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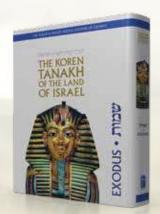








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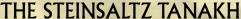
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TANAKH- NEW RELEASES
The Koren Tanakh of the Land of Israel 8 The Steinsaltz Tanakh11
TANAKH - CLASSIC EDITIONS
The Koren Tanakh Tzion16
Tanakh Ma'alot17
HaTanakh HaMevoar18
Hebrew-English Editions20
ḤUMASH
The Koren Mikraot HaDorot22
The Koren Israel Ḥumash 24
The Koren Amharic Ḥumash 29
MEGILLOT
Hebrew-English32
Hebrew33
PIRKEI AVOT
Hebrew-English34
TEFILLA
Hebrew-English Siddurim
Shalem & Sacks Siddurim
RCA Siddur40
MACCID DOOKS
<b>MAGGID BOOKS</b> 107
MAGGID HEBREW168
<b>MENORAH BOOKS</b> 176

Children & Youth	44
eens	50
habbat Humash Editions	53
Mesorat ḤaRav Series	54
lebrew Siddurim	
lassic Editions	56
łebrew-English Maḥzorim	58
łebrew Maḥzorim	64
TEHILLIM	
lebrew-English	68
lebrew	69
DTHER	
Birkonim	71
Selihot & Tisha B'Av	74
Shiva & Mourning	76
laggada Colection	77
DRAL LAW	
Mishna	87
Mishna Sdura	90
ālmud	94
almud Learning Aids1	03
Rambam1	04

**TOBY HEBREW.....** 213

OFEQ INSTITUTE...... 218



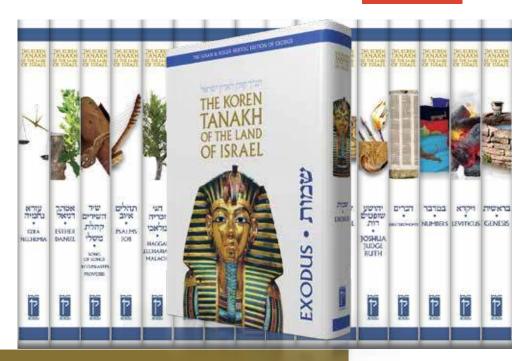
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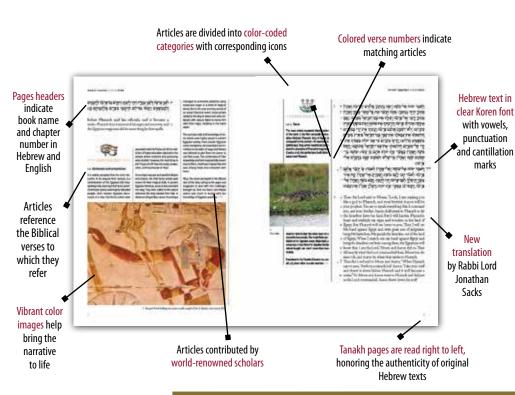
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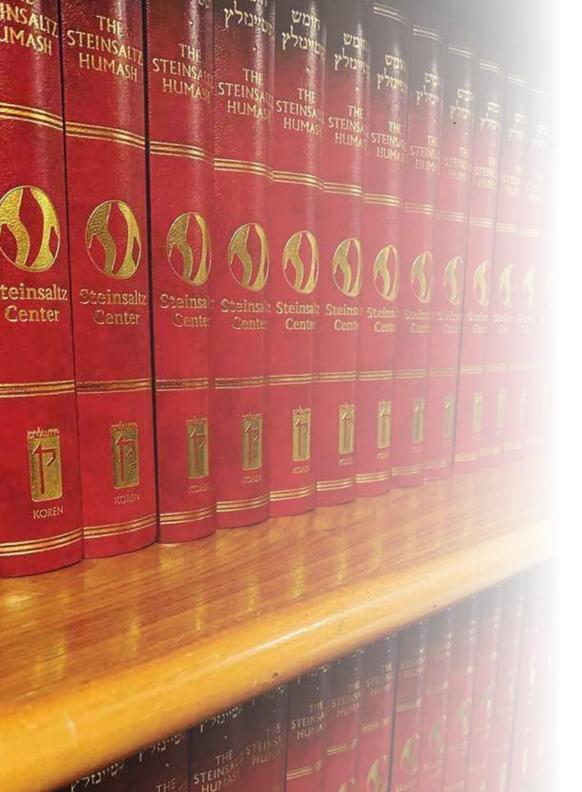
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### THE STEINSALTZ TANAKH

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ויקרא

יְי ויקרא אל־משה וידבר ידוד אליו מאהל מועד לאמר: דבר אל־בני ישראל 😤 וָאֲמַרָתָּ אֵלֵהֶׁם אָדָם כִּי־יַקְרָיב מִבֶּם קַרְבָּן לַידוָד מִן־הַבְּהַמָּה מִן־הַבְּקָר ּ וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קַרבַּנִכֶם: אִם־עַלַה קַרבַּנוֹ מִן־הַבָּקָר זָכֵר תָּמִים יַקרִיבֵנוּ אֶל־פָּׁתַח אָהֶל מועד יַקרִיב אתוֹ לְרִצנוֹ לְפְנֵי ידוִד: וְסַמַךְ יַדוֹ עַל

מלמד ששנים מתנדכים עולה בשתפות: קרבנכם. מלמד שהיא פאה נדכת עשה. היא עולת היו המופת. הכאה

גן זֶבֶר. וְלֹּיוֹ נְקַבֶּה. בְּשָׁהוּיוֹ חוֹמֵר: "זָבֶר" לְמֵטָה (פסוק י), שָׁחַין תַלְמוּד לוֹמֵר - זֶכֶר וְלֹּז טְמְטוּם וְחַנְּדְרוֹגִינוֹם: תמים, כליו מוס: אל פתח אהל מועד, מטפל כהכיוחו עד העזרה. מהו חומר "יהריב יהריב"? חפלו נתערכה עולת קחובן בעולת שמעון, יַקְרִיב כָּל חַחַת לְשִׁם מי שָהוּח. וְכֵן עוֹלֶה בְּחָלִין, יְמֶכְרוֹ הַחְלִין לְנֶרְכֵי עוֹלוֹת. וַהַרֵי הַן כָּלֶן עוֹלות, וְתִקְרֵב כָּל חַחַת לְשֵׁם מִי שָהוּת כול אפלו נתערכה בפסוליו. או בשאיוו מיוו? תלמוד לומר: "יַקְרִיכָנו": יַקְרִיב אֹתוֹ. מִלַמֵּד שָׁכּוֹפִין חוֹתוֹ. יָכוֹל בְּעַל בָּרְחוֹ? תַלְמוֹד לוֹמֵר: "לְרְעֹנוֹ", הָח בִּיצַר? כּוֹפִין אותו עד שָיאמֵר: ׳רוֹנֶה אַנִי: לִּפְנֵי ה׳ וְסְנֵיךְ. אַין סְמִיכָה

רו על ראש העלה. לְהָכִיח עוֹלַת חוֹבָה לִסְמִיכָה, וּלְהָבִיח עוֹלת העוֹף: וגרצה לו. על מָה הוּא מִרַצָּה לוֹ? אִם תֹּאמֵר עַל בַּרְתוֹת וֹמִיתוֹת בִּית דִּין אוֹ מִיתָה בִּידִי שָׁמֵיִם אוֹ מַלְהְוּת – הֲרַי עָגְשָׁן אָמוּר הָא אַינו מְרַנֶּה אָלֶּא עַל עֲשׁה וְעַל לָאוֹ שָנִתַּק לַעֲשָׁה:

הן ושחט... והקריבו... הכהנים. מקכלה ואילך מטת בְהָנָה, לִמֵּד עֵל הַשְּׁחִיטָה שָבְשַׁרָה בְּוָר: לְ**פְּנֵי ה**׳. בעורה: והקריבו. זו הַבַּלָה שַהִיח הַרַחשונה, ומשמעה ד-ה). אם כן, למה נאמר: "מיאהל מועד"? מלמד שהיה ההול נפסה. כיוצא כו: "זהול כנפי הכרוכים נשמע עד הַחַצֵר הַחִינצָה (יחוקאל י, ה). יַכוֹל מִפְנֵי שַׁהַקּוֹל נַמוּךְ? תַלְמוּד לוֹמֵר: "פָּקוֹל חַל שַׁדֵּי בְּדַבְּרוֹ" (שם), חִם בַּן, לָמֶה ניומר: "עד החצר החיצור"? שכיון שמצוע שם היה נפסה: מאהל מועד לאמר. יכול מכל הכית? תלמוד לומר: "מעל הבפרת" (מודבר ז, פט) יכול מעל הבפרת קַלָה? תַּלְמוּד לוֹמֵר: "מְבֵּון אֲנֵי הַכְּרְכִּים" (פס: לְאנוֹר. נֵיוֹ ואמר להם דברי כפושיו: בשכילכם הוא נדבר עמי. שכו מנינו, שַכָּל שמונה ושלשים שנה שהיו ישרחל במדבר פמנדים, מן המרגלים ויזילך, ליז נתיחד הדפור עם משה, שנחמר: "וַיְהִי כַחֲשֶׁר חַמוּ בֶּל חַנְשֵׁי הַמִּלְחָמָה למות... וידבר ה' חלי לחמר" ודכרים כ. טו-יו). דכר חיזר. צא ואמר להם דברי והשיבני אם יקבלום, כמו שנאמר

יוַנְשָׁב מֹשָׁה חָׁת דְּבְרֵי הָעָם" וְגוֹי (שמות יט, ח): בו אָדֶם כִּי יַקְרִיב מִבֶּם. כְּאַיַּקְרִיכ, בְּקַרְבְּנוֹת, נְדָבָה דְּבֵּר הָעַנַן: אֶדֶם. לָמָה נָחֲמַר? מָה חָדָם הָרִחֹשוֹן לֹח הִקְרִיב מן הַאָל, שָהַכל הָיָה שָלו, אַף אַמָם לא תַּקְרִיבוּ מִן הגול: הבהמה. יכול אף חיה ככלל? תלמוד לומר: "כקר וַניוֹן: מִן הַבַּהַמָּה. וְלֹז כְּלָה לָהוֹנִיז חָת הָרוֹכַע וְחָת הַנִּרְכָע: מִן הַבָּקָר. לְהוֹעֵיחׁ חֶׁת הַנָּעֲכָד: מִן הַצֹּאן. לְהוֹעִיחׁ חת המקנה: ומן הצאן. להוניח חת הנוגח שהמית. כשהוא אומר למטה מן הענין: "מן הפקר" (פסוק ג), שאיו תלמוד לומר - להועא את הטרפה: תהריבו.

משתמשין כו, שנאמר: "וְקַרָּח וָה חָל וָה" ושעיה ו. גו לְנְבִיחִי חְמוֹת הָעוֹלֶם נְגַלָּה עַלֵּיהָן בִּלְשׁוֹן עַרַחִי, בְּלְשׁוֹן טִמָּחָה, שַׁנַחְמֵר: "זַיִּקָּר חֲלַהִים חַל בְּלַעַם" (כמדכר כג, ד): יקרא אל משה. הַקוֹל הוֹלַך וֹמַנִּינַע לְּחָוְנֵיו וְכָל יִשְׁרָחַל לא שומעין. יכול אף לַהַפְּסָקוֹת הָיְתָה קְרִיאָה? תַּלְמוּד לומר: "וַיִּדַבַּר", לַדִּכּור הָיְתָה קְרִיחָה וְלֹץ לַהַפְּסְקוֹת. ומה היו הפסהות משמשות? לתו דוח למשה להתכונו בין פָרָשָה לְפַרָשָה וֹבִין עַנֵין לְעַנֵין, קל וַחֹמֶר לְהָדִיוֹט למד מו ההדיוט: אליו, למעט את אהרו. רבי יהודה בֶּן בְתַירָה חוֹמֵר: שְלשָׁה עָשָׁר דְבְּרוֹת נֶחָמְרוּ בַּתּוֹרָה לְמִשָּׁה וּלְחַהַרֹן, וּבְנֶגְדֶּן נָחָמִרוּ שְׁלֹשָׁה עָשָׁר מעוטין, לַלַמִּדְךָ, שָׁכֹּח לַחָהַרֹן נַחָמִרוּ, חָבָּח בְּיחֹמֵר לְחַהַרִּן יולו הַן שְלשָה עָשָר מִעוּטִין: "לְדַבֵּר חִיתוֹ" (כמדכר ז פט), "מדַבֶּר חַלֵּיו" (שם), "וַיְדָבֶּר חַלֵּיו" (שם), "וְנוֹעַדְתְּי לך" (שמות כה, כב), כלן בתורת כהנום (פרק ב, כ). יכול יִשְמִעוּ חָת קוֹל הַקְרִיחָה? תַּלְמוֹד לוֹמֵר, קוֹל לוֹ, קוֹל אַלֵיו, משה שמע וכל ישרחל לא שמעו: מאהל מועד. מְלַמֵּד שָׁהָיָה הַקּוֹל נִפְסָק וְלוֹי הָיָה יוֹעֵיוֹ חוּן לְיוֹהֶל. יְכוֹל מִפְנֵי שָהַקוֹל נָמוּרְ? תַּלְמוּד לוֹמֵר: "חָׁת הַקוֹל" (כמדכר ז פט), מהו "החול"? הויז החול המתפרש בכחוכים: "הול

אן ויקרא אל משה. לכל דברות ולכל חמירות ולכל

טויים קרמה קריאה, לשון חבה לשון שמלאבי השרת

DISCUSSION

In this respect, the story of the binding of Isaac (Genesis, chap. 22), in which an animal odel for all animal offerings. This can the seemingly cryptic statement

that Isaac's ashes form a heap upon the altar (see, e.g., Jerusalem Talmud, Ta'anit 2:1). Isaac took Isaac's place, it is as though he himself were burned upon the altar.

And it shall be accepted for him to atone for him: One is not required to bring a burnt offer cific transgression. Nevertheless one may bring a burnt offering in the case of a transgression **DID YOU KNOW?** Rabbi Adin Even-Israel Steinsaltz has published his translation and commentary on every major foundational work of Torah and Oral Law, including Tanakh, Mishna, Talmud, Rambam Mishneh Torah, in addition to writing over sixty books!

Parshiyot are divided thematically Literal translations appear in **bold**, with with introductory explanations explanations for easier comprehension Book of Leviticus | Chap. 1 | Vayikra Parashat Vayikra

The Burnt Offering I FVITICUS 1:1-17

in the book of Leviticus is the burnt offering. The burnt offering is primaril a voluntary offering that expresses the owner's desire to present a gift to God. While other offerings are eaten ith only part of the offering burned on the altar, the burnt offering is burned on by the priests or the owner the altar in its entirety. The v references to offerings in the previous books of the Torah, mainly in Genesis, indicate that in early generations the main type of offering prese ed in divine worship was the burnt offering.

The concept of sacrificial offerings is foreign to modern sensib s, and the slaughter of animals as a ritual of divine service is not practiced. However the offering is merely a symbolic expression of giving to God. The person who presents an offering understands that God does not literally partake of the offering, yet he feels as though he is presenting God with a gift, as he wholeheartedly relinquishes something that belongs to him, burning it on the altar and thereby destroying it. This act expresses the lete communion with God of one who is entirely consumed by his love or fear of Him. The offering allows one to symbolically give everything to od, leaving nothing for himself except, perhaps, some inconsequential remnants

- 1 1 It is stated at the conclusion of Exodus (40:35) could not enter the Tabernacle due to the cloud of God's glory that filled it. Therefore the Lord called to Moses, telling him to enter the Sanctuary. Similarly, at the time of the giving of the Torah. God called Moses to enter the cloud of glory upon Mount Sinai, And the Lord spoke to him from the Tent of Meeting, which was designated from this point on as the place of divine revelation,2 saying:
- 2 Speak to the children of Israel, and say to them: When any man of you brings an offering to the Lord, if you shall bring your offering from animals, which is one of the items that may be brought as an offering, from the cattle or from the
- flock you shall bring your offering. 3 The Torah presents the laws of the burnt offering, which is one of the five types of offerings detailed in subsequent passages. If his offering is a burnt offering from the cattle, an unblemished male he shall present it, and the laws detailing what constitutes a blemish are detailed later in Leviticus (22:17-26). To the entrance of the Tent of Meeting he shall present it, as the burnt offering is offered upon the external altar, whether in the Tabernacle or in the Temple.3 The obligation to bring

the offering to the Tabernacle is incumbent upon the owner, not the priest.4 The offering is brought by the owner for his propitiation before the Lord, in order to find favor in His eyes.5 Alternatively, the verse does not refer to the desire of the person bringing the

offering to propitiate God, but to the fact that he brings the offering of his own free will, as a gift offering rather than in fulfillment of an obligation.

- He shall lay his hand upon the head of the burnt offering and lean on it with all of his weight.7 This is the first of the rites of the offering. And it shall be accepted for him, causing him to be accepted and to find favor in God's eyes, to atone for
- 5 He shall slaughter the young bull before the Lord.8 This may be performed by the owner or by any other Jew.9 Ritual slaughter is required also in order to allow a non-sacred animal to be eaten. It is not considered an intrinsic part of the sacrifi-

DISCUSSION

1:2| When any man of you brings an offering: The word order of the Hebrew verse is diffi-cult, as it literally reads: "When any man brings, of you, an offering to the Lord." This alludes to the idea that when one brings an offering it is as though he sacrifices himself; the offering is "of you" (see Sforno; see also Ibn Ezra, Od Yosef Ḥai, and Mei HaShiloaḥ, for alternative allusions based on this phraseology).

1:4 He shall lay his hand: The Mishna and Gemara describe the manner in which this was performed during the Second Temple period. There is no reason to suppose that the procedure changed in any way over time, and it is therefore reasonable to assume that the Talmud describes the original method of performing this ritual. The owner placed both of his hand upon the head of the animal, between its horns. and leaned upon it with all his strength (see

Ramban, Mishna Yoma 3:8, and Menahot 93a). This rite is performed on almost every type o animal offering. Placing one's hands on the head of the animal symbolizes an exchange of the

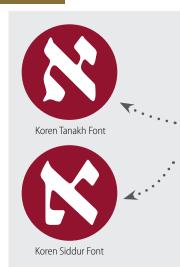
person for the animal. The animal is sacrificed as a substitute for the owner; through the sacrifice of the animal's flesh and blood, it is as though one sacrifices himself (see Ramban on verse 9) By leaning upon the animal the owner expresses his identification with the animal and symbolically transfers his identity to the animal, thereby allowing it to be sacrificed in his stead. It is for this reason that the verse states here that he achieves propitiation, even though the offering has not yet been brought upon the altar.

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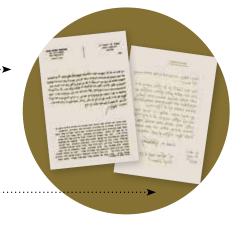
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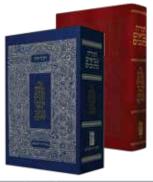
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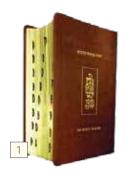


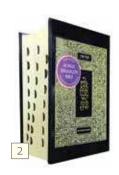
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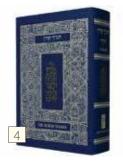
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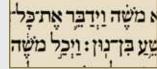
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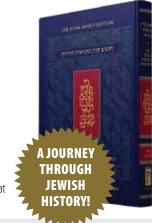
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זְבוּלֵן בָּאוּ: רָאוּבֵן שָׁמִעוֹן לֵוַי וַיהוּדָה: יִשַּׁשׁכֵר זְבוּלֵן זְּיִבּיתְוֹ בַּאוּ: רָאוּבֵן שָׁמִעוֹן ובנימן: דן ונפתלי גד ואשר: ויהי כל נפש יצאי ירד־יעקב

CHAPTER 1, VERSE 1

מצרינוה - Who came to Eavot: The sons of Yisrael were immigrants who journeyed to Egypt to seek food for their famil lies because of a famine that affected all the northern countries of the Mesopotamia region. Soon they received sanctuary, and in return they all pledged allegiance to the king

because of the pity he and the inhabitant felt for them in their time of need. At first, the try's original inhabitants. They had even com-

រោ – Elich with his household: Rabbi Huna

said: Peretz [Yehuda's son] had already been

married at one year of age and produced a

mil, and so had Hetzron [Reuven's son] beer

ש מערימה – Who came to Egypt: Did בַּאַת יַשַקֹב – With Yaakov: All of Yaakov's sons the sons of Yisrael come just now to Egypt? entered with their father's values. איש וביר Had they not been there for some time? Rather, what the text means is that so long as Yosef was alive, the Edyptians refrained from imposing the burden of oppression upon Israel. When he died, however, they immediately did so. Therefore the text introduces the slavery

אלה שמות בני ישראל הבאים מצרימה – And

these are the names of the sons of Israel

family. Thus all of those listed (in Genesis

leath." Replied the hapless son: "Is it fair that ecause I stood loyal to you that I should lose

**Hebrew & English verses with new** translation by Rabbi Lord Jonathan Sacks

- 1 And these are the names of the sons of Yisrael who came to 2 Egypt with Yaakov, each with his household: Reuven, Shimon,
- Levi and Yehuda; Yissakhar, Zevulun and Binyamin; Dan and
- Naftali; Gad and Asher. The descendants of Yaakov were sev

VERSE 2 MEKHIITA DEPARRI VISHMAEI

ביאובן שמעון – Reusen, Shimon: How do the Torah also gives the names of Reusen we know that the Israelites kept their Hebrew names during their sojoum in Egypt? We know this because in describing their arrival there, the verse states: Reuven, Shimon, Levi, and Yehuda. After their departure,

Shimon, and Levi, explaining that they dehouses of their fathers, according to the number

ראובן שִׁנְועף – *Reuven, Shimon*: The names of the tribes do not appear on the stones of but as they are given [here] in the second the ephod (see 28:9-12) in the same sequence

that they are listed in the book of Numbers

דאובן שְׁנִעוֹן – Reuven, Shimon: The names | the mistresses [Le'ah and Raḥel] were more of all of the tribes allude to the future redemotion of Israel Reuven's name recalls God's declaration: I have seen [rao ra'iti] My people's suffering (3:7). Shimon's name evo the verse: God heard [vayishma] their groa (2:24). Rabbi Yehoshua of Sikhnin said in t name of Rabbi Levi: The names of the trib are never presented in the same sequence ometimes some individuals are listed fir while in other texts different personal

important than those of the maidse [Rilha and Zilna]. Another interpretation: The world, and when one installs joists, he does s one at a time, laying the end of one agains too were some sons named before others And from where do we learn that the sons were the supporting beams [tikra] of the world? From the verse: Hear Me. Yaakov and

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הן מַלֶּךְ מִצְרַיִם וַתְּחַיִּין אָת־

שורו" חסים לג יוג "אַיַּלָיה שְּלֹחָיו ופרושית שונו פיונו וכני שליו נכתה הַרִי הַבְּעב כוֹלְלָן: 'מָה חִׁנּ לפידר מיוחיול יע. כג

לדָבֶר לָשׁוֹן וַיְפָעֵיל הוּא וַוְקַוּ בבת יהודה" ואיכו ב תג הר תאצים: וכן יווגל הפארי Where in fact does the Bible compare Israel to wild beasts? In the following verses: Yehuda k a lion's whelp (Genesis ears): Rinyamin is a ravenous wolf (Genesis 49:25): [Yosefis] the firstling of his head (Deuteronomy 33:17): Naftali is a hind let loose (Genesis 49/21). And those tribes who are not specifically compared to animals are included in the obsase [directed at all Israel] What a lioness was your mother (Ezekiel 1922).

20-21) איי - Was good: God caused it to be good for them. This is a distinguishing characteristic for words based on a two-letter root [here: tet-bet] beginning with the prefix vavyod, in the causative form [known as hiff], In such a situation the word is vocalized with an eafter the vod. Take the following instances: God was good (vaveter) to the midwives: He has increased [vayerev] in the daughter of Judah mourning (Lamentations 2:s), meaning "he has caused mourning to be great"; And those who had escaped from the sword he carried away

- 17 kill him, and if it is a girl, let her live." E God, and did not do as the king of Egy
- s let the babies live. . Then the king of l midwives and demanded, "Why have yo
- 10 you let the children live?" But "Hebro wives replied, "are not like Egyptians.
- 20 and have already given birth by the time God was good to the midwives; and

יום א.נו. וַבְּעוֹהוּ: 'עַשָּׁה מִלְּיִבָּה עַל למטת יומר חדם:

על הוכרים, שאטרו לו אטענפינו

WITH DOM: - If it the Israelite boys would be born v तरुक्त् – Letherliv misunderstood

pearance in th house, and, beho

(Jeremiah 18:3),

craft.

יון וַתַּהַיִּינָאַת הַיַּלְדִים. עספַקוֹית להם מזון. תרגום הרחשון יוַקַיִּימֶחֹ׳ וַקּשְׁנֵי (נפטון הפה) וקומתון. לכי שלשון עבר לנקטית קטות, וקטה א וביוציו בה משמשת לשון פעלי ולשון פעלתן, כטון: "וַיִּלַּוֹמֵרְן חִישׁ מערי" וּמִיטְ ב יצו לשון עבר, כמו ציאמרוי

תאת הילדים (11 children water a pears identically translates the fi as "you let live." plural form can s person. Other in Eayotian rescued

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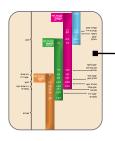
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עראשית

#### Targum Onkelos

The most accurate version of Onkelos' Aramaic translation is based on Yemenite tradition. Terms that are Onkelos' explanations (not verbatim translations) are printed in grey.

#### Rashi Commentary

The most accurate version of Rashi's commentary available today. Compiled from extensive research from medieval manuscripts.

### Allegories in Rashi

Full sources are cited in Rashi script for each mashal (allegory) used by Rashi. בראשית

יְתִּנִיה קָּלָּה בְּּנָא בִּישָׁא הָבִין בָּרְבָיָּא וְתִּבְּעוֹ שְׁנִין, וְאוֹלֵיד בְּנִין וְבְּנָן: וְחַיִּא מְתוּשֶׁלַח, בְּאָה וּתְמָנֵן וְתְּרָתֵּין שְׁנִין, וְאוֹלֵיד בְּנִין וּבְּנָן: וְחֲוֹוֹ כָּל יוֹמֵי מְתוּשֶׁלַח, בִּיּא וּתְמָנֵן וְתִּרְתֵּין שְׁנִין, וְאוֹלֵיד בְּנִין וּבְּנָן: וְחֲוֹוֹ כָּל יוֹמֵי מְתוּשֶׁלַח, בְּאָה וּתְמָנֵן וְתִּהְתֵּין שְׁנִין, וְאוֹלֵיד בַּר: וּקְרָא לְּנֶךְ, מְשָׁע מְאָה וְשְּבִּין, וְאוֹלֵיד בְּנִין וּבְּנָן: וְחֲוֹוֹ כָּל יוֹמֵי לְּנֶךְ, בֹּיִה בְּנִין וּבְּנֵן: וְחֲוֹוֹ כָּל יוֹמֵי לְּנֶךְ, בְּיִה שְׁנֵין, וְאוֹלֵיד בְּר: וּקְרָא לִי וְמִי לְּנֶרְ, בְּיִּה וְשְׁנִין, וְאוֹלֵיד בְּר: וְחָרָשׁי שְׁנִין, וְאוֹלֵיד בְּנִי וְחָבִישׁ שְׁנִין, וְאוֹלֵיד בְּנִי וְתָּיִם בְּיִה שְׁנִין, וְחִבְּשׁ שְׁנִין, וְאוֹלֵיד בְּר: וְחָרָשׁ לְּבָּן, וְשְׁבִּיִי יְתְ נָבְּוֹ וּבְּנֵן: וְחֲוֹוֹשׁ שְׁנִין, וְאוֹלֵיד בָּר: וְחָרָשׁ לְּבָּן, וְחִבְּיוֹשְׁ עִיְיִם בְּיִבְּיא וְתִּבְּיִם וְּתְּבָּי, וְתִּיִם בְּיָרָא בְּיִוֹין וּבְּבָּי, וְתִּבְּי, וְחְבִּים בְּיָרָא בְּיוֹמִי לְּנֵּן, וְחִבְּיִי לְעָלָם בְּיִרָּא וְחִוֹּיְם בְּיִין שְׁנִין וְשְׁנִין וְחָבְּיִם בְּיִלְיא וְחִבְּיוֹין בְּנִיי וְעְנִילְ שְׁנִין וְאִם יְתִבּין: וְחָוֹוֹן מְיִיִם בְּיָרָא בְּחִוֹין בְּיִרְיִי אְנִין וְבְּנֵן וּבְּנָן וּבְּנָן וּבְּנָן: וְחֲוֹוֹ בְּעִיין וְיְבָּנִי לְעָלָם בְּיִרְ אְנִין אִם יְתִבּים בְּיָרָא בְּיוֹיִין שְׁנִין וְשְׁנִין אִם יְתִבּים בְּיִבְּא בְּיוֹבְיִי לְשְׁנִי וְשְׁנִין וְשְׁנִין וְשְׁנִין בְּיִרְא בְּיִיל וְתְּבְּבְיִי לְעָלָם בְּרְיִבְּיִי לְשְׁנִין בְּיִבְיִי בְּעָּאבְיוֹן בְּיִבְּיִים בְּיִיבָּי אִיוֹי בְּיִי בְּיִייִים בְּיִרְיִי בְּיִין בְּיִים בְּיִיְיִים בְּיוֹבְייִי בְּיִי בְּיִיִיִּי בְּיִייִין בְּיִיּוֹ בְּיִייִי בְּיִי בְּיִייִים בְּיִייִי בְּיִייִייִי בְּיוֹי בְּיִיִין בְּיִיִי בְּיִיבִיי בְּיִיִיִּיְ בְּיִיּיִי בְּיִייִייִי בְּיִייִיוּ בְּיִיוֹי בְּיִים בְּיִבְיִי לְּעָבְּיִי לְּעְלָּבְם בְּיִבְיִיּ בְּיִבְייִין בְּיִיִים בְּיִיוֹבְייִי בְּיִייִי בְּיִי בְּבְיִייִייִי בְּיִים בְּיִים בְּיִים בְּיִים בְּיוֹבְייִי בְּיִים בְּיִבְיּיוּ בְּיִים בְּיִבִיי לְּיְבְיִים בְּיִבִיי בְּיִבְיִיב

אָמר רָפִּי יוּדָן: ״טבת״ בְּתָיב, מָשֶׁהָיוּ מְּטִיבִּין הוֹעֶלָה מְּחָשֶׁטִר לְבָנֶם לַחְפָּה, הָיָה גִּדּוֹל נִבְנֶם וּבוֹעֲלָה מְחָלָּה: מִבּלֹי צֵשֶׁר בָּחָרוּ. חַׁף בְּעוֹלַת בַּעַל, חִוּך הַוְּבֵר וְהַבּּהמָה:

ו לא יַדון רוּחָי בַאַדַם. לא יִתְרַעֵס וְיַרִיב רוּחִי עַלַי בִּשְׁבִיל הָאָדָם: לְעַלָם. לְאֹרֶךְ יָמִים; הַנֵּה רוּחִי נִדּוֹן בִּקְרָבִּי חָם לְהַשְׁחִית וְחָם לְרַחֵם, לא יָהְיֵה מַדוֹן זֵה בִּרוּחִי לְעלַם, בְּלוֹמֵר לְאֹרֶךְ יָמִים: בְּשַׁגַם הוּא בָשָּׁר. כְּמוֹ ׳בְּטָגַם׳, כְּלוֹמֵר בִּשְׁבִיל שָגַם זֹאת כּוֹ שֶהוּא בָּשָׁר וְאַף עַל פִּי בן אַינוֹ נִכְנָע לְפָנֵי, וּמָה אָם יִהְיֶה אֵשׁ אוֹ דְּבָר קָשֶׁה. כַּיּוֹצֵח בּוֹ: ״עַד שַקַמְתִי דְבוֹרָה״ (שופטים ה קמוֹ ׳שֶׁקַמְתִּע׳, וְבֵן: ״שָׁחַּתָה מְדַבֵּר עִמִי״ (זם וּ יי בְּמוֹ ׳שֶׁאַתָּה׳, אַף ׳בְּשַׁגַם׳ בְּמוֹ ׳בְּשֶׁגַם׳: וְהָיוּ יָמַיו וָגוֹ׳. עַד מֵחָה וְעָשְׁרִים שָׁנָה חַחֲרִיךְ לָהֶם אַפִּי, וְאָם לֹּזֹ יָשׁוּבוּ – אָבִיא עֲלֵיהֶם מַבּּוּל. וְאָם תּאמֵר, מִשֶּׁנוֹלֵד יֶפֶת עַד הַמַּבּוּל חֵינוֹ אֶבֶּא מֵלָה שָׁנָה? חֵין מֶקְדֶּם וּמְאָחֶר בַּתּוֹרָה, כְּבָר ָּבְיָתָה הַגְּוֵלָה גְּוּלָה עֶשְׂרִים שָׁנָה קֹדֶם שֶׁהוֹלִיד נַח תּוֹלֶדוֹת, וְבֵן מָצִינוּ בְּסֵדֶר עוֹלֶם (סוף פכיח). יַשׁ מִלְרָשֵׁי חַגָּדָה רַבִּים בְּ״לֹּז יָדוֹן״, חֲבָל זֶה צִקְעוּחַ

רו הְּבְּבְּלִים. עַל שֵם שָבְּבָלוּ וְהְפִּילוּ הְיתְ הָתּוֹלָם,
וּבְּלָשוֹן עַבְּרִית לְשׁוֹן עָבָקִים הוּח: בַּיָּשִּׁים הָהָם.
בִּישֵׁי דּוֹר חֲעוֹשׁ וּבְעַ קוֹן: וְגָם אֲחֲבִי בַּן. חַׁךְ עַל
בִּי שְׁבָּחוֹּ בְּיִבְּיָם זְּבָּע דִּוֹן: וְגָם אֲחֲבִי בַּן. חַׁךְ עַל
בִּי שְׁבָּרוֹי בְּעָלֵבְ אַל דֹּוֹר חֲעִוֹשׁ, שַּעֲבֶּר חֹוֹקְוַנִוֹשׁ
וְהַצִּיךְ שְׁלָבִי הָעוֹלֶם, לֹיה נִבְּנַע דּוֹר הַמַּפּוּל
לַלְמֹד מַהָּם: אֲשֶׁד יָבֹאוּ. הִיוּ וּיֹלְדּוֹת עַנְקִים
לַלְמֹד מַהָּם: אֲשֶּׁד יָבֹאוּ. הִינּ וּיֹלְדֹּוֹת עַנְקִים

בחו ניוּלֶד בֵּן. שָׁמְמֶנוּ נְבֶנָה הָעוֹלֶם: בטו זֶה יְנְחֲמֵנוּ. נָנַח מִמֶנוּ חָׁת עִּבְּבוֹן יָדִינוּ. עַד שָׁלֹּח בָּח נַח לֹח הָיָה לֶהֶם בְּלֵּר מְחֵבְשָׁה וְהוּח הַבִּוּן לֶהֶם, וְהְיִתָה הָטְּלֶן מוֹנִיחָה קוֹנִים ודרדרים בשוורעים חטים, מקללתו של חדם

וְהוּח הַבִּין לָהֶם, וְהַיִּתָה הָחָבֶץ מוֹצִיחָה קוֹצִים וְדַרְדַּרִים בְּשֶׁזּוֹרְעִים חִטִּים, מִקְלְלֶתוֹ שֶׁל חָדֶם ָּהָרָחֹשׁוֹן, וּבִּימֵי נַח נָחָה, וְזֶה ׳יְנַחַמֵנוּ׳ – יָנַח מִמֶנוּ. וְחָם לֹח תְּפָרְשֵׁהוּ כָּךְ, חֵיוְ טַעַם הַבָּשׁוֹן נוֹפֵל עַל הַשֵּם, וְאַתָּה צָרִיךְ לִקְרוֹת שְמוֹ מְנַחַם: לבו בַּן חֲמֵשׁ מֵאוֹת שַׁנָה. חָמֵר רַבִּי יוּדָן: מַה שַעַם בָּל הַדּוֹרוֹת הוֹלִידוּ לְמֵחָה שָנָה וְזֶה לַחֲמֵש מֵחוֹת? חָמֵר הַקָּדוֹשׁ בָּרוּךְ הוּח: חִׁם רְשָׁעִים הֵם יחברו בַּמַיִם וְרַע לְעַדִּיק וֵה, וְחָם עַדִּיקִים הֶם אַטְרִיַח עַלַיו לַעֲשׁוֹת תַּבוֹת הַרְבֵּה, כַּבַשׁ אֶת מַעְיָנוֹ וְלֹּא הוֹלִיד עַד חֲמֵשׁ מֵחוֹת שָׁנָה, כְּדֵי שָלּא יְהֵא יֶפֶת הַגָּרוֹל שֶׁבְּבָנָיו רָאוּי לָעֲנָאִין לִפְנֵי הַמַבּוּל, דְּכָתִיב: ״בִּי הַנַּעַר בֵּן מֶחָה שַנַה יַמוּת״ (ישעיה סה, כ) – רָאוי לְענֶשׁ לֶעָתִיד, וְבֵן לִפְנֵי מַתַּן תּוֹרָה: אֶת שֵׁם אֶת חָם וְאֶת יָפֶת. וַהַּלֹּזוֹ יֶפֶת הַגָּרוֹל הוּא! אֶלֶּא בַּתְּחִלֶּה אַתָּה דּוֹבֵש אֶת שֶהוּא צַדִּיק, וְנוֹלֵד בָשָהוּח מַהוּל, וְשֵחַבְרַהַם יַצַח מִמֵנוּ

ברק ו

וְכוּ׳. בְּבָרֱחֹשְית רַבַּה (ט, ג):

בן בני הָאֶלְקִים. בְּעֵ הַשָּׁרִים וְהַפּוֹפְעִים. דְּכָּר חַחַר, "בְּעֵ הָשְׁלִקִים", הַם הַשָּׁרִים הַהוּלְבִּים בּּשְׁלִיחוּתוֹ שָׁל מֶּקוֹם, חַוְר הַם הָיוּ מִתְעָרְבִּים יוֹכְיִח: "וְחַׁלֶּהְ מִּהְיָה לוֹ לֵחֹלֹקִים" (משת ד. טוֹ) "רָחָה נְעָתֶּלְ חַׁלְּקִים" (מס ז. מוֹ): כִּי טוֹבֹת הַבָּה. ×

בְּצַלְמוֹ בְּצֶלֶם אֶלִקִים בְּרָא אֹתוֹ זְכֵר וּנְקֵבֶה בְּרָא אֹתוֹ זְכֵר וּנְקֵבֶה בְּרָא אֹתוֹ זָכֵר וּנְקֵבֶה בְּרָא אֹתִם: וַיְּבֶרֶן אֹתִם אֶלִקִים וַיִּאמֶר לְהֶם אֱלִקִים בּּרָוּ וּרְדִּוּ בִּדְגַת בְּרִי וּמִלְאוּ אֶת־הָאֱרֶץ וְכִבְשֻׁהָ וּרְדׁוּ בִּדְגַת הַיָּם וּבְכָל-חֵיָה הְרֹבֶעְשֶׁת עַל־הַבְּל בִּיִם וּבְכָל-חֵיָה הְבִּעְשֶׁת עַל־הַאֶּרֶץ וְאֶת־בְּל־ בִּי אַמֶר אֲלִים הִנֵּה נָתַתִּי לְכֶם אֶת־בְּל־ בִּי עֲשֶׁר עַל־בְּנֵי כָל־הָאָרֶץ וְאֶת־ עֵלִּק בְּיִרְעֵץ זְרַעְ לְכֵם אֶת־בְּלֹּך בְּיִּרְץ וְאֶת־ בְּלֹר הָאֶרֶץ וְאֶמֶר בְּוֹ בְּרְיִרְעֵץ זֹרֶע לְכֵם יִהְיָה בְּוֹ בְּרִירְץ זְבְעִיף בְּוֹ בְּרְיִרְעֵץ זֹרְעִ לְכֵם יִהְיָה בְּוֹ בְּרִירְעֵץ זֹרְעִי לְכֵם יִהְיָה בְּוֹים בְּרִים בְּרִיבְיִים וּבְּיִים בְּרִים הְבִּיִים בְּרִים בְּרִים בְּיִרְיִים בְּרִים בְּרִים בְּרִים בְּרִים בְּיִבְים בְּרִים בְּרָים בְּרָים בְּרִים בְּרָים בְּרִים בְּרִים בְּרִים בְּבִים בְּרִים בְּבִים בְּרִים בְּיִבְים בְּבִים בְּרִים בְּבִים בְּרִים בְּבִּים בְּרִים בְּבִּים בְּיִבְים בְּבִּים בְּיִים בְּבְּיִרְים בְּבְּיִבְּם בְּבִּים בְּבִים בְּרִים בְּבִּים בְּיִרְיִים בְּבְּים בְּבִים בְּבִים בְּבִים בְּבְּים בְּבִים בְּיִים בְּבִּים בְּבִים בְּיבְים בְּבִּים בְּבִים בְּבִים בְּיִים בְּבִּים בְּבְּבְים בְּבְים בְּבִים בְּבִים בְּיִבְיִים בְּבִּבְים בְּבִּים בְּים בְּבִים בְּבִּים בְּבִים בְּבִים בְּבְּים בְּבִּים בְּבִים בְּבִים בְּבִּים בְּבְּבִים בְּבִּה בְּבִים בְּבְּבִים בְּבִים בְּבְים בְּבְּבְים בְּבְּים בְּיִיבְּעִיץ בִּבְּבְים בְּבְּבְים בְּבְבְיִים בְּבִּבְיִים בְּבְּבְיִים בְּבְּבְיִים בְּבְּבְיִים בְּבְבְּבְים בְּבִּים בְּבְיִים בְּבְּבְיִים בְּבְּבְיִים בְּבְיִים בְּבְיִים בְּבְּבְבְבְּבְיִים בְּבְּבְיִים בְּבְיוֹב בְּבְיּבְבְיוֹים בְּבְּבְים בְּבְּים בְּבְּבְים בְּבְיים בְּבְיים בְּבְיּבְיים בְּבְּבְיִים בְּבִּים בְּבְּים בְּבְּים בְּבְּים בְּבְּים בְּבְיים בְּבְיים בְּבְיבְים בְּבְּבְים בְּבְּים בְּבְּים בְּבְּבְים בְּבְּים בְּבְּים בְּבְיים בְּבְיים בְּבְּים בְּבְיים בְּבְּים בְּבְּים בְּבְּים בְּבְיּבְים בְּבְיים בְּבְּים בְּבְיּבְים בְּבְים בְּבְיּבְים בְּבְים בְּבְים בְּבְים בְּבְיים בְּבְים בְּבְ

לְאָכְלֶה: וְּלְכָל־חַיַּת הָאָׁרֶץ וּלְכָל־עוֹף הַשָּׁמַּיִם י וּלְכָל וּ רוֹמֵשׁ עַל־הָאָָרץ אֲשֶׁר־בּוֹ נֵפֶשׁ חַיָּה אֶת־ בְּל־יֵרֶק עֵשֶׂב לְאָכְלֶה וַיְהִי־כֵן: וַיַּרָא אֱלֹקִים אֶת־ יֹּ בְּל־אֲשֶׁר עָשָּׁה וְהִנֵּה־טִוֹב מְאָד וַיִּהִי־עֶרֶב וַיְהִי־

בָקֶר יִוֹם הַשִּּשִּׁי: וַיְּכֵלְוּ הַשָּׁמִיִם וְהָאֶרֶץ וְכָל־צְבָאֵם: וַיְכַל אֱלֹקִים בּׁ ב בַּיּוֹם הַשְּׁבִיעִּׁי מְלַאּרְתְּוֹ אֲשֶׁר עָשֶׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִּׁי מִבְּל-מְלַארְתְּוֹ אֲשֶׁר עָשֶׂה וַיִּשְׁבֹּת וַיְבַרֶךְ אֱלֹקִים אֶת-יִוֹם הַשְּׁבִיעִּׁי וַיְקַבֶּשׁ אִתְוֹ יּ

ַוּיְבַרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתְוֹ בִּי בַוֹ שָׁבַת מִבְּל־מְלַאכְתוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לעשות:

ישבאַלֶּה תְוֹלְדָוֹת הַשָּׁמַיִם וְהָאֶרֶץ בְּהַבֶּרְאֵם בְּיוֹם עַּ יַעשִּׁוֹת יקוָק אֱלֹקִים אֶרֶץ וְשָׁמֵיִם: וְכִּל וּ שֵּׁיַחַ הַשָּׁדָה טֶּרֶם יִהְיָה בָאָרֶץ וְכָל-עֵשֶׁב הַשְּׁדֶה טֵּרֶם

בראשית

מצווה א מצוות פריה ורביה Index Tabs

Index tabs
on margin of
every page
indicate the
name of each
parasha for
easy and quick
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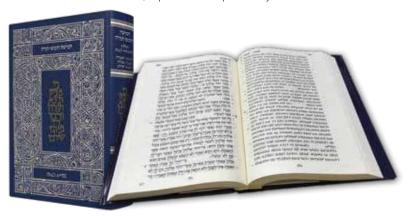
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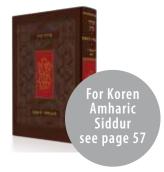
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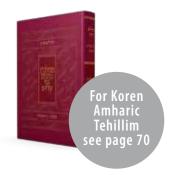
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Hebrew



TEHILLIM MASOS KOL HAARETZ TEHILLIM YEKAR MIPNINIM

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MEGILLOT



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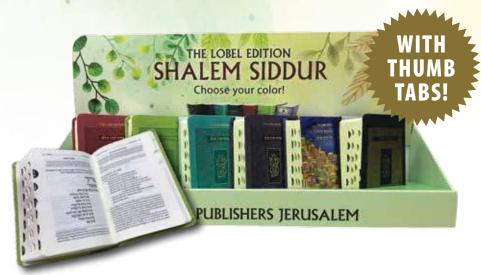
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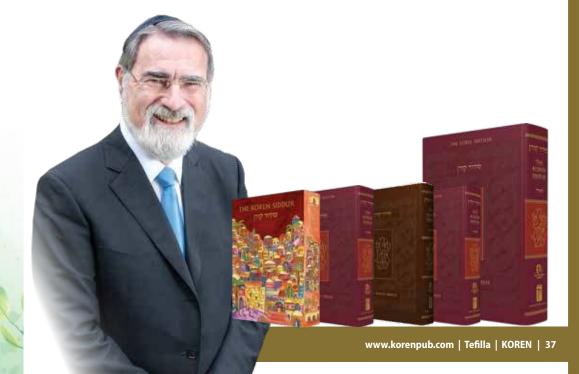
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הריני מזמן את פי להודות ולהלל ולשבח את בוראי, לשם יחוד קדשא בריך הוא ושְכִינְהֵה עַל יָדִי הַהוּא טַמִיר וְנֵעַלַם בִּשִׁם כַּל ישראל.

וָהַיָה הַעוֹלַם, בַּרוּךְ הוּא.

בַּרוּךְ עוֹשֵׁה בָרֵאשִׁית ברוך אומר ועושה ברוך גוור ומקים בַרוּך מַרַחֶם עַל הַאַרֵץ ברוך מרחם על הבריות ברוך משלם שכר טוב ליראיו בַּרוּךָ חֵי לַעַד וְקַים לנצח ברוך פודה ומציל ברוך שמו

PESUKEI DEZIMRA / VERSES OF PRAISE

"A person should first recount the praise of the Holy One, blessed be He, and then pray" (Berakhot 32b), hence the passages that follow, known as the

English on right, Hebrew on the left allows for clean, symmetrical layout and makes it easy to find your place SHAHARIT -

PESUKEI DEZIMRA

The introductory blessing to the Pesukei DeZimra (Verses of Praise) is said standing, while holding the two front tzitziot of the tallit. They are kissed and released at the end of the blessing at "songs of praise" (on next page). From the beginning of this prayer to the end of the Amida, conversation is forbidden. See table on pages 1239–1241 for which congregational responses are permitted.

I hereby prepare my mouth to thank, praise and laud my Creator, for the sake of the unification of the Holy One, blessed be He, and His Divine Presence, through that which is hidden and concealed, in the name of all Israel,

### BLESSED IS HE WHO SPOKE

and the world came into being, blessed is He.

Blessed is He who creates the universe.

Blessed is He who speaks and acts.

Blessed is He who decrees and fulfills.

Blessed is He who shows compassion to the earth.

Blessed is He who shows compassion to all creatures.

Blessed is He who gives a good reward to those who fear Him.

Blessed is He who lives for ever and exists to eternity.

Blessed is He who redeems and saves.

Blessed is His name.

structed in three movements, whose themes are: (1) Creation: God as He is in nature; (2) Revelation: God as He is in Torah and prayer; and (3) Redemption: God as He is in history and our lives. The theme of the Verses of Praise is Creation - God as Architect and Maker of a universe of splendor and diversity, whose orderliness testifies to the single creative will that underlies all that exists. The psalms tell this story not in scientific prose but majestic poetry, not proving but proclaiming the One at the heart of all.

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<sup>&</sup>quot;Verses of Praise." The morning service from this point until the end is con-

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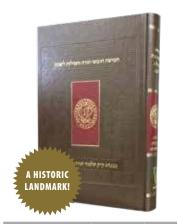


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Hebrew/English	8.5'x 11'	Paperback	978 965 776 004 8	4.95	5.95	3.99	3.99

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- Saul P. Wachs, Towards A Theory of Practice: Conducting Services for and with Children and Teens in **Jewish Day Schools** 



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Highlighted words or phrases

each page; creates cognitive,

thematic, and visual assocations

link to the illustration on

Conceptual translation enhances one's understanding of each tefilla

Educational Illustrations: based on meaning of the prayer •

Instructional rubrics show choreography of prayers

Kavanot: questions,

inspiring quotes, statements



### THE MAGERMAN EDITION THE KOREN CHILDREN'S SIDDUR

#### HEBREW/ENGLISH

Features a wide variety of rich educational resources designed to enable young children to relate to the tefillot at an age-appropriate level. Includes a selection of tefillot for weekday and Shabbat, as well as Shema before sleep, and the Prayer for the State of Israel.

tefilla expressed by Rabbi

Lord Jonathan Sacks

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Kavanot: questions, stories, inspiring quotes, statements

The Educational Siddur Series was developed by

> DR. DANIEL ROSE Director of **Educational Projects, Koren**

DR. SCOTT GOLDBERG **Chairman of Koren Educational Editorial Board** 

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### TEFILLA | CHILDREN & YOUTH



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#### HEBREW/ENGLISH

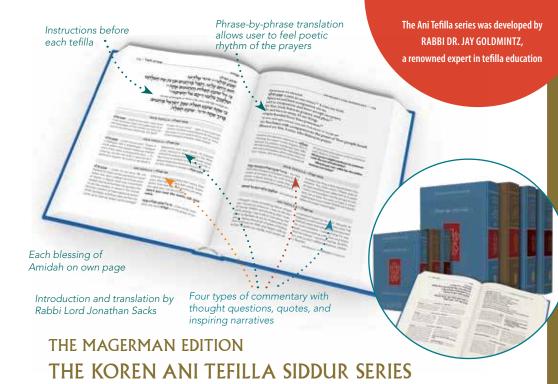
Complete Weekday Edition | NCSY Edition for Weekday & Shabbat Edition Developed by Dr. Daniel Rose & Debbie Stone

#### **Weekday Edition**



Designed as a bridge from the Youth Siddur to the Ani Tefilla Siddur, the Koren Aviv Siddur prepares middle school students to take a more sophisticated approach to tefilla and helps build a mature relationship with God. Features student-centered commentary with abstract thought questions, stories and quotes, historical, philosophical and halakhic explanations, and color photos for inspiration. For weekday use.

NUSAḤ			US \$	CAN \$	UK £	IL₪
Aviv Weekday Siddur - Ashkenaz	personal	978 965 301 893 8	29.95	37.95	21.99	119



#### HEBREW/ENGLISH

Recommended for high school & beyond. Designed to create a meaningful prayer experience for the inquiring high school student and thoughtful adult, this siddur features:

#### FEATURES:

- Side-by-side translation by Rabbi Lord Jonathan Sacks
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HEBREW/ENGLISH

#### Developed by Dr. Daniel Rose & Debbie Stone

The Koren NCSY Siddur is a collaboration between Koren and NCSY (the youth wing of the OU), and cements an exciting partnership to achieve NCSY's mandate to Inspire the Jewish Future. It has been designed as a tool for young people to explore their relationship to their God, their people, their history, the values and religion of their people, and ultimately their own identity.

#### **KEY INNOVATIVE FEATURES:**

- Commentary divided into four categories: Reflection, Connection, Learning, and Photographic commentary on the tefilla
- Unique layout encourages deeper connection to the prayers
- Appendices include: FAQs on tefilla collected from students and adults, practical guide to enhancing one's kavana, useful bibliography, guide to the Jewish year, stories, and more.
- Thought-provoking questions, narratives, and quotes help the user think and feel beyond the standardized liturgy.
- English translation by Rabbi Lord Jonathan Sacks.



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Hardcover	978 965 301 831 0	34.95	43.95	25.99	139



### THE LEGACY HERITAGE EDITION KOREN YACHAD SIDDUR

WRITTEN AND DESIGNED BY RABBI DR. BENJY LEIBOWITZ AND MICHAEL ADLER OF YACHAD

The Yachad Koren Siddur invites readers of varying levels of skill to join and be included in tefillah. Designed in conjunction with Yachad, a global organization dedicated to addressing the needs of Jewish individuals with disabilities, this groundbreaking Siddur makes navigation smooth for users with:

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- Prominent marking of critical sections of prayer
- Color coding of the commentary and responsive sections between the Leader and
- Icons that provide pictorial instruction of actions embedded in tefillah
- A section for Hazarat HaShatz is included after each amida so readers can follow the Leader's berakhot and reduce non-linear page-flipping.

Includes tefillot for weekdays, Shabbat, and Hol HaMoed.

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Hardcover	978 965 301 986 7	34.95	43.95	N/A	129



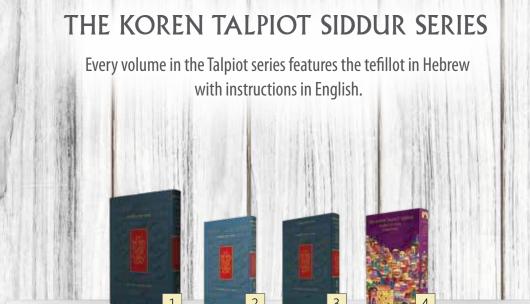
### THE EKER FAMILY EDITION THE KOREN NCSY SIDDUR TRIBE EDITION

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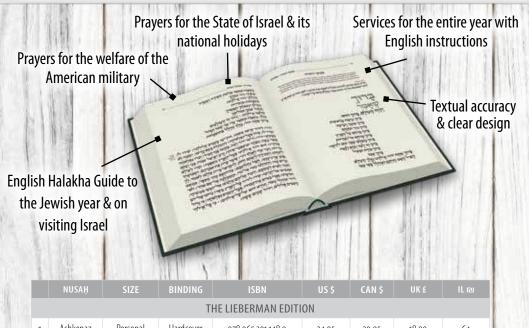
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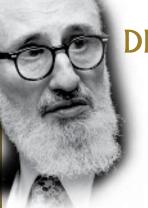
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Rabbi Joseph B. Soloveitchik 5/131



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NUSAḤ	SIZE		ISBN	US\$	CAN \$	UK £	IL₪
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**TEFILLA** 

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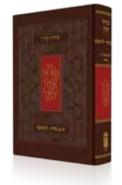


### NUSAH MOROCCO - AVOTEINU

#### **HEBREW**

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All of the Hebrew editions are the results of over 30 years of research by liturgical expert and professor of Philology, Daniel Goldschmidt, which enabled Koren to correct errors and to reinstate elements that had erroneously been omitted in other *mahzorim*.

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In cooperation with Tzohar, an Israeli organization that bridges the gaps between secular and religious Jews in Israel, The Tzohar Yom Kippur Mahzor is specifically designed for Hebrew-speaking explanatory minyanim. This edition includes short introductions to each prayer, icons that indicate the choreography of the Yom Kippur service (when to sit, stand, cover eyes, etc), and explanations to the most central services of the day (Kol Nidrei, Shaharit, Musaf, Neilah, etc). An important resource that opens the synagogue doors to everyone.

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This explanatory High Holiday prayer book features clear instructions and enlightening commentary by Rabbi Yosef Zvi Rimon, rabbi of Alon Shvut South and senior rabbi at Yeshivat Har Etzion.

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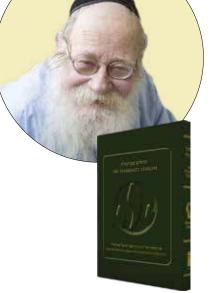
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#### HEBREW

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Steinsaltz

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#### HEBREW

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HEBREW/ENGLISH WITH INTRODUCTIONS AND COMMENTARY BY RABBI DR. TZVI HERSH WEINREB



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**HEBREW** 

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HEBREW/ENGLISH

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Ashkenaz / Sepharad	Standard	Hardcover	978 965 301 208 0	19.95	24.95	14.99	



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HEBREW

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NUSAḤ	SIZE	BINDING	ISBN	US\$	CAN\$	UK £	IL 📵
Anglia	Personal	Hardcover	978 965 301 865 5	14.95	18.95	9.99	59



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#### HEBREW

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HaMevoar	Personal	Hardcover	978 965 301 871 6	N\A	N\A	N\A	75

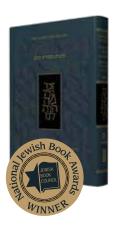


#### THE KOREN TISHA B'AV EIKHA & KINOT

#### **HEBREW**

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#### THE LOOKSTEIN EDITION THE KOREN MESORAT HARAV KINOT

#### COMPLETE TISHA B'AV SERVICE

#### WITH COMMENTARY BY RABBI SOLOVEITCHIK

The Kinot Mesorat HaRav provides the complete Tisha B'Av Service with insights and analyses that explain the contemporary significance of the day. This edition is enhanced by:

- A beautiful English translation of Kinot by Rabbi Dr. Tzvi Hersh Weinreb and Binyamin Shalom
- The eloquent English translation of the tefillot by Rabbi Lord Jonathan Sacks Edited by Rabbi Simon Posner.

п	NUSAḤ	SIZE			US\$	CAN\$	UK £	ΙL τυ
	Ashkenaz	Standard	Hardcover	978 965 301 249 3	27.95	34.95	21.99	129

#### TEFILLA | YIZKOR & MOURNING



#### THE ZUCKERMAN EDITION KOREN SIDDUR FOR THE HOUSE OF **MOURNING**

#### HEBREW/ENGLISH

This siddur is designed to accompany those attending a shiva house mourners as well as those seeking to console them - as a guide to the prayers, laws, and practices during this time.

This compact volume features prayers recited in a shiva house with instructions for various circumstances, a pratical halakha guide based on Rabbi David Brofsky's 'Hilkhot Avelut', selected Mishnayot with translations presented alphabetically, and more.

NUSAḤ			ISBN	US\$	CAN\$	UK £	IL₪
Ashkenaz	Personal	Hardcover	978 965 301 764 1	24.95	30.95	18.99	99



#### THE KOREN YIZKOR

#### HEBREW/ENGLISH



that Rabbi Sacks composed exclusively for this volume.

This double-sided edition brings together all prayers said at the cemetery, El Maleh Rahamim and selected psalms, and the complete Yizkor service recited at various times of the year, along with "Memory and Meaning," a collection of meditations written by Rabbi Norman Lamm. These essays explore what Jewish tradition tells us about family relationships, bereavement, and hope. With an elegant English translation and foreword by Rabbi Lord Jonathan Sacks, and a "Prayer for Living Relatives"

NUSAḤ	SIZE			US\$	CAN\$	UK£	IL₪
Ashkenaz	Personal	Hardcover	978 965 301 830 3	19.95	24.95	14.99	80



#### **KOREN YIZKOR**

#### **HEBREW**

#### A MOURNER'S PRAYERBOOKLET

This small volume provides all of the prayers and Tehillim recited in connection with the death of a loved one: those recited at the burial and by the mourner at the conclusion of the shiva, shloshim and yartzeit.

NUSAḤ	SIZE	BINDING	ISBN	US\$	CAN \$	UK£	IL 📵
Ashkenaz	Pocket size	Softcover	978 965 301 126 7	3.95	4.95	2.99	6

# THE KOREN HAGGADA COLLECTION



see page 115

see page 181











KOREN BIRD'S HEAD HAGGADA

KOREN ETHIOPIAN HAGGADA THE JOURNEY TO FREEDOM

THE DRY BONES PASSOVER HAGGADAH Yaakov Kirschen

see page 166

REDEMPTION THEN AND NOW Rabbi Benjamin Blech

see page 65 see page 65 see page 163

#### NOW IN ENGLISH & HEBREW EDITIONS!

## JORDAN GORFINKEL & EREZ ZADOK PASSOVER HAGGADAH GRAPHIC NOVEL



The Passover Haggadah Graphic Novel integrates a brand-new, modern translation into sophisticated and super-fun sequential art that brings the epic story to life. The result of extensive historical and linguistic research, every gorgeous panel imbues the classic narrative with renewed relevance and excitement.

The graphic novel pages are presented alongside the unabridged, traditional Seder service text, in Hebrew and transliteration, and accompanied by "how to" instructional cartoons depicting all of the rituals, as celebrated every year for the last 4000 years in Jewish homes around the world.

SIZE		LANGUAGE		US\$	CAN\$	UK £	IL₪
Large	Hardcover	Hebrew/English	978 965 776 003 1	19.95	24.95	14.99	79
Large	Hardcover	Hebrew	978 965 776 007 9	19.95	24.95	14.99	79

"Respectful yet playful"

**New York Times** 

"If there's any story from Jewish history that deserves to be made into a graphic novel, it's the Exodus story."

Forward

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Hadassah Magazine

"At a time when Jewish people are under attack in various parts of the world, it's a relief to see their story given an appropriate modernization."

**World Religion News** 



**Jordan B. "Gorf" Gorfinkel** is a cartoonist, musician, writer, producer and proud husband and father of four children. For nearly a decade Gorf was a manager of the Batman franchise at DC Comics, where his creations serve as inspiration for television, film, games and more.



**Erez Zadok** is a comic book artist, illustrator and caricaturist. Erez received his degree in Visual Communications from the world-renowned Bezalel Academy of Arts in Jerusalem, Israel. After he graduated, Erez gained immediate recognition for his Israeli comics publications, Tranquillo and Miko Bel: Master of Potions. Erez and Gorf collaborated with Butch Hartman ("Fairly Odd Parents", Nickelodeon) to create 3

O'Clock Club, an original comics series published by Lion Forge Comics. Erez produces "Bundle of Joya," his autobiographical comic strip released weekly on Instagram.



#### THE KOREN MAGERMAN YOUTH HAGGADAH



HEBREW/ENGLISH

DEVELOPED BY DR. DANIEL ROSE, ILLUSTRATIONS BY RINAT GILBOA, DESIGN BY TANI BAYER

Part of the Koren Magerman Educational Series, this haggada is designed and written to speak directly to the child in appropriate and engaging language. It includes beautiful illustrations that explore the themes of the haggadah, clear instructions in ageappropriate language, navigational icons and more.

SIZE		ISBN	US\$	CAN \$	UK £	IL₪
Oversize	Hardcover	978 965 776 045 1	19.95	24.95	TBA	TBA



Hardcover

#### KOREN BIRD'S HEAD HAGGADA

HEBREW/ENGLISH

A POP-UP PASSOVER HAGGADA

This Haggada is based on one of the oldest extant haggadot in the world: the Bird's Head Haggada from the late 13th century, housed in the Israel Museum. Colorful pop-ups and movable scenes of the ten plagues, the Israelites crossing the Red Sea, and more keep children (and adults!) engaged in the seder from beginning to end. Printed on heavy-duty paper to withstand heavy use.

ISBN	US\$	CAN \$	UK£	ILn

49.95 30.99



Large with Slipcase

#### THE DRY BONES PASSOVER HAGGADAH

978 965 301 104 5

HEBREW/ENGLISH

Make the Passover seder fun and entertaining with the awardwinning Dry Bones comic strip! Published in The Jerusalem Post for over four decades and syndicated in newspapers around the world, illustrator Yaakov Kirschen now fuses his colorful, witty comics with the Haggadah. A fun addition to the seder for the entire family.

SIZE	BINDING	ISBN	US\$	CAN \$	UK £	ILn
Large	Hardcover	978 194 051 676 9	16.95	20.95	12.99	N/A



#### THE GOULD FAMILY EDITION KOREN ETHIOPIAN HAGGADA

THE JOURNEY TO FREEDOM

This unique Haggada introduces Ethiopian customs into the traditional Haggada as it tells the dramatic story of the Ethiopian Jewish community's journey to Israel in the 1980s and 1990s. With photos, reproductions of rare documents, and original stories published for the first time. The Journey to Freedom celebrates Ethiopian Jewish culture, and provides a beautiful opportunity for the Ethiopian community to tell and retell its important story.

LANGUAGE	SIZE			US\$	CAN\$	UK £	IL₪
Hebrew	Large	Hardcover	978 965 301 291 2	29.95	37.95	22.99	89
Hebrew/English	Large	Hardcover	978 965 301 292 9	29.95	37.95	19.99	99



#### THE BELZBERG EDITION REDEMPTION, THEN AND NOW PESACH HAGGADA

HEBREW/ENGLISH

This bestselling author and renowned rabbi now shares his insights into Seder night with the world. Redemption, Then and Now features the complete Haggada text alongside Rabbi Benjamin Blech's fascinating commentary and essays that explore the themes of the Passover holiday.

SIZE		LANGIAGE		US\$	CAN \$	UK £	IL₪	
Standard	Hardcover	Hebrew/English	978 194 051 673 8	24.95	30.95	18.99	99	



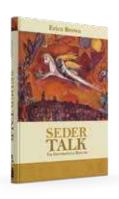
#### SACKS HAGGADA

HFBRFW/FNGLISH

Rabbi Lord Jonathan Sacks offers a refreshing and insightful commentary to the Koren Haggada, together with illuminating essays on the themes and motifs of the Festival of Freedom.

The traditional Haggada text appears on one side with beautiful translation and commentary by Rabbi Sacks, along with a collection of Rabbi Sacks' essays that explore the foundational concepts of the Passover holiday.

SIZE		LANGIAGE		US\$	CAN\$	UK £	IL₪
Standard	Hardcover	Hebrew/English	978 965 301 653 8	24.95	30.95	18.99	99
Standard	Hardcover	Hebrew	978 965 301 399 5	24.95	30.95	18.99	79



#### SEDER TALK THE CONVERSATIONAL HAGGADA

HEBREW/ENGLISH

Seder Talk: The Conversational Haggada features two books in one: an erudite, sensitive commentary on the Haggada text with conversation trigger points, and eight short essays for each day of the holiday. In her signature educational style, Dr. Erica Brown includes art and poetry to engage the reader in the sensory emotions of Seder night in addition to thought-provoking questions and life-homework exercises for greater mindfulness, intention, and inner freedom

SIZE		LANGIAGE		US\$	CAN\$	UK£	IL₪
Standard	Hardcover	Hebrew/English	978 965 301 724 5	24.95	30.95	18.99	99



#### STEINSALTZ HAGGADA

HEBREW/ENGLISH

In this user-friendly Haggada, Rabbi Adin Even-Israel Steinsaltz employs his renowned pedagogical skill and insight to explain the texts and rituals of the Seder night, their background and inner meaning. Divided into a clear, concise commentary and thought-provoking expansions, this is a Seder user's manual you have been waiting for.

SIZE		LANGIAGE	ISBN	US\$	CAN\$	UK £	IL ro
Standard	Hardcover	Hebrew	978 965 301 748 1	24.95	30.95	18.99	79
Standard	Hardcover	Hebrew/English	978 965 301 829 7	24.95	30.95	18.99	90



#### GERESH YERACHIM HAGGADA

HEBREW

This Haggada offers two books in one: the traditional Haggada text accompanied by sources in Hebrew from Tanakh and *ḥazal* that explain a variety of concepts related to the Passover holiday.

SIZE	BINDING	ISBN	US\$	CAN \$	UK£	IL 🗈
Large	Hardcover	978 965 301 105 2	24.95	30.95	18.99	79



#### HAGGADAT HAMINHAGIM

HEBREW

This Hebrew edition features the traditional Haggada text with photographs and explanations of different customs and rituals observed by Jews around the world. A gorgeous keepsake.

SIZE		LANGIAGE	ISBN	US\$	CAN \$	UK£	IL ru
Standard	Hardcover	Hebrew	978 965 776 030 7	24.95	30.95	18.99	79



#### KOREN ILLUSTRATED HAGGADA

The Illustrated Haggada presents the traditional Hebrew text in clear Koren Siddur font with illustrations from the 13th century Erna Michael Haggada, now in the collection of the Israel Museum. Available in several languages, the Haggada will enrich your seder experience.

NUSAḤ	LANGUAGE	SIZE	BINDING	ISBN	US\$	CAN\$	UK £	IL ₪
Ashkenaz	Hebrew/English	Personal	Hardcover	978 965 301 654 5	12.95	15.95	9.99	44
Ashkenaz	Hebrew/Russian	Personal	Hardcover	978 965 301 102 1	12.95	15.95	9.99	44
Ashkenaz	Hebrew/Spanish	Personal	Hardcover	978 965 301 103 8	12.95	15.95	9.99	44
Sepharad	Hebrew/Amharic	Personal	Hardcover	978 965 301 333 9	12.95	15.95	9.99	44
Sepharadim	Hebrew/French	Personal	Hardcover	978 965 301 137 3	12.95	15.95	9.99	44



#### MEIR FINAYIM ILLUSTRATED HAGGADA

#### **HEBREW**

This illustrated Haggada presents the traditional Hebrew text in large-type with illustrations from the 13<sup>th</sup> century Erna Michael Haggada, now in the collection of the Israel Museum.

SIZE		ISBN	US\$	CAN\$	UK £	IL₪
Personal	Softcover	978 965 301 833 4	8.95	10.95	6.99	20

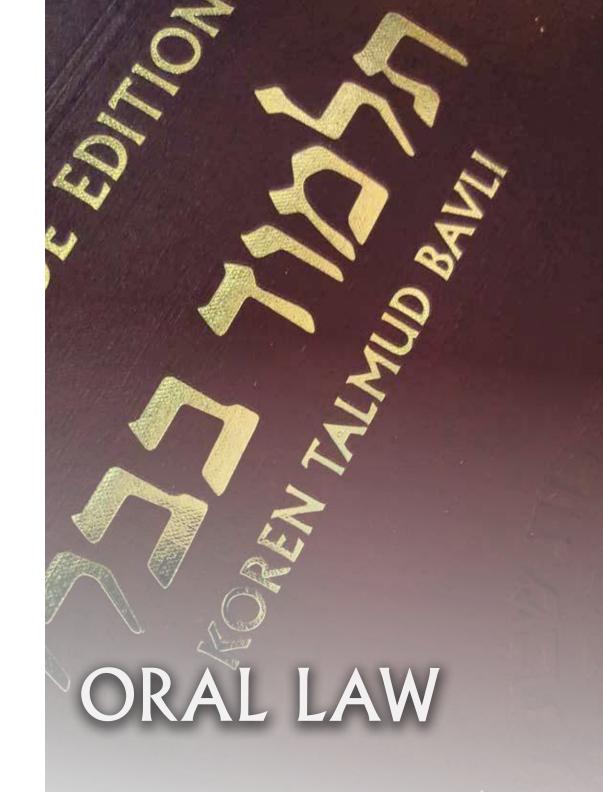


#### THE SHEKEL HAGGADAH **BEYOND BORDERS**

#### **HEBREW**

The "Beyond Borders" Haggadah is a unique initiative between Koren and Shekel, an Israeli non-profit for inclusion for people with disabilities. It includes the traditional Hebrew text along with beautiful color illustrations created by members of the Shekel community.

SIZE		LANGIAGE	ISBN	US\$	CAN\$	UK£	IL ro
Standard	Paperback	Hebrew	978 965 776 037 6	6.95	8.95	4.99	18







#### THE STEINSALTZ MISHNA HAMIVOERET SERIES

#### HEBREW

WITH ACCOMPANYING COMMENTARY BY RABBI ADIN STEINSALTZ

This series features a number of educational aids:

- Introductions to each chapter
- Mishna text in clear Koren font
- Conceptual themes
- Sources fully cited with historical background
- Background information on the development of the halakha and its application today
- Themes and concepts of each mishna with explanatory notes on archeology, botany, geography, history and zoology
- Color photos, illustrations, diagrams, charts, and much more.

TITLE	BINDING	ISBN	US\$	CAN\$	UK£	IL 🗈
Berakhot	Softcover	978 965 301 692 7	19.95	24.95	14.99	59
Shviit	Hardcover	978 965 301 693 4	24.95	30.95	18.99	79
Zeraim	Hardcover			FORTHCOMING!		

#### THE ILLUSTRATED MISHNAOT SERIES

#### **HEBREW**

#### RABBI MOSHE GROSS

This new annotated and illustrated Mishnayot Megilla is the brainchild of two seasoned Israeli rabbis and educators who aspire to make Mishna learning enjoyable and accessible for children. Alongside explanations of each Mishna are colorful illustrations that enhance one's understanding of the text and summaries of every chapter.

TITLE	BINDING	ISBN	US\$	CAN\$	UK£	IL₪
Tractate Sukka	Hardcover	978 965 526 214 8	19.95	24.95	14.99	54
Tractate Rosh HaShana	Hardcover	978 965 301 921 8	19.95	24.95	14.99	48
Tractate Megilla	Hardcover	978 965 301 917 1	19.95	24.95	14.99	48
Tractate Pesachim	Hardcover	978 965 301 952 2	19.95	24.95	14.99	48
Tractate Yoma	Hardcover	978 965 301 968 3	19.95	24.95	14.99	54
Mishnaot Set	Hardcover	978 965 301 915 7	99.95	124.95	76.99	245



#### THE NEUWIRTH EDITION KOREN PIRKEI AVOT

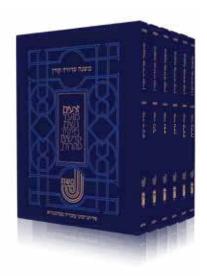
#### HEBREW/ENGLISH

The newest edition of the traditional Ethics of our Fathers features the Hebrew text aligned alongside the rich English translation of Rabbi Lord Jonathan Sacks. The commentary by Rabbi Marc D. Angel includes ideas from traditional and contemporary thinkers and scholars, allowing the lessons of Pirkei Avot to resonate with readers of all levels of observance.

SIZE		ISBN	US\$	CAN \$	UK £	IL®
Personal	Hardcover	978 965 301 750 4	19.95	24.95	14.99	79

#### THE KOREN MISHNA SDURA SERIES

The Koren Mishna Sdura is the brainchild of Rabbi Eliyahu Chaim Dordek, who has spent over 25 years developing educational tools for the learning of the Oral Torah. His approach enables students to develop the skills to understand and remember the Mishna. The Mishna Sdura series comes in a variety of editions.



#### THE BARTENURA **EDITION**

The Bartenura Edition features the commentary of Rav Ovadia m'Bartenura (the Ra'av) in a newly proofread text based upon the first edition, originally published in Venice in 1548.

Designed with the guidance of teachers and administrators, especially from the Haredi public, this edition features a resetting of the text of the Mishna in larger font and more space within the Mishna, making it easier for students to learn.

TITLE	CIZE	DINDING	ICDN	uc è	CANC	IIV c	11
TITLE	SIZE	BINDING	ISBN	US\$	CAN \$	UK£	IL ro
6 volumes	Large	Hardcover	978 965 301 740 5	99.95	125.95	73.99	270
6 Volume Set	Compact	Softcover	978 965 301 741 2	29.95	37.95	22.99	110
Seder Zraim	Large	Hardcover	978 965 301 734 4	19.95	24.95	14.99	45
Seder Moed	Large	Hardcover	978 965 301 735 1	19.95	24.95	14.99	45
Seder Nashim	Large	Hardcover	978 965 301 736 8	19.95	24.95	14.99	45
Seder Nezikin	Large	Hardcover	978 965 301 737 5	19.95	24.95	14.99	45
Seder Kodshim	Large	Hardcover	978 965 301 738 2	19.95	24.95	14.99	45
Seder Taharot	Large	Hardcover	978 965 301 739 9	12.95	24.95	14.99	42
Choveret Berakhot	Large	Softcover	978 965 301 743 6	4.95	5.95	3.99	12



#### THE KAV V'NAKI EDITION

This edition features the "Kav v'Naki" commentary, written by Rabbi Elisha ben Avraham, first printed in Grodno (today's Belarus) in the 18th century. The commentary is known for its clarity and conciseness.

Here, the Mishna text is arranged with line breaks to naturally encourage recital and memorization. Single-volume booklets are available for intensive study of individual Sedarim. These are hugely popular in schools both in Israel and abroad.

TITLE	SIZE		ISBN	US\$	CAN \$	UK £	IL₪
2 volume set	Large	Hardcover	978 965 301 726 9	44.95	56.95	32.99	150
3 volume set	Medium	Hardcover	978 965 301 727 6	44.95	56.95	32.99	150
1 volume	Compact	Softcover	978 965 301 728 3	19.95	24.95	14.99	60
3 volume set	Compact	Softcover	978 965 301 729 0	24.95	30.95	18.99	60
Seder Zeraim	Large	Softcover	978 965 301 731 3	12.95	15.95	9.99	30
Seder Moed	Large	Softcover	978 965 301 732 0	12.95	15.95	9.99	30
Seder Nezikin	Large	Softcover	978 965 301 733 7	12.95	15.95	9.99	30

#### KOREN MISHNA SDURA



#### SAMPLE PAGE FROM THE KAV V'NAKI EDITION

לַמַה קַדְמַה "שִּׁמִע" לְ"וְהַיָה אָם־שַּׁמֹעַ"?

ש״וְהָיָה אָם שָּׁמִעַׂ״ נוֹהֵג בֵּיוֹם וּכַלַיִּלָה,

ואַחַר כַּדְ יִקְבֵּל עַלֵיו על מִצְוֹת.

יְהַיָּה אֲם־שַּׂבוֹעַ" לְ"וַיֹאבֵור"?

'וַיֹּאבֶּור" אֵינוֹ נוֹהָג אַלָּא בַּיּוֹם.

רבי יוסי אומר: לא יצא.

רַבְּי יוֹסֵי אוֹמֵר: יָצָא.

קָרָא וָלֹא דְּקָדֵּק בָּאוֹתִיוֹתֵיהָ –

רַבָּי יְהוּדָה אוֹמֵר: לֹא יַצֵא.

הַקּוֹרֵא לְמַפָּרֵעַ – לֹא יָצָא.

קָרָא וְטָעָה - יַחֲזֹר לְמָקוֹם שֶׁטָּעָה.

מַה שַׁאִינן רַשַאִין לַעשוֹת כֵּן בַּתִּפּלַה.

אֶלָא כְּדִי שֶׁיְקַבֵּל עָלָיו עֹל מַלְכוּת שְׁמַיִם תְּחַלָה,

.ג. הַקּוֹרָא אָת שָׁמַע וְלֹא הָשָׁמִיעַ לְאַזְנוֹ - יַצֵא.

ד. הָאֻמֶּנִין קוֹרִין בְּרֹאשׁ הָאִילָן אוֹ בְּרֹאשׁ הַנִּדְבֶּךֶ,



#### פרק שלישי

בַּבֶן שָׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר:

לא כָּל הָרוֹצֶה לְטוֹל אֶת הַשֵּׁם יִטֹל.

A. מִי שֵׁמֵתוֹ מַטָּל לְפָנֵיו – פָּטוּר מִקְרִיאַת שְׁמֵע, וּמְן הַתְּפִלָּה, וּמְן הַתְּפִלִין.

נושֹאֵי הַמִּטָה וְחַלוּפִיהֵן וְחָלוּפִי חַלוּפִיהַן, את שלפני המטה, ואת שלאחר המטה: אָת שֵׁלַמִּטָה צֹרֵךְ בָּהֵן – פִּטוּרִין, ּוְאֶת שֶׁאֵין לַמִּטָּה צֹרֶךְ בָּהֶן – חַיָּבִין. אַלוּ נָאֵלוּ פְּטוּרִין מָן הַתְּפִלָּה.

ב. קַבְרוּ אֵת הַמֵּת וְחָזְרוּ:

פרק ב קורא. פרשת ק"ש: זמן. ק"ש: כיון. לצאת ידי חובת ק"ש: בפרקים. לקמן מפרש מה הן בין הפרקים: מפני הכבוד. לאדם נכבד: ובאמצע. הברכה או הפרשה: ב לא יפסיק. דכתיב "וה" אלהים אמת": למה קדמה. אין לומר דקדמה בתורה, זה אינו, דלמה קדמה לפרשת ציצית דקדמה לכולן: בין ביום וכוי. דכתיב "ולמדתם" ותלמוד תורה נוהג כיום ובלילה: אלא ביום. דאית ביה פרשת ציצית דאינה נוהגת אלא ביום: 1 ולא דקדק. ליתן ריוח בין הרבקים כמו בין "בכל לבבך" וכיוצא בו: ד נדבך. בנין של אבנים: ה חתן. שנשא בתולה: מעשה. אם לא בעל: 1 איסטניס. לשון צינה ואיכא צער אם לא היה רוחץ בחמין, ואינו אסור אלא משום תענוג: הוא ליטול את השם. טוב, שהוא מדקדק במצות, דאין זה אלא גאוה:

צורך בהם. לעזור נושאי המטה כשייעפו: ב ולגמור. פרשה אחת של ק"ש: לשורה. שהיו עושין בשובן מן הקבר שורות שורות סביב האבל לנחמו:



Cream colored

legibility

paper for softer

look and optimal

Names of Tanaim

in bold for easy

**Special layout** gives

a birds-eye view

Verses of Tanach

in Sta"m font

Mishnayot are

and vowelized

Useful appendix

Tannaitic names

Concise Kav v'Naki

at the end of

the volume

commentary

with explanations of

punctuated

of the chapter

identification

#### SAMPLE PAGE FROM THE BARTENURA EDITION

KOREN MISHNA SDURA



שהות ותעבור עונתה:

צמר שצבעה תכלת ויש בה מקומות שלא נקלט הצבע יפה ונשאר לבן: בין תכלת לכרתי. צבע החכלת קרוב לגווז של כרתי ברישיו שקוריו פורוש בין שהימים ארוכים בין קצרים. וכן הא דתנן לקמן נפיד מיאן תפלת השחר עד ארבע שעות ביום היינו עד שליש היום, וארבע שעות דנקט לפי ששליש היום הוא ארבע שעות בזמן שהימים והלילות שוין. וכל מקום שנזכר במשנה כך וכך שעות ביום על דרך זה אתה צריך לחשב ולדון. זו הבנתי מפירושי הרמב״ם ונתקבל לי. וטעמא דרבי יהושע דאמר עד שלש שעות ביום, שכן דרך בני מלכים שאין עומדין ממטתן עד סוף שעה שלישית ורחמנא דאמר ובקומך עד שעה שכל בני אדם עומדים ממטתם קאמר. והלכה כרבי יהושע, ומיהו לכתחלה צריך לכוין לקרות ק״ש עם הנץ החמה כמו שהיו הותיקים עושים: לא הפסיד. כלומר לא הפסיד מלברך לפניה ולאחריה, אלא אע״פ שעברה עונתה קורא ומברך לפניה ולאחריה: כאדם שקורא בתורה. אע"פ

מקרי תו זמז קריאת שמע דשכיכה. ולא קרינא ביה בשכבד. ומקמי צאת הכוכבים נמי יממא הוא ולאו זמז שכיבה. והמקדימים וקורים קריאת שמע 📮 ביז תכלת ללבז. כיז חוטי תכלת לחוטי לכז שבציצית. פירוש אחר גיזת של ערבית מבעוד יום. סומבים אהא דר׳ יהודה דאמר לקמז בפרק תפלת השחר תפלת המנחה עד פלג המנחה. שהוא שעה ורביע קודם הלילה. וקי"ל דעבד כר׳ יהודה עבד ומיד כשכלה זמן המנחה מתחיל זמן קריאת בלע"ו: עד שלש שעות. ביום, עד סוף שעה שלישית שהוא רביע היום שמע של ערבית: עד שיעלה עמוד השחר. דכל הלילה מקרי זמו שכיבה. בזמו שהימים והלילות שוים. ולעולם זמו קריאת שמע הוא עד רביע היום והלכה כרבז גמליאל שגם חכמים מודים לו ולא אמרו עד חצות אלא כדי להרחיק את האדם מז העבירה, ומיהו לכתחילה משהגיע עונת קריאת שמע של ערבית דמתניתין דהיינו מצאת הכוכבים אסור לסעוד וכל שכן לישן עד שיקרא קריאת שמע ויתפלל: מעשה שבאו בניו מבית המשתה. בני רבן גמליאל שמעינהו לרבנן דאמרי עד חצות, והכי קאמרי ליה, הא . את האדם מז העבירה. ואמר להו רבנז כוותי סבירא להו והאי דקאמרי עד חצות כדי להרחיק את האדם מן העבירה וחייבים אתם לקרות: ולא זו בלבד. כולה מלתא דרבן גמליאל היא דאמר לבניו: הקטר חלבים. של קרבנות: ואיברים. של עולת תמיד של בין הערבים שנזרק דמו ביום, שלא יצא ידי חובת ק"ש בעונתה יש לו קבול שכר כקורא בתורה:

under discussion.

commentary of

Rabbi Ovadiya

of Bartenura

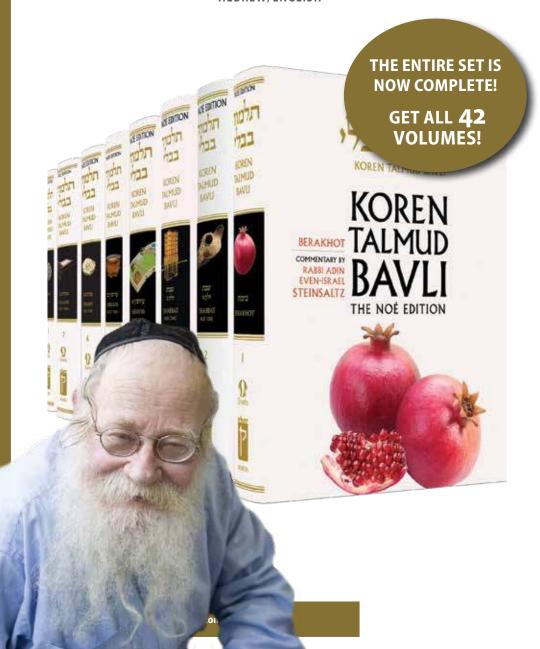
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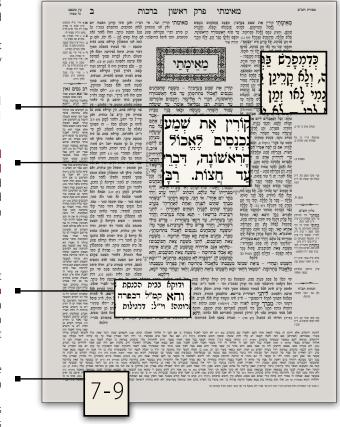
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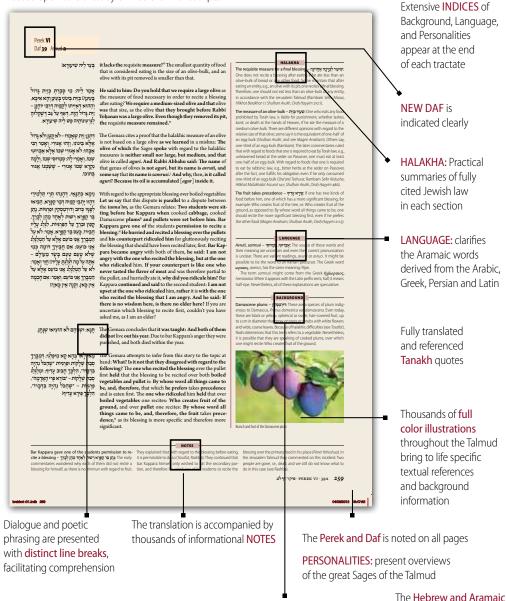
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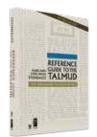
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Halpern, Stuart W. .....131

Hammer, Shalom.....132

Kagan, Jeremy.....136 Kislowicz, Barry.....137

Kook, Abraham Isaac .....137

Laufer, Nathan.....140 Levine, Aaron.....140 Levy, Benji.....141

Lichtenstein, Aharon.....142

Lieberman, Joseph.....143

Medved, David.....144

Mizrachi, Yemima.....144

Orbach, Uri.....145 Pollak, Michael.....146

Riskin, Shlomo .....148

Rotenberg, Mordechai.....149

Sacks, Jonathan.....132, 146, 150-151 Schacter, Jacob J. .....124,152

Shagar, Rav.....153 Soloveichik, Meir.....155 Soloveitchik, Rav Joseph B....155-157

Steinsaltz, Adin.....157-163

Tabory, Aviad.....163 Tamari, Meir.....164

Wiederblank, Netanel.....166

Elitzur, Yoel.....125 Feldman, Daniel.....117

Fohrman, Dovid.....127

Hammer, Shalom.....132 Lamm, Norman.....

Nagen, Yakov.....145

Riskin, Shlomo.....148

Rosner, Shalom.....149

Sabato, Haim.....149

Sacks, Jonathan.....150-151

Steinsaltz, Adin.....157-163

Tabory, Binyamin.....163

Weinreb, Tzvi Hersh.....166

Lubotsky, Yardena.....

PARASHAT HASHAVUA SERIES Beasley, Yaakov.....125

.....164-165

Wein, Berel...

...138

Lamm, Norman.....



#### **COLLECTIONS**

Maggid Modern Classics	111
Maggid ModernCompanions.	112
Maggid Studies in Tanakh	110
Mitokh HaOhel	126
Parashat HaShavua Serie	109
Steinsaltz Library1	57-163

#### HALAKHA (JEWISH LAW)

Appel, Gersion	114
Berkovits, Rahel	115
Bleich, J. David	118
Brody, Shlomo	118
Brofsky, David	119
Cohen, Pinchas	12
Farber, Zev	12
Feldman, Daniel	126
Goldman, Gavriel	129
Rimon, Yosef Zvi	14
Sobolofsky, Zvi	154
Willig, Mordechai	167

#### HISTORY / BIOGRAPHY

Ariel, Yisrael	114
Bar-Cochva, Gershon	134
Goldstein, Warren	129
Goren, Shlomo	129
Horovitz, Ahron	134
Lau, Binyamin	139
Reichner, Elyashiv	147
Steinsaltz, Adin	157-163
Wein, Berel	164-165

JEWISH THOUGHT	
Adlerstein, Yitzchok	11
Amital, Yehuda	11
Berkovits, Eliezer	11
Bleich, J. David	118
Bronstein, Yosef	120
Brown, Erica	120-122
Cherlow, Yuval	12
Cooper, Levi	12
Eleff, Zev	124
Greenberg, Irving (Yitz)	130

#### PASSOVER HAGGADOT

Brown, Erica	122
Sacks, Jonathan	
Steinsaltz, Adin	160

#### TALMUD RESOURCES

Caranalani	
Cooper, Levi	124
Frank, Yitzḥak	127
Lau, Binyamin	139
Orbach, Uri	145
Schimmel, Chaim	
Sokol, Moshe	154
Steinsaltz, Adin	158,160,162

#### TANAKH (BIBLE)

IT (INT (DIDLL)	
Angel, Ḥayyim	113
Bazak, Amnon	114
Beasely, Yaakov	115
Berman, Joshua	
Bin-Nun, Yoel	117
Cohn, Gabriel	
Ganzel, Tova	128
Grossman, Jonathan	130
Grumet, Zvi	131
Halpern, Stuart W	
Hattin, Michael	133
Israel, Alex	135
Klitsner, Judy	137
Lau, Binyamin	
Laufer, Nathan	140
Price, Nechama	146
Samet, Elchanan	152
Slifkin, Natan	154
Wein, Berel	165
Zakheim, Dov	
Ziegler, Yael	

#### TEFILLA (PRAYER)

Bick, Ezra	110
Cooper, Levi	124
Keshet, Enya Tamar	136
Weiss, Avi	16

Maggid Books Hebrew.....169

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#### TORAH MIETZION

NEW READINGS IN TANACH

See page 117



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See page 150

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Rabbi Shalom Hammer THE FAMILY PARSHA BOOK

See page 132



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See page 126



Yakov Nagen

BE, BECOME, BLESS

See page 145



Rabbi Shalom Rosner

SHALOM RAV

See page 149



Rabbi Haim Sabato **REST** FOR THE DOVE

See page 149

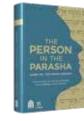


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See page 162



Rabbi Binyamin Tabory THE WEEKLY MITZVA See page 163



Rabbi Tzvi Hersh Weinreb THE PERSON

IN THE PARASHA See page 166

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Rabbi Alex Israel **II KINGS** IN A WHIRLWIND See page 135



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THE FATE OF A PROPHET

See page 139



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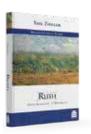
See page 121



Rabbi Yaakov Beasley NAHUM, HABAKKUK, AND **7FPHANIAH** LIGHTS IN THE VALLEY See page 115



Rabbi Hayyim Angel HAGGAI, ZECHARIAH & MAI ACHI PROPHECY IN AN AGE OF UNCERTAINTY See page 113

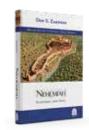


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See page 115



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See page 142

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HALAKHIC MORALITY

ESSAYS ON ETHICS AND MASORAH

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See page 156

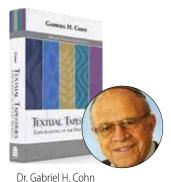
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See page 157

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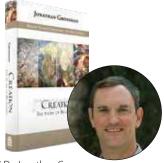
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See page 130

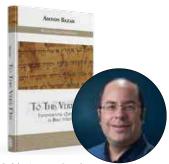


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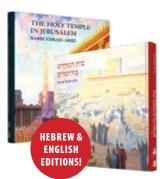
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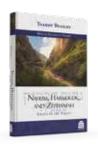
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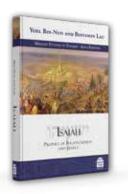
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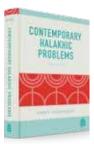
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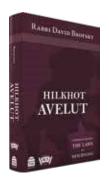
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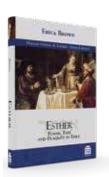
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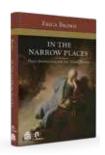
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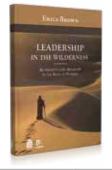
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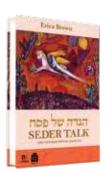
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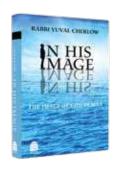
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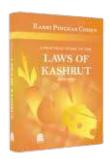


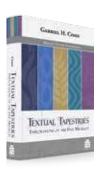


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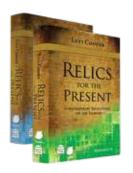
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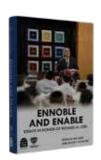
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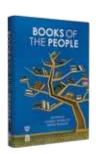
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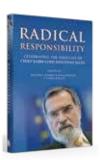


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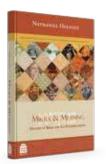




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In this riveting examination of the book of Judges, Bible educator Michael Hattin guides us through the troubling period associated with Israel's conquest and settlement of the land of Canaan. Incorporating various techniques for textual analysis, data from archeological findings and comparisons to modern-day military operations, Hattin unravels the narrative for contemporary readers, making the biblical book relatable and fascinating.

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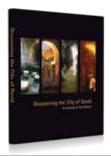
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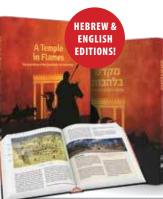
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Rabbi Alex Israel is a master educator whose teaching over more than two decades has inspired thousands of students worldwide to engage deeply with biblical texts. Born and raised in London, Rabbi Israel moved to Israel in 1991. Following several years of study at Yeshivat Har Etzion, he received rabbinic ordination from the Israeli Chief Rabbinate.

Rabbi Israel also holds degrees from London School of Economics; the Institute of Education, London; and Bar Ilan University. He serves as Director of Community Education at the Pardes Institute of Jewish Studies, and teaches Tanakh at Yeshivat Eretz HaTzvi, Matan, and Midreshet Lindenbaum. Rabbi Israel lectures widely at campuses and communities on five continents.

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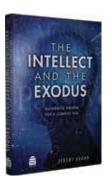


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Using traditional and modern commentary, literary analysis, archaeology, and Near-Eastern history, this insightful volume leads the reader through the complex lines of the biblical narrative in an enthralling and readable commentary.

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Rabbi Jeremy Kagan was born in Boston and raised in Hawaii. He graduated from Yale University with a BA in philosophy. In Israel, he studied Torah at Ohr Somayach and learned in the Mir Yeshiva, ultimately receiving rabbinical ordination from Rabbi Zalman Nechemiah Goldberg. Rabbi Kagan is the principal of

Midreshet Tehillah, a post high-school seminary. In 2011 he published The Choice to Be: A Jewish Path to Self and Spirituality, which was awarded the National Jewish Book Award for Modern Jewish Thought. He lives with his family in Jerusalem.

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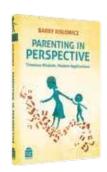
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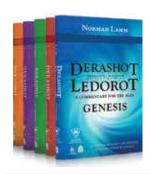


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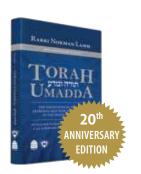




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Rabbi Dr. Binyamin Lau is an Israeli community leader, educator, and rabbi. He is the founder of the 929 Bible Project. Rabbi Lau also serves as a consultant for a number of leading organizations, is widely published, and is frequently cited in the media. He studied at Yeshivat Har Etzion and Yeshivat HaKibbutz HaDati, and received a PhD in Talmud from Bar-llan University.



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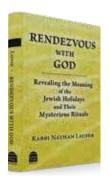
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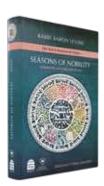
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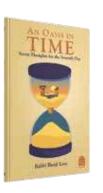
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Rabbi Dr. Aharon Lichtenstein (1933-2015) earned his rabbinic ordination at Yeshiva University and his PhD in English Literature at Harvard University. After serving as a Rosh Yeshiva and Rosh Kollel at Yeshiva University for several years, Rabbi Lichtenstein made Aliya to Israel in 1971

and joined Rabbi Yehuda Amital at the helm of Yeshivat Har Etzion in Alon Shevut. Under their joint leadership Yeshivat Har Etzion grew into a major center of advanced Torah study, exerting a strong influence in Israel, the United States, and other centers of Jewish life.



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SENATOR JOE LIEBERMAN was a US senator from Connecticut for twenty-four years. In 2000, he was the Democratic candidate for Vice President of the United States. Now senior counsel at the law firm of Kasowitz, Benson, Torres LLP in New York and Chairman of United Against Nuclear Iran (UANI), Senator Lieberman is the

author of seven books on history, government, law, and religion, including *The Gift of Rest: Rediscovering the* Beauty of the Sabbath. He is married to Hadassah Freilich Lieberman. They have four children and eleven grandchildren.





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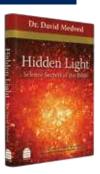
Each parasha also features a short essay by Rabbi Riskin, encouraging the reader to interpret and create side-by-side with the featured artists in the never-ending search to understand the nature of human existence.

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Rabbanit Yemima Mizrachi is a renowned author. teacher, and inspirational speaker. Since 2001, she has given weekly lectures in Jerusalem that are now attended by thousands of women of all ages and affiliations, and her classes are disseminated virtually throughout the

world. An attorney and rabbinical court advocate by training, Rabbanit Yemima speaks about a wide variety of topics: the weekly parasha, faith, prayer, marriage and relationships, family, holidays, and more. She also hosts a weekly program on Kan, Israel's public radio station.

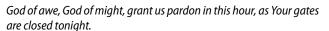
### Rabbanit Yemima Mizrachi

# YFARNING TO RETURN

### REFLECTIONS ON YOM KIPPUR

Yom Kippur is a time of opening. Books are opened, gates unlocked, hearts overflow with emotion.

When it seems like nothing can move forward, on this day all barriers are broken down.



This is the time to ask for everything that seems impossible. In a moment the gates will be locked. The shofar will be sounded. Put your foot in the door – God is sealing your fate now. Direct your heart and your tears. He is waiting at the doorstep.

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ליום חדש

RABBI YAKOV NAGEN is originally from New York City and now resides in Israel. He has a PhD in Jewish philosophy from Hebrew University and is a senior educator at the Otniel Yeshiva in Israel, where he teaches Talmud and Kabbala. He is a leading figure in interfaith dialogue between Judaism and Islam and in encounters

between Judaism and Eastern religions. Many of his writings have been translated into Chinese, and he has lectured in Beijing and Shanghai. Nagen was profiled in Tablet magazine as one of the ten "Israeli Rabbis You Should Know"

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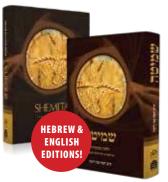
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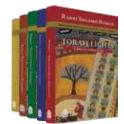
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Rabbi Shlomo Riskin is a widely respected spokesperson and activist for Modern Orthodoxy in Israel. He serves as Chief Rabbi of Efrat and Founder, Chancellor Emeritus and Rosh HaYeshiva of the Ohr Torah

Stone network of high schools, colleges, seminaries and rabbinical schools. Before moving to Israel in 1983, he was Associate Professor at Yeshiva University, and the founding Rabbi of Lincoln Square Synagogue in New York City.



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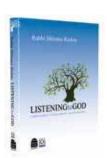
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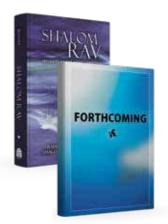
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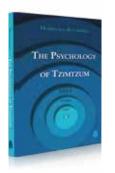
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FOR NOVEL:

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PAGE 211



Rabbi Lord Jonathan Sacks is an international religious leader, philosopher, award-winning author and respected moral voice.

Awarded the 2016 Templeton Prize in recognition of his "exceptional contributions to affirming life's spiritual dimension", Rabbi Sacks has held professorships at Yeshiva University, King's College London and New York

University since stepping down as Chief Rabbi of the United Hebrew Congregations of the Commonwealth in 2013 after twenty-two years in office.

Rabbi Sacks has been awarded seventeen honorary doctorates and several prizes in recognition of his work. Knighted by Her Majesty The Queen in 2005, he was given a life peerage to the House of Lords in October 2009.



Rabbi Lord Jonathan Sacks

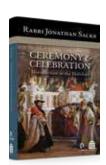
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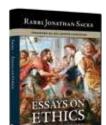
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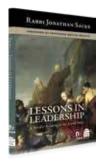
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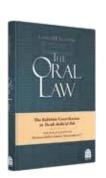
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Rav Shagar (Rabbi Shimon Gershon Rosenberg) (1949–2007) was a leading religious Zionist scholar and teacher, and founder and Rosh Yeshiva of Yeshivat Siah-Yitzhak, a hesder yeshiva and kollel in Israel. He grew up in Jerusalem, studied at the Kerem B'Yavneh

Hesder Yeshiva and Yeshivat HaKotel, Later in life, Rabbi Shagar delved deeply into Kabbala and Hasidism, and into modern and post-modern thought as he sought to combine all aspects of Torah in an authentic, interdisciplinary approach.



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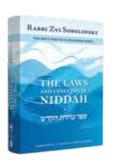


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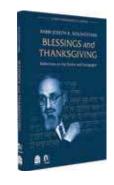
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RABBI DR. JOSEPH B. SOLOVEITCHIK (1903-1993) was raised in a renowned Lithuanian rabbinic family and became chief rabbi of Boston in 1932 after completing his doctorate at the University of Berlin. He founded the Maimonides School, and for over four decades commuted to New York to teach Talmud and philosophy at Yeshiva

University. He was regarded throughout the world as a leading authority on the meaning of the Jewish law and as the leading intellectual figure in the effort to build bridges between Orthodox Judaism and the modern world.



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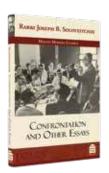
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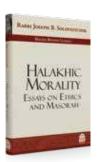


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RABBI ADIN STEINSALTZ is a teacher, philosopher, social critic, and spiritual mentor who has been hailed by *Time Magazine* as a "once-in-a-millennium scholar." He has succeeded in writing commentary on every single major work in the Jewish canon, including Tanakh, Mishna, Talmud, Rambam's Mishneh Torah

and the Tanya. In addition, he has authored some 60 books and hundreds of articles on subjects ranging from zoology to theology and social commentary. Rabbi Steinsaltz was awarded the Israel Prize in 1988, his country's highest honor, for his work in Jewish education.

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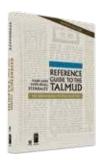
Rabbi Adin Even-Israel Steinsaltz

# **FOR ENTIRE HAGGADA** COLLECTION. SEE PAGE 78

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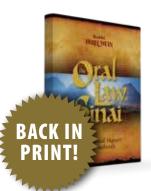
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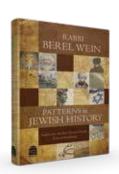
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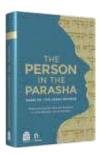


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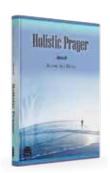
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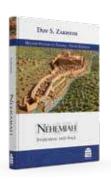
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DOV S. ZAKHEIM holds a BA from Columbia University and a D.Phil. from St. Antony's College, University of Oxford, and received rabbinic ordination from the Gaon Rabbi Shmuel Walkin. A three-time recipient of the US Department of Defense's highest civilian award, he is a Fellow of the Royal Swedish Academy of War Sciences, a member of the Council on Foreign Relations, and a member of the Royal Institute of International Affairs. He lectures internationally on American national security issues, Jewish history, and topics in Halakha.



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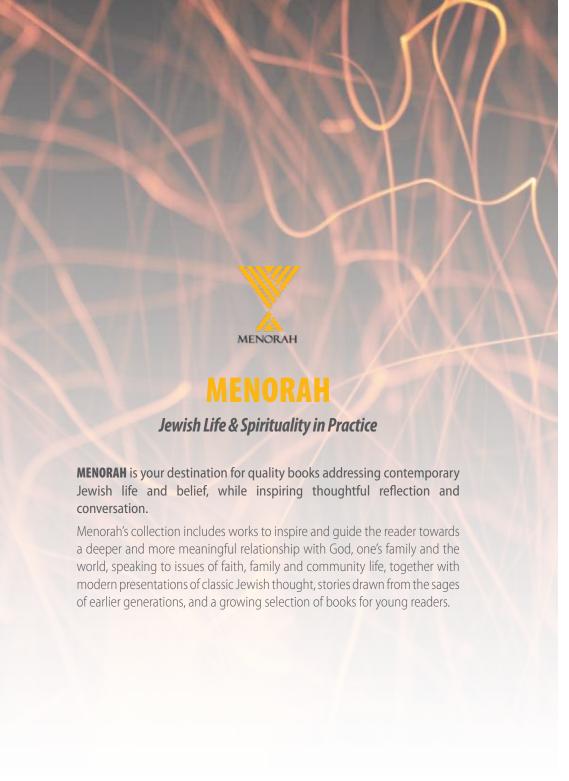
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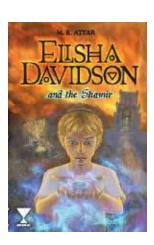
# MENORAH

M.R. (Rhonda) ATTAR	178
Simcha H. BENYOSEF	179
Ariel Augenbraun BLACHER	180
Rabbi Benjamin BLECH	180
Nechama BURGEMAN	180
Chaim Natan FIRSZT	181
Menachem & Leah GOTTESMAN	182
Rabbi Chaim JACHTER	182
Yaakov KIRSCHEN	183
Mark KUNIS	183
Michaela LAWSON	184
Sivan RAHAV-MEIR	184
Simcha RAZ	185
Chana Bracha SIEGELBAUM	185
Rabbi David SILVERSTEIN	186
Yerachmiel Michael TILLES	186
Rabbi Zalman WEISS	187
Rabbi Tully WFIS7	187

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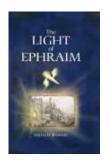
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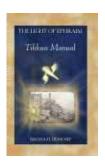


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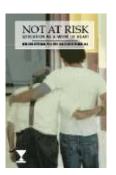
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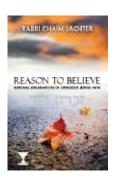
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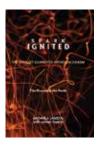
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**SIVAN RAHAV-MEIR** is one of the most popular media personalities in Israel today. She is a primetime anchor on Channel 2 News; has a column in Israel's largest newspaper, *Yediot Aharonot*; and has a weekly radio show on *Galei Tzahal* (Army Radio). Originally from a secular Israeli family, Rahav-Meir became religiously

observant during her teens. She is one of the very few public intellectuals who is well-respected across the religious-secular spectrum, and has attracted a tremendous following on social media for her Torahinfused, family-centered insights into Jewish life and tradition.



Sivan Rahav-Meir

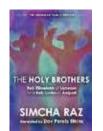
### #PARASHA

### WEEKLY INSIGHTS FROM A LEADING ISRAELI JOURNALIST

#Parasha is Rahav-Meir's debut book in English. Translated from her bestselling Hebrew parasha book, Rahav-Meir shares brief reflections on the Torah from sources past and present, infused with a thought-provoking message for the entire family. What began as short posts shared on social media has stimulated ongoing conversation amongst religious, traditional and progressive families.

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Paperback – Israel Edition	978 159 264 493 3	N/A	N/A	N/A	98





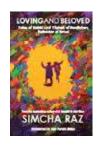
# THE HOLY BROTHERS

### REB ELIMELEKH OF LIZHENSK AND REB ZUSHA OF ANIPOLI

The bestselling author of A Tzaddik in Our Time: The Life of Rabbi Aryeh Levin now welcomes us into the world of two legendary Hasidic masters: Reb Elimelekh and Reb Zusha. With charm and a deep respect for the values by which they lived, Simcha Raz opens the window into the lives of these two brothers, their profound teachings, and their simple, yet deep dedication to living lives of holiness.

Translated by Dov Peretz Elkins and with a foreword by one of the most prolific storytellers of our generation, Rabbi Hanoch Teller, *The Holy Brothers: Reb Elimelekh of Lizhensk and Reb Zusha of Anipoli* is the first time the tales of these two personalities are published in English.

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Rabbi Simcha Raz

# LOVING AND BELOVED

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Simcha Raz recounts the tales and the Torah of Rabbi Levi Yitzhak of Berdichev, the most fierce advocate the Jewish people has ever known. Translated by Dov Peretz Elkins.

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Rebbetzin Chana Bracha Siegelbaum

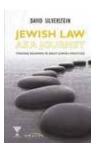
# THE SEVEN FRUITS OF THE LAND OF ISRAEL

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Rabbi Yerachmiel Michael Tilles

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Rabbi 7alman Weiss

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ISRAEL365

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190	HISTORY / MEMOIRS	
	Yehuda Avner	195
	Tuvia Book	196
106	L. Paul Brief	197
	Daniel Chertoff	198
	Pini Dunner	199
	Jeffrey S. Gurock	202
	Stuart W. Halpern	203
	Avi Weiss	216
195	HOLOCAUST	
200	Ernst Israel Bornstein	196
202	Naftali Lau-Lavie	207
202		
210		
212	DASSOVED HACCADA	
		108
	Di. Susuri Weirigarteri	210
217		
	POETRY	
ATION		
195		
196	9	
197		
200		
201		
203	ka nel	211
206		
206	TOBY PRESS HEBREW	217
		196         L. Paul Brief

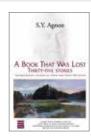
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**S.Y. Agnon** (1888–1970) was the central figure of modern Hebrew literature, and the 1966 Nobel Prize laureate for his body of writing. His works deal with the conflict between traditional Jewish life and language and the modern world, and constitute a distillation of millennia of Jewish writing—from the Bible through the rabbinic codes to hasidic storytelling—recast into the mold of modern literature.

### About the Editor

**Jeffrey Saks** is the Series Editor of The S.Y. Agnon Library at The Toby Press, and Director of Research at the Agnon House in Jerusalem. He is the founding director of ATID—The Academy for Torah Initiatives and Directions in Jewish Education and its WebYeshiva.org program.



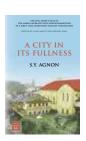
S.Y. Agnon

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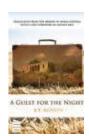


S.Y. Agnon

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Agnon's posthumous magnum opus, an epic literary memorial which devoted to Agnon's Galician hometown (in today's western Ukraine). Contains 27 short stories and novellas, a literary reimagining which spans 400 years of the history of his old world home, Buczacz – a nuanced and complex picture of the past of one Jewish community.

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- From Nobel Prize Award Citation

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S.Y. Agnon

# AND THE CROOKED SHALL BE MADE STRAIGHT

An impossible moral dilemma faces the tragic hero Menasheh Chaim in 19<sup>th</sup> century Buczacz. In the framework of a traditional Jewish folktale of old world Eastern European Jewry, Agnon delivers a profoundly modern piece of litertaure, which benefits from the tension between plot and genre. Translated with a foreword and annotations by Michael P. Kramer.

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S.Y. Agnon

### FOREVERMORE & OTHER STORIES

This short story collection surveys the major theme in his writing: the epic transformations in the life of the Jewish people – both in Europe and in the Land of Israel. The stories collected in *Forevermore* demonstrate the degree to which the Jewish experience in the Diaspora and the mystic pull of Jerusalem are woven throughout Agnon's writing.

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S.Y. Agnon

# FROM FOE TO FRIENDS & OTHER STORIES

### A GRAPHIC NOVEL

These three tales (which retain Agnon's original prose) rendered in "comics" form, are among the most beloved by Israeli children – now available to the English reading world in a most engaging format. Drawn in a brilliant style, Charka's illustrations are themselves a form of "midrash" on Agnon's prose.



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S.Y. Agnon

# IN MR. LUBLIN'S STORE

Set in Leipzig during WWI, this is a profound commentary on exile and Zionism, assimilation and faith, Germans and Jews, and the pull that the past exercises on the present.

Translated and with a foreword by Glenda Abramson, Oxford University. Afterword by renowned Israeli author Haim Be'er exploring the role of the novel in Agnon's canon and the symbolism of books and reading.

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S.Y. Agnon

### **TWO TALES**

In these two novellas of the Land of Israel, Agnon blends memory, illusion and reality. "Betrothed" explores the pull that past promises make on a slumberign present; "Edo and Enam" is an enigmatic and mysterious work exploring the relationship between scholarship, folklore and passion.

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S.Y. Agnon

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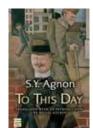


S.Y. Agnon

### SHIRA

Agnon's final, epic novel in a newly revised English translation by Zeva Shapiro, including archival material never before published in English. The author's culminating effort to articulate his vision of the role of art in human reality, enacted against the background of Jerusalem life in the gathering shadows of a historical cataclysm of inconceivable proportions.

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S.Y. Agnon

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A brilliantly accomplished and haunting work. On the surface it is a comically entertaining tale of a young Galician Jew, stranded in Berlin on the eve of World War I. On a deeper level it is a profound commentary on exile, Zionism, divine providence, human egoism, and other typically Agnonian concerns.

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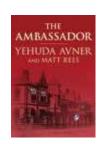
S.Y. Agnon

# TWO SCHOLARS WHO WERE IN OUR TOWN

### AND OTHER NOVELLAS

The volume's title story, published here in English for the first time, tells of the epic and tragic clash between two Torah scholars in a lost world "three or four generations ago." Agnon at his best –distilling the classical texts of Jewish study into a modern midrashic matrix. Includes revised translations of: "Tehilla," "In the Heart of the Seas," and "In the Prime of her Life," all with new introductions and annotations

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M.Y. Berdichevsky

### MIRIAM AND OTHER STORIES

Berdichevsky wrote some of his major stories after World War I, notably his short novel Miriam, which he completed shortly before his death.

Introduction by Avner Holtzman, professor of Hebrew Literature at Tel Aviv University, and translated by A.S. Super and others.

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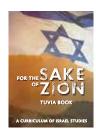


Haim Nachman Bialik

### RANDOM HARVEST & OTHER NOVELLAS

Haim Nachman Bialik (1873–1934) is celebrated as one of the leading figures in modern Jewish literature. Although most famous for his Hebrew poems, Bialik was also a master of short prose. Often expressing a realism and social awareness associated with the Russia of his youth, Bialik's stories showcase his gift for lyricism, symbolism and humor, captured in engaging vignettes of life in the Ukrainian countryside.

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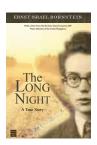


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### FOR THE SAKE OF 710N

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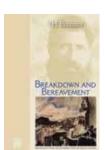
Ernst Israel Bornstein

### THE LONG NIGHT

### A TRUE STORY

The Long Night is the terrifying story of Ernst Israel Bornstein's journey through the Holocaust. Called a work of "life-changing power," this narrative has been newly translated into English, ensuring that the author's message will continue to influence the next generation.

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Y.H. Brenner

# **BREAKDOWN AND BEREAVEMENT**

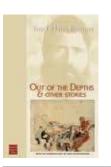
Yosef Haim Brenner (1881–1921) was a Russian-born Hebrew-language author, and one of the pioneers of modern Hebrew literature. Born to a poor Jewish family in Russia, he escaped from the Russian army to London, then immigrated to Palestine in 1909. He was murdered in the Jaffa Riots of 1921. He left behind an impressive and influential body of work, including short stories and novels such as *Breakdown and Bereavement*, which is set in Palestine in the years before World War I, when the tragic pattern of Arab-Jewish relations was taking shape.

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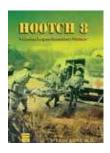


Y.H. Brenner

# **OUT OF THE DEPTHS & OTHER STORIES**

This collection of Brenner's work includes the novella *Out of the Depths*, as well as *One Year, From A to M, Impressions of a Journey, The Way Out, Nerves, He Said to Her, The Slander* and *The First of May*. The collection also includes Memories of Brenner by Brenner's contemporary, David Shimoni.

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L. Paul Brief

# HOOTCH 8

### A COMBAT SURGEON REMEMBERS VIETNAM

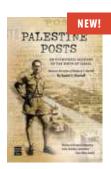
As a bachelor completing his medical training, the last place Paul Brief thought he'd end up was Vietnam. In *Hootch 8*, Brief details his sudden arrival at a naval hospital outside Danang. Through Brief's eyes, we witness the brutal realities of wartime medicine. Shot through with humor and compassion, *Hootch 8* is a moving account of one man's transformative encounter with the tragedies and absurdities of war.

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# **THE TOBY PRESS**



Daniel S. Chertoff

# PALESTINE POSTS

### AN EYEWITNESS ACCOUNT OF THE BIRTH OF ISRAEL

Mordecai Chertoff came to Palestine in 1947 as a twenty-five year-old, determined to make his contribution to the emerging Jewish state. Between 1947 and 1950 he was variously local news editor, foreign news editor, and war correspondent for the Palestine Post, soldier in the Haganah, and resident of Jerusalem.

In vivid and often moving letters to his family (annotated and contextualized by his son), Mordecai describes the news of the UN vote for partition, the siege of Jerusalem, the bombing of the Palestine Post, the declaration of the State of Israel, his travels along the dangerous Jerusalem-Tel-Aviv highway, and, inevitably, the loss of friends. The correspondence, filled with details of everyday life in Jerusalem and meetings with famous and soon-to-be-famous people, includes historical information never before disclosed and ranges from passionate discussions about Zionism to the more personal drama of his search for a wife.

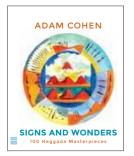
Mordecai Chertoff's powerful first-person account allows us to reexperience a momentous turning point in Jewish history, while we accompany his son, Daniel, on his journey to penetrate into the heart and mind of his father.

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### Adam Cohen

# SIGNS AND WONDERS

### 100 HAGGADA MASTERPIECES



No book in Jewish history has been illustrated more often than the Passover haggada. Signs and Wonders: 100 Haggada Masterpieces is the first work to survey the magnificent history of the illustrated haggada, from the Middle Ages to the present. Focusing on the finest examples from the past seven centuries, the book reproduces each picture in full color, alongside short descriptions that explore the meaning of the imagery, the achievement of the artist, and the larger context in which the book was produced. Wonderfully written and stunningly designed, Signs and Wonders brings its masterpieces to life, presenting a rich panorama of Jewish art throughout the ages.

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### Eliaz Cohen

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Eliaz Cohen

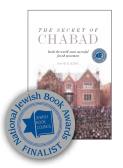
### Rabbi Pini Dunner

# MAVERICKS, MYSTICS & FALSE MESSIAHS

### EPISODES FROM THE MARGINS OF JEWISH HISTORY

The uniting theme of Mavericks, Mystics & False Messiahs is the very individual personalities of these marginal characters and the impact they had during the time in which they lived. All the mavericks whose lives are explored in this book somehow represent – in their individuality and their unique stories – aspects of the broader narrative of their eras. What they prove, in all their fascinating oddity, is how aspects of Jewish history which occur outside of the spotlight have a residual effect on what is happening in today's world.

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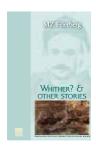
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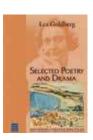


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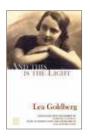
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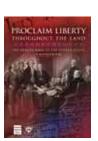
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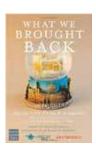


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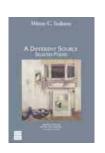
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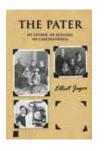
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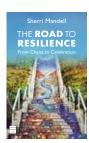
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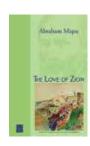
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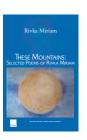
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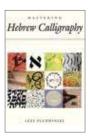
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**Rabbi Haim Sabato,** born in Cairo in 1952, descends from a long line of rabbis from Aleppo, Syria. His family moved to Israel when he was five, and he was educated in leading yeshivas in Jerusalem. He served in the IDF and fought in the Yom Kippur War — an experience that

served as the basis for some of his later fiction. Later on, he co-founded a prestigious yeshiva in Maaleh Adumim near Jerusalem, in which he teaches to this day. In addition to being a respected Torah scholar, he is also an award-winning novelist.



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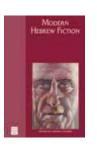


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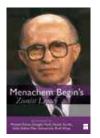
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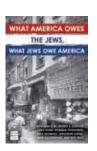
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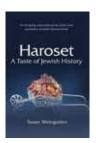
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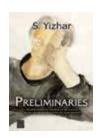


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TANAKH COMMENTARY	. 220
TANNAITIC LITERATURE	.224
GEONIM	.225
RISHONIM	226
HISTORY, ETHICS AND JEWISH PHILOSOPHY	.234

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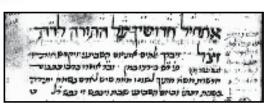


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Manuscript Location: Cambridge, Oxford, Moscow and others

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ON TRACTATE BAVA METZI'A

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# COMMENTARY OF R PERAHYAH B NISSIM ON TRACTATE SHABBAT

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Manuscript Location: Oxford, Bodleian Library

Published from an Oxford manuscript with addenda from Genizah manuscripts. With source references, full commentary, and a scholarly introduction. The author, a colleague of R. Abraham, the son of Rambam in Egypt, and probably his brother-in-law, preserved in this work the exegetic and halakhic tradition of Rambam's academy and that of the Egyptian sages of his time pertaining to Tractate Shabbat.

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Manuscript Location: Russian State Library, Moscow

Supercommentary of R. Asher b. Jehiel. Edited from MS Moscow Guenzburg 488, identified by Rabbi Shoshana as that of R. Asher b. Jehiel. With notes, full commentary and detailed indices. The scholarly introduction focuses on the attribution of these Tosafot to Rosh, and the existing close relationship between Tosafot ha-Rosh and the printed Tosafot. Includes three addenda: novellae of R. Yehuda b. Kalonymus of Speyer, novellae of R. Solomon Sirilio from his work on Eduyot, and some novellae of R. Bezalel Ashkenazi to Tractate Hagigah.

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BINDING	ISBN	US\$	CAN\$	UK£	IL ru
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We have included two addenda in this publication: 1) Hilchot ha-Get LehaRaMaH, published for the first time from Vatican MS 154, with references and commentary; and 2) Previously unpublished part of RaMaH's original commentary on Gittin found in the Cambridge Genizah. The publication of this Genizah fragment confirms the methods we utilized for identifying RaMaH material included in the National Library manuscript.

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BINDING	ISBN	US\$	CAN \$	UK £	IL₪
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### SHITTAH MEKUBBEZET BY R. BEZALEL ASHKENAZI

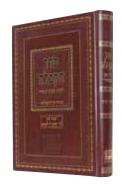
ON TRACTATE HULLIN

שיטה מקובצת לרבינו בצלאל אשכנזי על מסכת חולין

Manuscript Location: Russian State Library, Moscow and Jewish Museum of Prague

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