness throughout has guided this process forward so incredibly smoothly. Thank you to my colleagues at OU Press, Rabbi Simon Posner and Rabbi Eliyahu Krakowski, who spent countless hours reviewing, editing, and commenting on every page and stage of this project. My heartfelt appreciation and recognition goes to my predecessor, Dr. Jeffrey Lichtman, who for over thirty years pioneered the concept of including individuals with disabilities in all aspects of Jewish life and who was the driving force behind this siddur since its inception.

The two individuals most responsible for the pioneering and painstaking work of ensuring that this siddur can be used by every Jew are my colleagues at Yachad, Michael Adler and Rabbi Dr. Benjy Leibowitz. Navigating in uncharted waters, they created a conceptual translation of the *tefillot* tailored for audiences of differing backgrounds and familiarity

◀ with

with *tefilla* and designed the presentation of the siddur to maximize its usefulness to the broader Jewish community. Michael and Benjy spearheaded this project from the outset, and over the course of more than three years, reviewed every word, passage, and design element in the siddur with the goal of making it accessible for all. Their achievement has been extraordinary, and the entire Jewish community owes them a profound debt of gratitude. The updating and upgrading of *The Koren Yachad Siddur* into *The Koren Hashem Imadi Siddur* has been a labor of love for Rabbi Dr. Benjy Lebowitz. I remember sitting with Benjy after the siddur was released to the public and many times since, comparing notes. We constantly came to the same conclusion – the Jewish people need a complete siddur. And so, he took it upon himself and worked tirelessly to create this exquisite siddur, despite his many family and professional responsibilities.

Yachad is proud to present this siddur to the Jewish community. May it be the will of *Hashem* that *The Koren Hashem Imadi Siddur* accomplishes what it has set out to do, and in the merit of all Jews being able to pray to and connect with *Hashem*, may we see the coming of *Mashiach* and the rebuilding of the *Beit HaMikdash*.

Avromie Adler
International Director Yachad
New York 5786 (December 2025)

INTRODUCTION

Tefilla, prayer, is referred to in the Talmud as “worship of the heart,” suggesting that the supplicant’s obligations reach beyond mechanical participation in prayer and instead include concentration, understanding, and a search for meaning. The text of prayer, however, can be difficult to understand and appreciate without proper study; the text, written in an often abstruse and archaic poetic Hebrew, can be difficult to fully grasp for those lacking a strong Hebrew language background. Embedded in the prayer text are a variety of verses from across *Tanach* which require background knowledge to lead to a meaningful prayer experience. Additionally, the prayer text is accompanied by various actions such as bowing, beating our chests, sitting, standing, and taking steps forward and backwards to further aid our concentration and help us experience a palpable encounter with *Hashem*. Lastly, the prayer text often includes fundamental concepts and symbols that are crucial for extracting purpose and meaning from the text. Those who lack fluency in the Hebrew language, or are not aware of why we stand, bow, or beat our chests during prayer, or do not have the educational background to fully appreciate fundamental concepts that are embedded in *tefilla*, are potentially disadvantaged in the opportunity to forge a meaningful relationship with *Hashem* through the text of *tefilla*. Prayer is a space where every Jew should be able to join family and peers in encountering God, articulating one’s needs and wants, and continuing to develop one’s relationship with *Hashem*. To accomplish this, prayer must be accessible.

Yachad, a global organization dedicated to addressing the needs of Jewish individuals with disabilities, has embodied the mission of creating acceptance, tolerance, and mutual respect for individuals with special needs within the Jewish community since its inception in 1983. **The Koren Hashem Imadi Siddur** invites readers of varying levels of skill and background to join and be included in *tefilla* by addressing the aforementioned difficulties encountered in prayer. This new edition of the siddur has broadened the scope of the first edition and includes *tefillot* for Shabbat, Yom Tov, and weekdays. First and foremost, this groundbreaking siddur features easy-to-read conceptual English translation and commentary focused on fundamental concepts of *tefilla* that bring

◀ the text

the text alive. While maintaining the traditional Hebrew text, the “conceptual translation” allows English readers to follow along with a smooth and clear English text that highlights and explains fundamental concepts.

This siddur is designed to enhance ease of navigation through innovative graphic design and formatting elements. Critical sections of prayer are demarcated by gray stripes along the outer margin of each page to allow access to a more concise *tefilla* for those who either struggle to keep pace with the congregation or are pressed for time. Readers simply need to look for the gray stripes for a shortened *tefilla* that includes the critical sections of prayer as noted by the *Mishna Berura*. Color coding is used for a variety of purposes. Color coding in conjunction with the commentary allows readers to quickly identify which words of prayer are the focus of the commentary. The words in the siddur on which there is commentary are printed in a **teal** font in both the Hebrew and English texts as well as in the header of the commentary on the bottom of the page. Responsive sections, recited alternately by the congregation and the Leader, are also color-coded to allow readers to clearly discern which words of prayer are to be said by the congregation and which words are to be recited by the Leader. **Maroon** text signifies text for the Leader only to recite, while the congregational response appears in black. Pastel shading is used to draw attention to portions of *tefilla* recited in connection with holidays, such as *Al HaNisim* on Chanukah and Purim, *Ya’aleh veYavo* on *Chol HaMo’ed*, and the special insertions during *Aseret Yemei Teshuva*. Both the Yom Tov and Torah Reading sections use color-coded headers and margins, allowing readers to find the correct page with ease. Icons are strategically placed throughout the Siddur to provide pictorial instruction for actions embedded in the *tefilla*. Lastly, an abridged *Chazarat HaShatz* section is included after each *Amida* to reduce non-linear page-flipping and highlight the congregational responses.

With this array of features, we have striven to produce a siddur that will provide the reader with a text that allows for easy navigation through *tefilla*, an understanding of the concepts presented, an improved connection to the prayer text, and ultimately a *tefilla* that is meaningful and transformative, and which fully embraces *Chazal’s* ideal of *tefilla* being a “worship of the heart.”

In producing this pioneering siddur, I have been ably assisted by

◀ many

many. Michael Adler and I spent many long hours over the course of several months discussing ideas, concepts, structure, and wording as we worked together to produce the first edition of the Koren Yachad Siddur. His partnership was critical to the production of the first edition. The Yachad leadership has been unfailingly supportive. I extend gratitude to Dr. Jeffrey Lichtman, former International Director of Yachad, for his encouragement, guidance, and leadership throughout the first iteration of this project. I also thank Avromie Adler, current International Director of Yachad, for his vision, encouragement, and support in bringing this second edition to completion. Thank you to Ethan and Yael Gross for inspiring the formation of this project and for their financial and consultative support throughout the project. Rabbi Simon Posner and Rabbi Eliyahu Krakowski of OU Press were closely involved in editing, consulting, and guiding Michael and me through the publication process of the first edition of this siddur, and I am appreciative of Rabbi Eliyahu Krakowski's continued support throughout the editing of the current edition. I am grateful to my publishing partner, Koren Publishers Jerusalem, for producing this siddur with immeasurable flexibility, formatting and reformatting the pages within to reinvent the layout of a traditional siddur in a fashion that allows for superior accessibility.

Thank you to both my parents and parents-in-law, Marty and Rhonda Leibowitz and Mark and Bracha Bluman, for always being my greatest supporters and believing in my work for every step of the journey. I am indebted to my wife, Shifra, and children, Ayelet, Akiva, Gavriel, and Ezra, for their encouragement and flexibility in accommodating the many early-morning and late-night hours dedicated to this project. Finally, I am profoundly grateful to *HaKadosh Baruch Hu* for allowing me to be involved in such an uplifting project. It has certainly inspired me as an individual and improved my concentration in *tefilla*, and it is my hope that this siddur will have the same impact upon those who use it. May it be *Hashem's* will that **The Koren Hashem Imadi Siddur** allows *tefilla* to be a space for all readers to pray together, *Beyachad*, and feel that *Hashem* is with them.

Rabbi Dr. Benjy Leibowitz

סידור קורן ה' עמדי

THE KOREN HASHEM IMADI SIDDUR

סידור לימות החול ולשבת ויום טוב

Shacharit

ON WAKING

מוֹדֶה I am thankful to You, *Hashem*, our King
For waking me up and giving me a new day to live.
By waking me up, You show that **You believe in me.**

Wash hands and say the following blessings.

בְּרוּךְ Thank You, *Hashem*, our God, King of the world,
for setting us apart as Your special people
by commanding us to wash our hands.

רֵאשִׁית The first step to understanding *Hashem*
is knowing that *Hashem* always watches me.
There is always something
that we can be thankful to *Hashem* for.
Thank You *Hashem*, King of the world,
today and every day, forever.

בְּרוּךְ Thank You, *Hashem*, our God, King of the world
who created us with wisdom
and allows our bodies to work properly.

רְבֵּה אֱמוּנָתְךָ **You believe in me.** *Hashem* created each of us and allows us
to continue living. Every day there are opportunities to serve *Hashem*
by doing *mitzvot* and helping others. Before planning what we need to
do each day, we take a moment to think about how *Hashem* allowed
us to live today because He believes we can do something worthwhile.
Hashem believes in us, so we must believe in ourselves and act on these
opportunities.

שחרית

השכמת הבוקר

מוֹדָה / women מוֹדָה / אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם
שֶׁהַחַיּוֹת בֵּי נִשְׁמָתִי בְּחַמְלָה
רַבָּה אֲמוֹנְתְּךָ.

Wash hands and say the following blessings.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

רִאשִׁית חֲכָמָה יִרְאֶת יְיָ
שֶׁכֶּל טוֹב לְכָל-עֲשִׂיהֶם
תְּהַלְתּוּ עֲמֻדַת לְעֵד:
תּוֹרָה צִוָּה-לָנוּ מֹשֶׁה, מוֹדָה קְהֵלֶת יַעֲקֹב:
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחֲכָמָה
וּבְרָא בּוֹ נִקְבִּים נִקְבִּים, חֲלֹלִים חֲלֹלִים.

If one of our inner body parts were to stop working
we would be unable to live and stand before You.
Thank You, *Hashem*, who heals us and keeps us healthy.

אֱלֹהֵי *Hashem*, the soul You placed within me is pure.
You created my soul and protect it while it is within me.
One day, You, *Hashem*, will take my soul from me,
and will return it to me in the times of Mashiach.
As long as I live I gratefully thank You, *Hashem*,
God of my ancestors, Master of all souls.
Thank You, *Hashem*,
who returns souls to those who pass away.

BLESSING ON TZITZIT

One should hold his TZITZIT as he recites the following blessing:

 **בְּרוּךְ** Thank You, *Hashem*, our God, King of the world,
for setting us apart as Your special people
by commanding us **to wear tzitzit.**

וְלַחֲזוּרָהּ בִּי לְעֵתִיד לְבוֹא *And will return it to me in the times of Mashiach.*
Inside every Jewish person is a spark from *Hashem* that we call our *neshama*, our soul. The *neshama* belongs to *Hashem* and we care for it by doing *mitzvot*, staying away from *aveirot*, sins, and by trying to think of *Hashem* at all times. When a person passes away, the body is buried and the *neshama* continues to live. In the time of *Mashiach*, *Hashem* brings all Jewish people that served Him back to life and returns their *neshamot* to them.

עַל מְצוֹת צִיצִית *To wear tzitzit.* If a man wears clothing that has four corners, he must make sure that tzitzit strings are tied onto each corner. It is recommended that all men wear clothing with four corners and tzitzit so that one can fulfill this special *mitzva*. The tzitzit remind us to keep all of *Hashem's* 613 *mitzvot*.

גְּלוּי וִידוּעַ לִפְנֵי כֹסֶא כְּבוֹדָךְ
שָׂאֵם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם
אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמֹד לִפְנֶיךָ.
בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא כָּל בָּשָׂר וּמַפְּלִיא לַעֲשׂוֹת.

אֱלֹהֵי

נִשְׁמָה שְׁנַתָּת בִּי טְהוֹרָה הִיא.
אַתָּה בְּרֵאתָהּ, אַתָּה יִצְרָתָהּ, אַתָּה נִפְחַתָּהּ בִּי
וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי,
וְאַתָּה עֲתִיד לְטַלְהָ מִמֶּנִּי
וּלְהַחְזִירָהּ בִּי לְעֵתִיד לָבוֹא.
כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי
מִזְדָּה / *women* מִזְדָּה / אֲנִי לִפְנֶיךָ
יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי
רְבוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנִּשְׁמוֹת.
בְּרוּךְ אַתָּה יְהוָה
הַמַּחְזִיר נִשְׁמוֹת לַפְּגָרִים מֵתִים.

לבישת ציצית

One should hold his ציצית as he recites the following blessing:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם 
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִצְוַת צִיצִית.

BLESSINGS ON THE TORAH

Before beginning to pray, we engage in a miniature act of study, preceded by the appropriate blessings. The blessings are followed by brief selections from Tanach, Mishna and Gemara, the three foundational texts of Judaism.

בְּרוּךְ Thank You, *Hashem*, our God, King of the world, for setting us apart as Your special people by commanding us to study Your Torah. *Hashem*, please allow me to enjoy the sweet words of Your Torah so that I, my family and friends, and all of the Jewish people can better understand You and how You would like us to live our lives. Thank You, *Hashem*, for allowing the Jewish people to study Your Torah.

בְּרוּךְ Thank You, *Hashem*, our God, King of the world, for choosing us, the Jewish people, from all the other nations of the world, to be Your special people and for giving us Your Torah. Thank You, *Hashem*, for giving us Your Torah.

יְבָרֶכְךָ *Hashem* should bless and protect you.
Hashem should be kind and favorable towards you.
Hashem should grant you peace.

BIRCHOT HATORAH – BLESSINGS ON THE TORAH

We say *berachot* before doing *mitzvot* to help us focus on serving *Hashem*. After reciting the *beracha*, we must do the *mitzva* right away, without interruption. Therefore, just like one should not delay between making a *beracha* and eating, one should not delay between saying Birchot HaTorah and learning Torah. Following these *berachot* are some portions of Torah learning, and one should be careful to learn them without delay.

ברכות התורה

Before beginning to pray, we engage in a miniature act of study, preceded by the appropriate blessings. The blessings are followed by brief selections from גמרא and משנה, the three foundational texts of Judaism.

ברוך אתה יהוה אלהינו מלך העולם
 אשר קדשנו במצותיו
 וצונו לעסוק בדברי תורה.
 והערב נא יהוה אלהינו את דברי תורתך
 בפנינו ובפי עמך בית ישראל
 ונהיה אנחנו וצאצאינו
 וצאצאי עמך בית ישראל
 פלגו יודעי שמך ולומדי תורתך לשמה.
 ברוך אתה יהוה, המלמד תורה לעמו ישראל.

ברוך אתה יהוה אלהינו מלך העולם
 אשר בחר בנו מכל העמים
 ונתן לנו את תורתו.
 ברוך אתה יהוה, נותן התורה.

יברכך יהוה וישמרך:
 יאר יהוה פניו אליך ויחנך:
 ישא יהוה פניו אליך וישם לך שלום:

יְיָ אֱלֹהֵינוּ Some *mitzvot* do not have a set measure.

There is no limit to:

How much produce you can leave in your field for
the poor,

How many new fruits you can bring to Jerusalem
for the *Kohen*,

How many *korbanot* you can bring in the *Beit*
HaMikdash on *Pesach*, *Shavuot*, and *Sukkot*,

How many kind acts you can perform, and
How much Torah you can study.

יְיָ אֱלֹהֵינוּ A person receives reward
both in this world and the world-to-come
for performing the following *mitzvot*:

Respecting one's mother and father,

Acts of kindness,

Arriving early to the *Beit Midrash*
in the morning and at night,

Welcoming guests,

Visiting the sick,

Helping a poor bride,

Taking care of a dead person's needs,

Focusing on prayers, and

Making peace between friends.

The reward for studying Torah is equal
to performing all of these *mitzvot* combined.

אֱלֹהֵי דְבָרִים שְׂאִין לָהֶם שְׁעוֹר
הַפֶּאֶה
וְהַכּוֹרִים
וְהַרְאִיוֹן
וְגַמְלוֹת חֲסָדִים וְתַלְמוּד תּוֹרָה.

אֱלֹהֵי דְבָרִים שְׂאָדָם אוֹכֵל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה
וְהַקֶּרֶן קִיָּמָה לוֹ לְעוֹלָם הַבָּא
וְאֱלֹהֵי הַן

כְּבוֹד אָב וָאִם
וְגַמְלוֹת חֲסָדִים
וְהַשְׁכַּמַּת בֵּית הַמִּדְרָשׁ שִׁחְרִית וְעֶרְבִית
וְהַכְנָסַת אוֹרְחִים
וּבִקּוּר חוֹלִים
וְהַכְנָסַת כָּלָה
וְלוֹיֵת הַמַּת
וְעִיּוֹן תְּפִלָּה
וְהַבָּאת שְׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ
וְתַלְמוּד תּוֹרָה בְּנֶגֶד כָּלֶם.

TALLIT

FOR THOSE WHO WEAR A TALLIT:

One should hold the TALLIT above his head while saying this blessing:

בְּרוּךְ Thank You, Hashem, our God, King of the world,
for setting us apart as Your special people
by commanding us to wrap ourselves in a *tallit*.

 Upon completing the blessing, one should wrap the TALLIT around his body.

TEFILLIN

FOR THOSE WHO WEAR TEFILLIN:

*One should place the TEFILLIN SHEL YAD on his arm and say
the blessing below before tightening the knot on his upper arm.*

 **בְּרוּךְ** Thank You, Hashem, our God, King of the world,
for setting us apart as Your special people
by commanding us to put on *tefillin*.

*Upon completing the blessing, one should tighten the knot then
wrap the TEFILLIN strap around his arm seven times.*

*Place the box of the TEFILLIN SHEL ROSH at the edge of your hairline, centered
between your eyes, and say the blessing below before fixing the TEFILLIN in place:*

 **בְּרוּךְ** Thank You, Hashem, our God, King of the world,
for setting us apart as Your special people
by commanding us to wear *tefillin*.

*The TEFILLIN should be tightened and the straps should hang
over your shoulders in front of you. Then say the following:*

בְּרוּךְ We bless Hashem's name forever and ever!

*Wrap the strap of your TEFILLIN SHEL YAD three times around your middle finger
while saying the following three lines:*

וְאֶרְשָׁתִּיךָ I will bind you to Me forever,
I will bind you to Me with righteousness,
justice, kindness, and mercy.
I will bind you to Me with trust so that you
will know that I am Hashem, your God.

עטיפת טלית

FOR THOSE WHO WEAR A טלית:

One should hold the טלית above his head while saying this blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּעִיצִית.

Upon completing the blessing, one should wrap the טלית around his body. 

הנחת תפילין

FOR THOSE WHO WEAR תפילין:

One should place the תפילין של יד on his arm and say the blessing
below before tightening the knot on his upper arm.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם 
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַנִּיחַ תְּפִלִּין.

Upon completing the blessing, one should tighten the knot
then wrap the תפילין strap around his arm seven times.

Place the box of the תפילין של ראש at the edge of your hairline, centered between
your eyes, and say the blessing below before fixing the תפילין in place:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם 
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוֹת תְּפִלִּין.

The תפילין should be tightened and the straps should hang over
your shoulders in front of you. Then say the following:

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד

Wrap the strap of your תפילין של יד three times around your middle finger
while saying the following three lines:

וְאֵדְשֶׁתִּיךָ לִי לְעוֹלָם
וְאֵדְשֶׁתִּיךָ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים:
וְאֵדְשֶׁתִּיךָ לִי בְּאַמוּנָה, וַיִּדְעַתְּ אֶת־יְיָ:

PREPARATION FOR PRAYER

On entering the Synagogue:

GREAT AMOUNTS OF GOOD

can be found in places
set aside for Jews
to pray and study Torah.

Hashem,
I love Your home,
the *Beit HaMikdash*.

I will visit You there,
bend my knee
and bow before You,
Hashem, my Creator.

May my prayers
come before You
at a favorable time
so that You answer me
with kindness.

Amida for Yom Tov

The following Amida is said on Chol HaMo'ed (including Shabbat Chol HaMo'ed).

AMIDA

*Take three steps back then three steps forward
then stand with your feet together.*

I will call out to *Hashem*, let us all give praise to Him.

Hashem, open my lips and help my mouth recite Your praise.

ANCESTORS

*Bend the knees when saying "We thank," bow when saying "You,"
and stand straight before saying "Hashem."*

 בְּרוּךְ We thank You, *Hashem*,
our God, and God of our ancestors,
Avraham, Yitzchak, and Yaakov.
You, *Hashem*, are the great, mighty, awesome, kind,
and all-powerful Creator.
It is because of the greatness of our ancestors,
Avraham, Yitzchak, and Yaakov,
that *Hashem* will bring *Mashiach*.
Hashem is our King who helps, guides, and protects us.

*Bend the knees when saying "Thank," bow when saying "You,"
and stand straight before saying "Hashem."*

 Thank You, *Hashem*,
who protects us in the merit of Avraham.

HASHEM'S STRENGTH

 אֱתָהּ You, *Hashem*, have unlimited strength.
You save people in their time of need,
and You have the power to bring the dead back to life.
With kindness You provide the living
with the necessities to live,

עמידה ליום טוב

(שבת חול המועד including חול המועד) The following עמידה is said on

עמידה

Take three steps back then three steps forward
then stand with your feet together.

כִּי שֵׁם יְהוָה אֶקְרָא, הִבּוּ גֵדְלֵי לְאַלְהֵינוּ:
אֲדָנִי, שִׁפְתֵי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ:

אבות

Bend the knees when saying בְּרוּךְ, bow when saying אֶתְהַ, and stand straight before saying Hashem's name.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ
אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן
גּוֹמֵל חֲסָדִים טוֹבִים, וְקִנְיָה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת
וּמֵבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

Bend the knees when saying בְּרוּךְ, bow when saying אֶתְהַ, and stand straight before saying Hashem's name.

בְּרוּךְ אַתָּה יְהוָה, מֶגֶן אֲבֹרָהֶם.

גבורות

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדָנִי
מַחִיָּה מִתִּים אַתָּה, רַב לְהוֹשִׁיעַ
מִכָּלֵל חַיִּים בְּחֶסֶד
מַחִיָּה מִתִּים בְּרַחֲמִים רַבִּים

and with mercy You keep Your promise
of bringing the dead back to life.

For the living, You:

Support those who are falling,
Heal those who are sick, and
Free those who are in challenging situations.

Who is like You, *Hashem*, and who can compare to You?

You, *Hashem*, are our King

who has the power to cause death and life.

We have complete faith

that You will bring us back to life after our passing.

Thank You, *Hashem*, for bringing the dead back to life.

HASHEM'S HOLINESS

אַתָּה קָדוֹשׁ *Hashem*, You are holy and Your name is holy.

The Jewish people, who are holy,

will praise You, *Hashem*, each day.

Thank You, *Hashem*, the holy God.

HOLINESS OF FESTIVAL

אַתָּה בְּחַרְתָּנוּ You, *Hashem*, chose Your Jewish people from
all the other nations and:

Loved us,

Favored us,

Placed us above the other nations,

Made us holy by allowing us to do Your *mitzvot*,

Brought us close to serve You, and

Linked Your great and holy name to us.

סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים
וּמְקִים אֲמוֹנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ
מֶלֶךְ, מִמִּית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.
וְנֶאֱמַן אֲתָה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה
מַחֲיֵה הַמֵּתִים.

קדושת השם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקִדּוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה
הָאֵל הַקָּדוֹשׁ.

קדושת היום

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים
אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאָתְךָ.

Color key for Torah readings:

-  *Bereshit*
-  *Shemot*
-  *Vayikra*
-  *Bemidbar*
-  *Devarim*
-  *Special Readings*

TORAH READINGS FOR MONDAYS, THURSDAYS,
SHABBAT MINCHA, ROSH CHODESH, FAST DAYS,
CHANUKA, AND PURIM

BERESHIT

בראשית

בראשית א
א-כג

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הִיְתָה תֵהוֹ וּבָהוּ
וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְדַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר אֱלֹהִים
יְהי־אֹר וַיְהי־אֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין הָאֹר
וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ קִרָּא וַיְהי־עֶרֶב וַיְהי־
בֹקֶר יוֹם אֶחָד:

וַיֹּאמֶר אֱלֹהִים יְהי דָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מְבַדִּיל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ לֵו
אֱלֹהִים אֶת־הַרְקִיעַ וַיְבָרֶךְ בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לַרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר
מֵעַל לַרְקִיעַ וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר
יוֹם שֵׁנִי:

וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וַתֵּרָא הַיַּבְשָׁה
וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אָרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיֵּרָא
אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרַע זֶרַע עֵץ
פְּרִי עֵשֶׂה פְרִי לַמִּינֹה אֲשֶׁר זֶרַעוּבָּו עַל־הָאָרֶץ וַיְהי־כֵן: וַתֵּצֵא הָאָרֶץ דָּשָׂא
עֵשֶׂב מִזֵּרַע זֶרַע לַמִּינֹהוּ וְעֵץ עֵשֶׂה־פְרִי אֲשֶׁר זֶרַעוּבָּו לַמִּינֹהוּ וַיֵּרָא אֱלֹהִים
כִּי־טוֹב: וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי:

כשקוראים בתורה ביום חמישי, יש הנהגים להאריך את הקריאה לשלישי (יעב"ץ, הגר"א):

וַיֹּאמֶר אֱלֹהִים יְהי מְאֹדֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיָּם וּבֵין הַלֵּילָה
וְהַיּוֹם לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנִים: וַהֲיוּ לְמְאֹדֶת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר
עַל־הָאָרֶץ וַיְהי־כֵן: וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹדֶת הַגְּדֹלִים אֶת־הַמְּאֹד
הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת־הַמְּאֹד הַקָּטָן לְמַמְשֶׁלֶת הַלֵּילָה וְאֶת הַכּוֹכָבִים:
וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמַשֵּׁל בְּיוֹם וּבַלַּיְלָה
וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב וַיְהי־בֹקֶר
יוֹם רְבִיעִי:

וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יַעֲוֹף עַל-הָאָרֶץ עַל-פְּנֵי
 רִקְיעַ הַשָּׁמַיִם: וַיִּבְרָא אֱלֹהִים אֶת-הַתְּנִינִם הַגְּדֹלִים וְאֶת כָּל-נֶפֶשׁ הַחַיָּה וְ
 הָרֶמֶשׂת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֶת כָּל-עוֹף כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים
 בְּיָטוֹב: וַיִּבְרַךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הַמַּיִם בַּיָּמִים וְהָעוֹף
 יִרֶב בָּאָרֶץ: וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם חֲמִישִׁי:

NOACH

נח

אֱלֹהִים תּוֹלְדֹת נֹחַ נָח אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו אֶת-הָאֱלֹהִים הִתְהַלֵּךְ-
 נֹחַ: וַיּוֹלֶד נֹחַ שְׁלֹשָׁה בָנִים אֶת-שֵׁם אֶת-חָם וְאֶת-יֶפֶת: וַתִּשְׁחַת הָאָרֶץ
 לִפְנֵי הָאֱלֹהִים וַתִּמְלֵא הָאָרֶץ חָם: וַיֵּרָא אֱלֹהִים אֶת-הָאָרֶץ וְהִנֵּה נִשְׁחָתָה
 כִּי-הִשְׁחִית כָּל-בָּשָׂר אֶת-דְּרָכָו עַל-הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים
 לְנֹחַ קֵץ כָּץ לְבָשָׂר בָּא לִפְנֵי כִּי-מָלְאָה הָאָרֶץ חָם מִפְּנֵיהֶם וְהִנֵּנִי מִשְׁחִיתָם
 אֶת-הָאָרֶץ: עֲשֵׂה לָךְ תֵּבַת עֲצֵי-גֹפֶר קָנִים תַּעֲשֶׂה אֶת-הַתֵּבָה וּכְפַרְתָּ אֹתָהּ
 מַבֵּית וּמַחוּץ בַּכֹּפֶר: זֶה אֲשֶׁר תַּעֲשֶׂה אֹתָהּ שְׁלֹשׁ מֵאוֹת אַמָּה אֹרֶךְ הַתֵּבָה
 חֲמִשִּׁים אַמָּה רָחֶבָה וּשְׁלֹשִׁים אַמָּה קוֹמָתָהּ: צֹהַר וַתַּעֲשֶׂה לַתֵּבָה וְאֶל-אַמָּה
 תְּכַלְכֶּנָה מִלְמַעְלָה וּפֶתַח הַתֵּבָה בַּצִּדָּה תִּשְׁתִּים תַּחְתִּיִּם שְׁנַיִם וּשְׁלֹשִׁים תַּעֲשֶׂה:
 *וַיֹּאנִי הִנֵּנִי מֵבִיא אֶת-הַמָּבּוּל מִיָּם עַל-הָאָרֶץ לְשַׁחַת כָּל-בָּשָׂר אֲשֶׁר-בָּו
 רֹחַ חַיִּים מִתַּחַת הַשָּׁמַיִם כָּל אֲשֶׁר-בָּאָרֶץ יָגוּעַ: וְהַקִּמַּתִּי אֶת-בְּרִיתִי אִתְּךָ
 וּבֵאת אֶל-הַתֵּבָה אֹתָהּ וּבִנְיָךְ וְאִשְׁתְּךָ וּנְשֵׁי-בְנֶיךָ אִתְּךָ: וּמִכָּל-חַי מִכָּל-
 בָּשָׂר שְׁנַיִם מִכָּל תֵּבָה אֶל-הַתֵּבָה לְהַחֲיֹת אִתְּךָ זָכָר וּנְקֵבָה יִהְיוּ: *מִהָעוֹף
 לְמִינֵהוּ וּמִן-הַבְּהֵמָה לְמִינָהּ מִכָּל רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ שְׁנַיִם מִכָּל יָבֹאוּ
 אֵלֶיךָ לְהַחֲיוֹת: וְאֹתָהּ קָח-לָךְ מִכָּל-מֵאֵכֶל אֲשֶׁר יֵאָכֵל וְאִסַּפְתָּ אֵלֶיךָ וַיְהִי
 לֶךְ וּלְהֵם לְאָכְלָהּ: וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֵּן עָשָׂה:

בראשית ה,
ט-כב

לוי

ישאל

LECH LECHA

לך לך

וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לָךְ מֵאֲרָצְךָ וּמִמּוֹלֶדְתְּךָ וּמִבֵּית אָבִיךָ אֶל-הָאָרֶץ
 אֲשֶׁר אֲרָאֲךָ: וְאָעֲשֶׂךָ לְגוֹי גָּדוֹל וְאִבְרַכְךָ וְאִגְדַּלְתָּ שְׁמֹךְ וְהָיָה בְּרִכָּה: וְאִבְרַכְהָ
 מְבֹרָכֶיךָ וּמְקַלְלֶיךָ אֵאָר וּנְבֹרְכוּ בְּךָ כָּל מְשֻׁפְּחוֹת הָאֲדָמָה: *וַיֵּלֶךְ אַבְרָם כְּאֲשֶׁר
 דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ אֹתוֹ לוֹט וְאַבְרָם בֶּן-חָמֶשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ:

בראשית יב,
א-ג

לוי

שמות

SHEMOT

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרִימָה אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:
 רְאוּבֵן שְׁמֻעֹן לֵוִי וַיהוּדָה: יִשָּׁשְׁכָר וְיִזְבֻּלֵן וּבִנְיָמִן: דָּן וְנַפְתָּלִי גָד וְאָשֶׁר:
 וַיהִי כִלְנֶפֶשׁ יִצְחָק יֶדְיָעֶקֶב שִׁבְעִים נֶפֶשׁ וְיוֹסֵף הָיָה בְּמִצְרַיִם: וּמִתּוֹ יוֹסֵף
 וְכָל־אֲחָיו וְכָל הַדּוֹר הַהוּא: וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּדְּבּוּ וַיַּעֲצֻמוּ בְּמֵאֹד
 מְאֹד וַתִּמְלֹא הָאָרֶץ אֹתָם:

וַיָּקָם מֶלֶךְ־חָדָשׁ עַל־מִצְרַיִם אֲשֶׁר לֹא־יָדָע אֶת־יוֹסֵף: וַיֹּאמֶר אֶל־עַמּוֹ הִנֵּה עַם
 בְּנֵי יִשְׂרָאֵל רַב וְעֲצוּם מִמֶּנּוּ: הִבֵּה נִתְחַכְמָה לוֹ פֶּן־יִרְבֶּה וְהָיָה כִּי־תִקְרָאנָה
 מִלְחָמָה וְנוֹסַף גַּם־הוּא עַל־שְׂנְאֵינוּ וְנִלְחַס־בָּנוּ וְעָלָה מִן־הָאָרֶץ: וַיִּשְׁמָו
 עָלָיו שְׂרֵי מִסִּים לְמַעַן עַנּוֹתוֹ בְּסִבְלָתָם וַיְבִן עָרֵי מִסְכְּנוֹת לְפָרְעָה אֶת־פִּתֹם
 וְאֶת־רַעַמְסֵס: וּכְאֲשֶׁר יַעֲנֶה אוֹתוֹ בֶּן יִרְבֶּה וּבֶן יִפְרָץ וַיִּקְצֹוּ מִפֶּנִּי בְנֵי יִשְׂרָאֵל:
 *וַיַּעֲבֹדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ: וַיִּמְרְדּוּ אֶת־חֵייהֶם בַּעֲבֹדָה קָשָׁה
 בַּחֲמָר וּבִלְבָנִים וּבְכָל־עֲבֹדָה בְּשָׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם
 בְּפָרֶךְ: וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לְמִילֵּדֶת הָעִבְרִית אֲשֶׁר שָׁם הָאֵחָת שִׁפְרָה וְשֵׁם
 הַשְּׂמִית פּוּעָה: וַיֹּאמֶר בִּילְדֹכָן אֶת־הָעִבְרִית וְרֵאִיתָן עַל־הָאֲבָנִים אֲסִי־בָן
 הוּא וְהִמַּתָּן אוֹתוֹ וְאֲסִי־בַת הוּא וְחִיָּה: וַתִּירָאֵן הַמִּילֵּדֶת אֶת־הָאֱלֹהִים וְלֹא
 עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי מֶלֶךְ מִצְרַיִם וַתַּחֲשִׁין אֶת־הַיִּלְדִּים:

וֹאֵרָא

VA'ERA

וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה: וְאֹרָא אֶל־אַבְרָהָם אֶל־יִצְחָק
 וְאֶל־יַעֲקֹב בָּאֵל שְׂדֵי וְשְׁמִי יְהוָה לֹא נֹדַעְתִּי לָהֶם: וְגַם הִקְמַתִי אֶת־בְּרִיתִי
 אִתָּם לָתֵת לָהֶם אֶת־הָאָרֶץ כְּנָעַן אֶת אֶרֶץ מִגְרִיהֶם אֲשֶׁר־גָּרוּ בָּהּ: וְגַם אֲנִי
 שְׁמַעְתִּי אֶת־נִבְאָתָהּ בְּנֵי יִשְׂרָאֵל אֲשֶׁר מַעֲבִידִם אֹתָם וְאֶזְכֹּר אֶת־
 בְּרִיתִי: *לָכֵן אֹמַר לְבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי אֹתְכֶם מִתַּחַת סִבְלֹת
 מִצְרַיִם וְהִצַּלְתִּי אֹתְכֶם מֵעֲבָדָתָם וְגֹאֲלָתִי אֶתְכֶם בְּזֹרַע נְטוּיָה וּבִשְׁפָטִים
 גְּדֹלִים: וּלְקַחְתִּי אֹתְכֶם לִי לְעָם וְהִיִּיתִי לָכֶם לֵאלֹהִים וַיַּדְעֹתֶם כִּי אֲנִי יְהוָה
 אֱלֹהֵיכֶם הַמוֹצִיא אֹתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם: וְהִבֵּאתִי אֹתְכֶם אֶל־הָאָרֶץ
 אֲשֶׁר נִשְׁאַלְתִּי אֶת־יְדֵי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם
 מִוְרֶשֶׁה אֲנִי יְהוָה: וַיְדַבֵּר מֹשֶׁה בֶּן אֶל־בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה
 מִקְצֹר רוּחַ וּמַעֲבָדָה קָשָׁה:

שמות א,
א-ק

ישראל

שמות ו,
ב-יג

בַּתֶּרֶחַ וַיִּסְעוּ מִתֶּרֶחַ וַיַּחֲנוּ בְּמִתְקָה: וַיִּסְעוּ מִמִּתְקָה וַיַּחֲנוּ בְּחִשְׁמֹנָה: וַיִּסְעוּ מִחִשְׁמֹנָה וַיַּחֲנוּ בְּמִסְרוֹת: וַיִּסְעוּ מִמִּסְרוֹת וַיַּחֲנוּ בְּבִנֵי יַעֲקֹן: וַיִּסְעוּ מִבְּנֵי יַעֲקֹן וַיַּחֲנוּ בַּחֹר הַגִּדְגָד: וַיִּסְעוּ מִבַּחֹר הַגִּדְגָד וַיַּחֲנוּ בִּיטְבְּתָה: וַיִּסְעוּ מִיטְבְּתָה וַיַּחֲנוּ בְּעֵבְרָנָה: וַיִּסְעוּ מִעֵבְרָנָה וַיַּחֲנוּ בְּעֵצִין גִּבֹר: וַיִּסְעוּ מִעֵצִין גִּבֹר וַיַּחֲנוּ בְּמִדְבַר-צֶן הוּא קָדֵשׁ: וַיִּסְעוּ מִקָּדֵשׁ וַיַּחֲנוּ בַּחֹר הָהָר בְּקֶצֶה אֶרֶץ אֲדוֹם: וַיַּעַל אֶהֱרֹן הַכֹּהֵן אֶל-הָהָר הַזֶּה עַל-פִּי יְהוָה וַיָּמָת שָׁם בַּשָּׁנָה הָאַרְבָּעִים לְצֵאת בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הַחֲמִישִׁי בָּאֶחָד לַחֹדֶשׁ: וְאַהֲרֹן בֶּן-שִׁלֵּשׁ וְעֶשְׂרִים וּמֵאָת שָׁנָה בָּמָתוֹ בַּחֹר הָהָר: וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עֹרֹד וְהוּא-יָשֵׁב בְּנֶגֶב בְּאֶרֶץ כְּנָעַן בְּבֵא בְּנֵי יִשְׂרָאֵל: וַיִּסְעוּ מִבַּחֹר הָהָר וַיַּחֲנוּ בְּצִלְמֹנָה: וַיִּסְעוּ מִצִּלְמֹנָה וַיַּחֲנוּ בְּפּוֹנִן: וַיִּסְעוּ מִפּוֹנִן וַיַּחֲנוּ בְּאַבְתָּ: וַיִּסְעוּ מֵאַבְתָּ וַיַּחֲנוּ בְּעֵי הָעֵבְרִים בְּגִבּוֹל מוֹאָב: וַיִּסְעוּ מֵעֵי וַיַּחֲנוּ בְּדִיבֵן גָּד: וַיִּסְעוּ מִדִּיבֵן גָּד וַיַּחֲנוּ בְּעֵלְמֹן דְּבַלְתִּימָה: וַיִּסְעוּ מִבְּעֵלְמֹן דְּבַלְתִּימָה וַיַּחֲנוּ בַּהָרִי הָעֵבְרִים לִפְנֵי נָבוֹ: וַיִּסְעוּ מֵהָרִי הָעֵבְרִים וַיַּחֲנוּ בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יְרִחוֹ: וַיַּחֲנוּ עַל-הַיַּרְדֵּן מִבֵּית הַיְּשׁוּת עַד אֲבֵל הַשִּׁטִּים בְּעֶרְבַת מוֹאָב: וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה בְּעֶרְבַת מוֹאָב עַל-יַרְדֵּן יְרִחוֹ לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אֲתֵם עֲבָרִים אֶת-הַיַּרְדֵּן אֶל-אֶרֶץ כְּנָעַן: וְהוֹרִשְׁתֶּם אֶת-כָּל-יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְאַבְדֹתֶם אֶת כָּל-מִשְׁכֵּנֵיכֶם וְאֵת כָּל-צִלְמֵי מִסְכַּתְכֶם תֹּאבְדוּ וְאֵת כָּל-בְּמוֹתֶם תִּשְׁמִידוּ: וְהוֹרִשְׁתֶּם אֶת-הָאָרֶץ וּשְׁבַתֶּם-בָּהּ כִּי לָכֵן נָתַתִּי אֶת-הָאָרֶץ לְרִשְׁתָּהּ: וְיִשְׂרָאֵל

DEVARIM

דברים

אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל בְּעֶבֶר הַיַּרְדֵּן בְּמִדְבַר בְּעֶרְבָה מִזֶּל סוּף בֵּין-פָּאֶרָן וּבֵין-תַּפֶּל וּלְבָן וְחִצְרַת וְדִי זָהָב: אֶחָד עֶשְׂרִי יוֹם מִחֹדֶב דֶּרֶךְ הַר-שֹׁעִיר עַד קָדֵשׁ בָּרְנֶע: וַיְהִי בְּאַרְבָּעִים שָׁנָה בְּעֶשְׂתֵּי-עֶשְׂרֵי חֹדֶשׁ בָּאֶחָד לַחֹדֶשׁ דִּבֶּר מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל כָּלֹל אֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֱלֹהִים: *אַחֲרֵי הִכְתּוֹ אֶת סִיחֹן מֶלֶךְ הָאֱמּוֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן וְאֵת עֹג מֶלֶךְ לִי הַבְּשָׁן אֲשֶׁר-יוֹשֵׁב בְּעֶשְׂתֵּרֶת בְּאַדְרָעִי: בְּעֶבֶר הַיַּרְדֵּן בְּאֶרֶץ מוֹאָב הוּאִיל מֹשֶׁה יָאָר אֶת-הַתּוֹרָה הַזֹּאת לֵאמֹר: יְהוָה אֱלֹהֵינוּ דִּבֶּר אֵלֵינוּ בַּחֹדֶב לֵאמֹר רַב-לָכֶם שָׁבַת בַּחֹר הַזֶּה: פָּנּוּ וּסְעוּ לָכֵם וּבֵאוּ הָרָאִי אֶת-הָאֱמּוֹרִי וְאֶל-כָּל-שְׂכֵנֵינוּ

דברים א
א-יא