



Daily Zohar Edtion

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Parasha Summary

Nitzavim, Nitsavim, Nitzabim, Netzavim, Nisavim, or Nesabim (בַּיבָים — Hebrew for "ones standing," the second word, and the first distinctive word, in the parashah) is the 51st weekly Torah portion (בְּרִשָׁה, parashah) in the annual Jewish cycle of Torah reading and the eighth in the Book of Deuteronomy. It constitutes Deuteronomy 29:9–30:20 (Deuteronomy 29:10 onwards in some versions of the Hebrew Bible). In the parashah, Moses told the Israelites that all the people stood before God to enter into the covenant, violation of which would bring on curses, but if they returned to God and heeded God's commandments, then God would take them back in love and bring them together again from the ends of the world. Moses taught that this Instruction was not beyond reach, and Moses put before the Israelites life and death, blessing and curse, and exhorted them to choose life by loving God and heeding the commandments.

The parashah is made up of 2,123 Hebrew letters, 553 Hebrew words, 30 verses, and 72 lines in a Torah Scroll. Jews generally read it in September or, rarely, late August or early October, on the Sabbath immediately before Rosh Hashanah. The lunisolar Hebrew calendar contains 50 weeks in common years, and 54 or 55 weeks in leap years. In some leap years (for example, 2021, 2022, and 2025), Parashat Nitzavim is read separately. In common years (for example, 2020, 2023, 2024, 2026, and 2027), Parashat Nitzavim is combined with the next parashah, Vayelech, to help achieve the number of weekly readings needed. The two Torah portions are combined except when two Sabbaths fall between Rosh Hashanah and Sukkot and neither Sabbath coincides with a Holy Day. In the standard Reform prayerbook for the High Holy Days (מחוות), machzor), parts of the parashah, Deuteronomy 29:9–14 and 30:11–20, are the Torah readings for the morning Yom Kippur service, in lieu of the traditional reading of Leviticus 16.

In traditional Sabbath Torah reading, the parashah is divided into seven readings, or עליות, aliyot. In the Masoretic Text of the Tanakh (Hebrew Bible), Parashat Nitzavim is a single "open portion" (בתוחה, petuchah) (roughly equivalent to a paragraph, often abbreviated with the Hebrew letter ב, peh) and thus can be considered a single unit. Parashat Nitzavim has several further subdivisions, called "closed portion" (סתומה, setumah) divisions (abbreviated with the Hebrew letter ב, samekh). The first closed portion (סתומה, setumah) spans the first three readings. The second closed portion spans the fourth and fifth readings. The third closed portion is coincident with the sixth reading.

Aliya: Kohen-Chessed-Abraham ����

In the first reading (עליה, aliyah), Moses told the Israelites that all the people stood that day before God to enter into the covenant. The first reading (עליה, aliyah) ends here.

Chapter: 29

- 9. אַשֶּׁם נִּצְּבְים הַיּוֹם כֻּלְּכֶּם לִפְנֻּי יְהֹוָה אֶלְהֵיכֵם רֵאשִׁיכֵם שִּׁבְטַיכֶּם זְּקְנֵיכֶם וְשַׂטַרִיבֶּם כִּל אִישׁ יִשָּׂרָאֵל:
- **9.** Ye are standing this day all of you before YHVH your God: your heads, your tribes, your elders, and your officers, even all the men of Israel,
 - 10. טַפַּכֶּם וָשֵּׁיכֶּם וַגָּרָךְ אֲשֶׂרָ בִּכֶּרֶב בַוְזַגֵּיִךְ בְוֹזֹטֶב עַשָּׁיךָ עַדְ שֹׁאָב בוּיבֶּייף:
- 10. your little ones, your wives, and your stranger that is in the midst of your camp, from the hewer of your wood unto the drawer of your water;
 - 11. לְעַבְרָךֹ בִּבְרָית יְתִּוָה אֱלֹהֶיף וּבְאֶלָתִוֹ אֲשֶׁיר יְתִוֹה אֱלֹהֶיף כּרֵת עַבְּוֹךָ הַיְּוֹם:
- 11. that thou shouldest enter into the covenant of YHVH your God--and into His oath--which YHVH your God maketh with thee this day;

Aliya: Levi-Gevurah-Isaac 🗫 =

In the second reading (עליה, aliyah), Moses made the covenant both with those who were standing there that day and with those who were not there that day. The second reading (עליה, aliyah) ends here.

- 12. לְבַּעַזֶּוֹ הָקִּים-אִדְךְּ הַיּוֹם ו לוֹ לְעָׁם וְהָוּא יִהְיֶה-כְּךְ לֵאֵלּהִים כַּאֲשֶּׂרְ דִּבֶּר-כֶּרְ וְכַאֲשֶׂר גִּשִּׂבַעׁ לֵאֲבֹהֶיךְ לְאַבְּרָהֵם לְיִצִּוֹזֶהְ וְלֵיעַהְבֹּ:
- 12. that He may establish thee this day unto Himself for a people, and that He may be unto thee a God, as He spoke unto thee, and as He swore unto your fathers, to Abraham, to Isaac, and to Jacob.
 - 13. וְכָּא אִהְכֶם לְבַּדְּכֶם אֲנֹכִי כּרֵת אֶת–הַבְּרִית הַוֹּאת וְאֶת–הֵאָלָה הַוֹּאת:
- 13. Neither with you only do I make this covenant and this oath;.
 - 14. כִּ° אֶת–אֲשֶּׁר יֶשְׁנֹּוֹ פָּה עַבְּּנוֹ עַבְּר הַיֹּוֹם לְפָנָי יְהַוֹה אֱלֹהֻינֹוּ וְאֵת אֲשֶׂר אֵינָנֹוּ פַה עָבַוֹנוּ הַיִּוֹם:
- **14.** but with him that standeth here with us this day before YHVH our God, and also with him that is not here with us this day--

─ Aliya: Third-Tiferet-Jacob ♦

In the third reading (עליק, aliyah), Moses reminded the Israelites that they had dwelt in the land of Egypt and had passed through various other nations and had seen the detestable idols of wood, stone, silver, and gold that those other nations kept. Moses speculated that perchance there were among the Israelites some whose hearts were even then turning away from God to go worship the gods of those nations, who might think themselves immune, thinking that they would be safe though they followed their own willful hearts. But God would never forgive them; rather God's anger would rage against them until every curse recorded in the Torah would come down upon them and God had blotted out their names. And later generations and other nations would ask why God had done that to those people, and they would be told that it was because they forsook the covenant that God made with them and turned to other gods. So God grew incensed at that land and brought upon it all the curses recorded in the Torah, uprooted them from their soil in anger, and cast them into another land, as would still be the case. Concealed acts concerned God; but with overt acts, it was for the Israelites to apply all the provisions of the Torah. The third reading (עליה, aliyah) and a closed portion (סתומה, setumah) end here with the end of chapter 29.

- 15. כִּי–אַתְּם יְדַעְּׂהֶׁם אָת אֲשֶּׁר–יָשַּׂבְנוֹ בְּאָרֶץ מִצְּׂרֶים וְאָת אֲשֶּׁר–עָּבְרְנוֹ בְּהֶרֶב הַגֿוּנִם אֵשֵּׂר עַבַרתִם:
- 15. for ye know how we dwelt in the land of Egypt; and how we came through the midst of the nations through which ye passed;
 - 16. וַתִּרְאוּ אֶת-שִּׁקּוּצִיהֶּם וְאֶת גָּלֵכֵיהֵם עֵּץֹ וְאֶבֶּן כֶּסֶף וְוְּהֶבֹ אֲשֶׁרָ עִבְּוֹהֶם:
- **16.** and ye have seen their detestable things, and their idols, wood and stone, silver and gold, which were with them--
- 17. פֶּןְּבִישׁ בְּׁכֶּם אִישׁ אִוֹ–אִשְּׁה אָוֹ בִשְּׂפְוְזה אוֹ–שֵּׁבֶט אֲשֶׁרְ לְּבְבׁו פַּנָה הַיּוֹם בּוּעִם יְהַוָּה אֱבִּים יְהַוְּה אֶלהֵי יִהְוֹה אֶלהֵי יִהְוֹה אֶלהֵי יִהְוֹה אֶלהֵי יִהְוֹה אֶלהִי לְלַכֶּת לְעָבֹר אֶת–אֱלהֵי הַגֹּוִים הָהֶם פֶּןְ–ִישׁ בָּכֶם שְּׂיֶרשׁ פַּרֶה רָאשׁ וְלַעֲנָה: רָאשׁ וְלַעֲנָה:
- 17. lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from YHVH our God, to go to serve the gods of those nations; lest there should be among you a root that beareth gall and wormwood;
- 18. וְהָיָה בְּשָׂבְעֹוֹ אֶת-דִּבְרִי הַאֶּלָה הַזֹּאת וְהֹתְבָּרַךְ בִּלְבָבְוֹ כֵאמֹר שָׁלְוֹם יִהְיֶה לִי כִּי בִשִּׂרְרַוּת לַבִּי אֵכֵּךְ לַבְּעַוֹ סְפוֹת הַרָוָה אֶת-הַצִּבוּאֶה:
- 18. and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying: I shall have peace, though I walk in the stubbornness of my heart--that the watered be swept away with the dry;
 - 19. לְאִ-יֹאבֶה יְהֹוָה סְלְּוֹז כֹוֹ כִּי אָוֹ יֻעְשַׁוֹן אַף-יְהֹוָה וְהְנְּאָתוֹ בְּאִישׁ הַהֹּוֹא וְרְבְצָּה בּוֹ כָּלֹ-הָאָלְה הַכְּתוּבָה בַּסְּפֶר הַוָֹּה וּבְּוֹזְה יְהֹוָה אֶת-שְּׂבוֹו בִוּתְוַזֵת הַשְּׂבֵיִם:

19. YHVH will not be willing to pardon him, but then the anger of YHVH and His jealousy shall be kindled against that man, and all the curse that is written in this book shall lie upon him, and YHVH shall blot out his name from under heaven;

20. וְהִבְּרִילָוֹ יְהֹוֶהֹ לְרָעֶׁה בִוּכָּל שִּּבְטֵּי יִשְּׂרָאֵל פְכֹל אָלְוֹת הַבְּרִית הַכְּתוּבְּה בִּסֵפָר הַתּוֹרָה הַוָּה:

20. and YHVH shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that is written in this book of the law.

21. וְאָבֵּיר הַדְּיוֹר הָאָזְזַרוֹן בְּגַיכֶם אֲשֶׂר יָקְּיבוּוֹ בֵּיאָזְזַרִיכֶּם וְהַגַּּכְרִי אֲשֶׁר יָקְיבוּ בִּיאָרֶץ רְזֹזוֹכֶּה וְרָאִׁי אֶת–בִּיבּוֹת הָאָרֶץ הַהִוֹא וְאֶת–תְּוָזַכַּאִיה אֲשֶׂר–זוֹכָּה יְהֹוָה בה:

21. And the generation to come, your children that shall rise up after you, and the foreigner that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses wherewith YHVH hath made it sick:

22. נְּפָרִית וָבֶּּילַזֹז שְּׂרַפַּה כָּל–אַרְצָּה לֹא תִּזְּרַע וְלָא תַצְּבְּוֹז וְלֹא-יְעַבֶּלְה בְּאַפְּוֹ עֵּשֶׂב כְּבִוּדְפֵּבֵּת סְדָם וְעַבׁוֹרָה אַדְבְּוֹה (וצֹביים) וּצְּבוֹיִם אֲשֶׂר הָפַּךְ יְהֹּוָה בְּאַפְּוֹ וּבַוֹזְבִּוּתִוֹ:

22. and that the whole land thereof is brimstone, and salt, and a burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which YHVH overthrew in His anger, and in His wrath;

23. וְאֶבְּירוּ כָּלֹ–הַגּוֹיִם עַלֹל–בֶּׁוֹה עָשָׁה יְהֹוָה כָּכָה לָאָרֶיןּ הַזָֹּאת בָּוָה וְזְרִי הָאַף הגרול הזה:

23. even all the nations shall say 'Wherefore hath YHVH done thus unto this land? what meaneth the heat of this great anger?'

24. וְאָבְוּרוּ ֻעַּׁר['] אֲשֶׂר עֻ֖֫וְּבׁוּ אֶת–בְּרֵית יְהֹוָה אֱר^{וּ}הֵי אֲבֹתֶם אֲשֶׂר בְּרָת עִּבְּׁוֹם בִּהְוֹצִּיאָוֹ אֹתֶם בִּוּאָרֵץ בִוּצִּרֵיִם:

24. then men shall say: 'Because they forsook the covenant of YHVH, the God of their fathers, which He made with them when He brought them forth out of the land of Egypt;

25. וַיּלְבֹּים אֲשֶׂר לְאַ-יְדִיּיׁ אֱלֹהִים אֲמֵוּרִים וַיִּשְּׂוּתְוְזֵוִוּ לְהֵבֶם אֱלֹהִים אֲשֶׁר לְאַ-יְדִיעׁוּם וְלְא וֹזַלַהְ לְהֵב:

25. and went and served other gods, and worshipped them, gods that they knew not, and that He had not allotted unto them;

26. וֵיזַר–אָף יְהֹוָה בָּאָרֶץ הַהָּוֹא לְהָבִיא עָנֶיהָ אֶת–כָּל–הַהְּלָלָה הַכְּתוּבָה בַּסֵפַר הַוֹּה: **26.** therefore the anger of YHVH was kindled against this land, to bring upon it all the curse that is written in this book;

27. and YHVH rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day'.--

28. The secret things belong unto YHVH our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law. {S}



Second Aliyah when combined with Vayelech

In the fourth reading (עליה, aliyah), Moses foretold that, after all these curses had befallen them, if they took them to heart in their exile, and they returned to God, and they heeded God's commandments with all their hearts and souls, then God would restore their fortunes, take them back in love, and bring them together again from the ends of the world to the land that their fathers possessed, and God would make them more prosperous and numerous. Then God would open their hearts to love God with all their hearts and souls, in order that they might live. The fourth reading (עליה, aliyah) ends here.

Chapter: 30

1. And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt bethink thyself among all the nations, whither YHVH your God hath driven thee,

2. and shalt return unto YHVH your God, and hearken to His voice according to all that I command thee this day, thou and your children, with all your heart, and with all your soul;

3. וְשִּׁב יְהֹוָה אֱלֹהַיִּך אֶת-שְּׂבִּוּתְרָ וְרְזְזַבֶּוֶךְ וְשָּׁב וְהָבֶּצְּׂךְ בִּכְּלֹ–הְעַבּׁוּים אֲשֶּׂרְ הַפִּיצָּר יִהֹוָה אֱלֹהֵיִּךְ שָׂבִּוּה: **3.** that then YHVH your God will turn your captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither YHVH your God hath scattered thee.

4. If any of thine that are dispersed be in the uttermost parts of heaven, from thence will YHVH your God gather thee, and from thence will He fetch thee.

5. And YHVH your God will bring thee into the land which your fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above your fathers.

6. And YHVH your God will circumcise your heart, and the heart of your seed, to love YHVH your God with all your heart, and with all your soul, that thou mayest live.

Aliya: Fifth-Hod-Aaron

Third Aliyah when combined with Vayelech

In the fifth reading (עליה), aliyah), Moses foretold that God would then inflict all those curses on the enemies who persecuted the Israelites, and would bless the Israelites with abounding prosperity, fertility, and productivity. For God would again delight in their wellbeing, as God had in that of their fathers, since they would be heeding God and keeping the commandments once they had returned to God with all their hearts and souls. The fifth reading (עליה), aliyah) and a closed portion (סתומה), setumah) end here.

7. And YHVH your God will put all these curses upon thine enemies, and on them that hate thee, that persecuted thee.

8. And thou shalt return and hearken to the voice of YHVH, and do all His commandments which I command thee this day.

- וְהוֹתִירְךְּ יְהֹוָהֹ אֱלֹדֶיֹךְ דִּכְל ו בִּעֲשֵׂה יָדֶרְ בִּפְרִי בִטְּוֹבׁ בַּאֲשֵׂיר שְׁשֻׁ עַל אֲבֹהֵיךְ:
 יְהוֹה לְשִׂיב יִהֹוֹה לְשִׂישׁ עַלֶּיך בְּבְרִי בִשְׁיִּבְ יִהֹוָה בְּבְרֵיך וּבְּבְרֵי בִשְׁיִּב יִהֹוֹה בְּבְרֵיל וּבְּבְּרֵי בִשְׁיִּבְּי וּבְבְּבְיר בִשְׁיִּב יְהֹוֹה בְּבְרֵי וּבְּבְּרִי בִּשְׁיִּבְּיוֹ בְּבְּבְיִי וְבִּבְּרֵיל וּבְּבְּרֵיל וּבְּבְּרֵיל בְּבְּבְיֹי בְּבְּבְיוֹה בְּבְּבְיוֹה בְּבְּבְיל וּבְּבְּרִי בְּשְׁיִּבְּי וְבִּבְּרֵיל וּבְּבְּרִי בְּבְּבְּרִי בְּבְּבְּרִי בְּבְּבְּרִי בִּבְיוֹבְיֹב בְּבְּבְיוֹ בְּבְבְּבְיוֹ בְּבְבְּבְיוֹ בְּבְבְּבְיוֹב בְּבְבְיוֹב בְּבְבְיוֹב בְּבְבְיוֹב בְּבְבְּבְיוֹב בְּבְבְיוֹב בְּבְבְיוֹב בְּבְבְיוֹב בְּבְבְיוֹב בְּבְבְּבְיוֹב בְּבְבְיוֹב בְּבְבְּבְיוֹב בְּבְבְּבְיוֹב בְּבְבְיוֹב בְּבְבְּבְיוֹב בְבְּבְּבְבְּבְבְיוֹב בְּבְבְּבְיוֹב בְּבְבְּבְיוֹב בְּבְבְּבְיוֹב בְּבְבְבְיוֹב בְּבְבְּבְיוֹב בְּבְבְּבְיוֹב בְּבְבְּבְיוֹבְר בְּבְבְּבְיוֹב בְּבְבְּבְיוֹב בְּבְבְבְּבְיוֹב בְּבְבְבְּבְיוֹב בְבְבְבְּבְיוֹב בְּבְבְבְיוֹב בְּבְבְּבְיוֹב בְּבְבְבְיוֹב בְּבְבְבְיוֹב בְּבְבְבְיוֹב בְּבְבְבְיוֹב בְּבְבְבְיוֹב בְּבְבְבּיוֹב בְּבְבְּבְיוֹב בְּבְבְבְיוֹב וּבְבְבְבְיוֹב בְּבְבְבְיוֹב בְּבְבְבְיוֹב בְּבְבְבְיוֹב בְּבְבְבְבּבְיוֹב בְּבְבְבְבְיוֹב בְּבְבְבְבְיוֹב בְּבְבְבְבְיוֹב בְּבְבְבְבְיבְיוֹב בְּבְבְבְיבְיוֹב בְּבְבְבְיבְיוֹב בְּבְבְבְבְיבְיוֹב בְּבְבְבּבְיבְיוֹב בְּבְבְבּבְיבְיבְבְבְבְבּבוּב בְּבְבְבּבּבְיבְיבְיבְיבוֹב בְּבְבְבְבְבְבְבְּבְבְבּבְיבְיוֹב בְּבְבְבְבְיבְיבְיבְיבְיוֹב בְּבְבְבְבְיבְיבְיבְיוּבְבְבְבְבְבּבְיבְבּבְבְבְבּבְבְבְבְבְבּבְבְבּבְיבְבּבּבְבְבּבְיבוּב בְּבְבְבְבְבְבְבּבְבּבְבּבְבּבְבְבְבּבְבְבּבְבְבּבְבְבּבְבּבְבּבְבּבְבְבּבְבְבּבְבְבְבּבְבְבְבּבְבּבְבְבְבּבְבְבְבְבְבְבְבְבְבְבְבְבְבּבְבְבּבְבְבְבְבּבְבְבְבְבְבְבּבְבְבְבּבְבְבְבּבְבְבְב
- **9.** And YHVH your God will make thee over-abundant in all the work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good; for YHVH will again rejoice over thee for good, as He rejoiced over your fathers;
 - כִּי תִשְׂבִוֹע בְּקוֹכ יְתִוֹה אֱכֹהֶיך כִשְּׂבְוֹר בִיצְּוֹתִיו וְחַקּבְיוֹ הַבְּתוּבֶּה בְּסֵפֶר
 הַתוּרָה הַזֶּה כִּי תִשׁוּב אֶכֹ-יְחְוֹה אֱכֹהֶיך כִשְּׂבְוֹר בִּיצְּוֹתִיו וְחַוֹּקְבָׁיו הַבְּתוּבָּה בְּסֵפֶר
- 10. if thou shalt hearken to the voice of YHVH your God, to keep His commandments and His statutes which are written in this book of the law; if thou turn unto YHVH your God with all your heart, and with all your soul.

→ Aliva: Sixth-Yessod-Joseph ❖ →

In the sixth reading (עליה), aliyah), Moses said that surely, this Instruction that he enjoined upon them was not too baffling, beyond reach, in the heavens, or beyond the sea; rather it was very close to them, in their mouths and hearts. The sixth reading (עליה), aliyah) and a closed portion (סתומה, setumah) end here.

- 11. כִּי הַבִּּוּצְוֹה הַוֹּאת אֲשֶׁיֶּר אֲנֹכִי בְּוצַוְךְ הַיִּוֹם כְּא-נְּפָבֵאת הַוֹא בִּבְּוֹךְ וְכְּא רְזוֹקָההוא:
- 11. For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.
 - 12. לָא בַּשָּׂבַוִים הֵוא לֵאבור בִי יִעֲּלֶה –לְּנוּ הַשָּּבַוּיְבְוּה וְיִקְּוֹיָה לְנוּ וְיַשְּׂבִועֵנוּ אתְה וַנֿעַשָּׁנֵּה:
- 12. It is not in heaven, that thou shouldest say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'
 - 13. וְלָא–בֵועַבֶּר לָיִם הָוֹא לֵאבּוֹר בְיִי יְעַבְּר–לְנִוּ אֶל–עָבֶר הַיָּה' וְיִּקְּוַזְהָ לְנִוּ וִיַשִּׂבְוַעֵּנִוּ אִתָּה וַנִּעַשׁנַּה:
- 13. Neither is it beyond the sea, that thou shouldest say: 'Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?'
 - 14. פִי-קָרוֹב אֶכֶיה הַדָּבֶר בִּאֶד בְּפֵיה וִבְּלְבֶּבְרָ לְעֵּשׁׂתְּוֹ: (ס)
- **14.** But the word is very nigh unto thee, in your mouth, and in your heart, that thou mayest do it.

━ΦΦΦ Aliya: Seventh-Malchut-King David ΦΦΦΦ

Fourth Aliyah when combined with Vayelech

In the seventh reading (עלכיה, aliyah), which is also the concluding maftir (עלכיר) reading, Moses said that he set before them the choice between life and prosperity on the one hand and death and adversity on the other. Moses commanded them to love God, to walk in God's ways, and to keep God's commandments, that they might thrive and increase, and that God might bless them in the land. But if their hearts turned away and they gave no heed, and were lured into the worship of other gods, Moses warned that they would certainly perish and not long endure in the land. Moses called heaven and earth to witness that he had put before the Israelites a choice between life and death, blessing and curse. He exhorted them to choose life by loving God, heeding the commandments, and holding fast to God, so that they might have life and long endure on the land that God swore to their ancestors, Abraham, Isaac, and Jacob. The seventh reading (עליה, aliyah), an open portion (פתוחה), petuchah), and the parashah end here.

- 15. רְאֵה נָּתְהִי לְּפָנֶּירְ הַיִּּוֹם אֶת–הַוֹזַיֵים וְאֶת–הַמְוֹב וְאֶת–הַבָּוֶת וְאֶת–הָרֶעֹ:
- 15. See, I have set before thee this day life and good, and death and evil,

 16. אֲשֵּׁר אֲנֹכִי בִּיצַוְּךְּ הַיִּיִם בְּאָהֲבֶּה אֶת-יְהֹוָה אֱלֹהֶיךְ לְלֵכֶׁכֵת בִּדְרָכִיו וְלִשְּׁבְּוֹר

 בּוּצְּוֹתְיו וְוֹזֶּלְתִיו וּבִּשְּׁפְּטָיו וְוֹזִייתִ וְרָבִּיתִ וּבְרַכְךְ יְהוָה אֱלֹהֶיךְ בְּאֶרֶץ אֲשֶׁר-אַתְּה בִּיִּבְיתִי וְוֹזֶלִייתִ וְרָבִיתִ וּבְרַכְךְ יְהוָה אֱלֹהֶיךְ בְּאֶרֶץ אֲשֶׂר-אַתְּה בִּיִּבְיתִי וְוֹזֶלִייתִ וְרָבִיתִ וּבְרַכְךְ יְהוָה אֱלֹהֶיךְ בְּאֶרֶץ אֲשֶׂר-אַתְּה בִּיִּבְרָבְיּיִ וְוֹזֶלִיתְ וְוְרָבִּיתִ וְרָבִיתְ וּבְרַכְרְ יְהוָה אֱלֹהֶיִי בְּיִבְּיִה לַרְשִׂתְּה:
- **16.** in that I command thee this day to love YHVH your God, to walk in His ways, and to keep His commandments and His statutes and His ordinances; then thou shalt live and multiply, and YHVH your God shall bless thee in the land whither thou goest in to possess it.
- 17. ואָם-יָפַגָּה לְבַבָּרָ וִלְא תִשְּׁבִע וְנָּדְּוֹתָה וְהִשְּׂהַוֹוֵית לֵאלהִים אָזֶוֹרִים וַעַּבְּדְתַם:
- 17. But if your heart turn away, and thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;
 - הַגַּּדְהִי לָכֶם הַיֹּוֹם כִּי אָבָד הְאבֹדְוּוֹ לֹא-תַאֲרִיכֵן יָבִים עַכֹּל-הַאְדְּבְּוֹה אֲשֶׁׂר אתה עַבֹר את-הירדוֹ לבוא שֹׁמה לרשׁתה:
- 18. I declare unto you this day, that ye shall surely perish; ye shall not prolong your days upon the land, whither thou passest over the Jordan to go in to possess it.
 - 19. הַּעָּרֹתִי בָּכֶם הַיּיִם ۚ אֶת–הַשִּׂבְיִם וְאֶת–הָאָרִץְּהֹ הַזַזַיִּים וְהַבְּּעֶת ׁ נְּתְהִי לְפָנֵּיר הַבָּרָכָה וְהַהָּלָלֵה וּבְּזַיִרָה בַּעַיִּים לְבַעַוֹן הִוֹזֵיִה אָתִה וְזַרְעַר:

19. I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and your seed;

20. לְאָהֲבָה אֶת-יְהַוֹּה אֶלהֶׁיך לִשְּׂבִע יְהֹוָה לְאֲבֹתְיך לְאַבְּרָהְם לִיאְזְוֹק וְלֵיעַהְּבֹ יָבֶּיִרְ לָשֵּׂבֶת עַל–הֵאֲדָבִּיה אֲשֶׁר נִשְׁבַע יְהֹוָה לַאֲבֹתְיךְ לְאַבְּרָהְם לִיאְזְוֹק וְלֵיעַהְּבֹ לַתְת לָהֵם: (פַפַּפ)

20. to love YHVH your God, to hearken to His voice, and to cleave unto Him; for that is your life, and the length of your days; that thou mayest dwell in the land which YHVH swore unto your fathers, to Abraham, to Isaac, and to Jacob, to give them.

End of Nitzavim



Vayelech, Vayeilech, VaYelech, Va-yelech, Vayelekh, Wayyelekh, Wayyelakh, or Va-yelekh (יֵילֵדְ — Hebrew for "then he went out", the first word in the parashah) is the 52nd weekly Torah portion (בַּרִשָּה, parashah) in the annual Jewish cycle of Torah reading and the ninth in the Book of Deuteronomy. constitutes Deuteronomy 31:1-30. In the parashah, Moses told the Israelites to be strong and courageous, as God and Joshua would soon lead them into the Promised Land. Moses commanded the Israelites to read the law to all the people every seven years. God told Moses that his death was approaching, that the people would break the covenant, and that God would thus hide God's face from them, so Moses should therefore write a song to serve as a witness for God against them. With just 30 verses, it has the fewest verses of any parashah, although not the fewest words or letters. (Parashat V'Zot HaBerachah has fewer letters and words.) The parashah is made up of 5,652 Hebrew letters, 1,484 Hebrew words, 30 verses, and 112 lines in a Torah Scroll. Jews generally read it in September or early October (or rarely, in late August). The lunisolar Hebrew calendar contains between 50 weeks in common years, and 54 or 55 weeks in leap years. In some leap years (for example, 2021, 2022, and 2025), Parashat Vayelech is read separately. In common years (for example, 2020, 2023, 2024, 2026, and 2027), Parashat Vayelech is combined with the previous parashah, Nitzavim, to help achieve the number of weekly readings needed, and the combined portion is then read on the Sabbath immediately before Rosh Hashanah. The two Torah portions are combined except when two Sabbaths fall between Rosh Hashanah and Sukkot and neither Sabbath coincides with a Holy Day.

In traditional Sabbath Torah reading, the parashah is divided into seven readings, or עליות, aliyot. In the Masoretic Text of the Tanakh (Hebrew Bible), Parashat Vayelech has two "open portion" (פתוהה, petuchah) divisions (roughly equivalent to paragraphs, often abbreviated with the Hebrew letter ב (peh)). The first open portion (פתוהה, petuchah) spans the first four readings (עליות, aliyot). The second open portion (פתוהה, petuchah) spans the remaining three readings (פתוהה, aliyot). Within the first open portion (פתוהה, petuchah), a further subdivision, called a "closed portion" (מונה, setumah) (abbreviated with the Hebrew letter ס (samekh)), spans the first two readings (עליות, aliyot).



In the first reading (עליה), aliyah), Moses told the Israelites that he was 120 years old that day, could no longer go out and come in, and God had told him that he was not to go over the Jordan River. God would go over before them and destroy the nations ahead of them, and Joshua would go over before them, as well. The first reading (x', x'), aliyah) ends here.

Chapter: 31

- 1. וַיֶּכֶּרְ מֹשֵּׂהָ וַיִּדַבֶּר אֶת-הַדְּבָרִים הָאֶכֶּה אֶל-כָּל-יִשִּׂרָאֵל:
- **2.** And he said unto them: 'I am a hundred and twenty years old this day; I can no more go out and come in; and YHVH hath said unto me: Thou shalt not go over this Jordan.
 - יְהֹוָה אֱכֹהֶיך הְוֹא ו עֹבֶר כְּפְצִיך הְוֹא-יַשְׂבִּיד אֶת-הַגֹּוֹיִם הָאֶכֶּה בִּוּלְפָצֵיך
 יְהוֹשִׁעַ הְוֹא עֹבֶר כְפְצִיך בְּאֲשֶׂר דְבֵּר יְהוֹה:
- **3.** The LORD your God, He will go over before thee; He will destroy these nations from before thee, and thou shalt dispossess them; and Joshua, he shall go over before thee, as YHVH hath spoken.



In the second reading (עליה, aliyah), Moses promised that God would destroy those nations as God had destroyed Sihon and Og, the kings of the Amorites, and the Israelites would dispossess those nations according to the commandments that Moses had commanded them. Moses exhorted the Israelites to be strong and courageous, for God would go with them and would not forsake them. The second reading (עליה, aliyah) and a closed portion (סתומה, setumah) end here.

- 4. וְעַשָּׂה יְהוָה כְהֶּם כַּאֲשֶׂר עַשְׁה כְסִיוֹווֹן וּכְעַוֹג בַּוּלְכֵי הָאֲמֹה יִהוָה כְּשִׁה בְּשִׁה לְסִיוֹווֹן וּכְעַוֹג בַוּלְכֵי הָאֲמֹה יִהוָה אֲשֶׂר הַשִּׁבְּיִר אֹתַם:
- **4.** And YHVH will do unto them as He did to Sihon and to Og, the kings of the Amorites, and unto their land; whom He destroyed.
 - 5. וּנְתָנָם יְהֹוָה לִפָּנִיכֶם וַעֲשִּׁיתִם לְהֶׁם כְּכָּל–הַבִּעְּוָה אֲשֶׂרָ צִּוָיתִי אֶתְכֶם:

5. And YHVH will deliver them up before you, and ye shall do unto them according unto all the commandment which I have commanded you.

6. זווְּקוּ וְאִבְיצֹׁוּ אֵכֹ – תִּיְרְאָוּ וְאַכֹ – תַּעַׂרְצִוּ בִּוּפְנֵּיהֵם כִּי ו יְהֹוָהֹ אֱכֹהֶיךְ הָוּא הַהֹּכְּרְ

עַבַּוּהְ כְא יַרְפַּרָ וְכָא יַעַוֹּבְרָ: (ס)

6. Be strong and of good courage, fear not, nor be affrighted at them; for YHVH your God, He it is that doth go with thee; He will not fail thee, nor forsake thee.'



Fifth Aliyah when combined with Nitzavim

In the third reading (עליה), aliyah), in the sight of the people, Moses told Joshua to be strong and courageous, for he would go with the people into the land that God had sworn to their fathers and cause them to inherit it, and God would go before him, be with him, and not forsake him. Moses wrote this law and delivered it to the priests, the sons of Levi, who bore the Ark of the Covenant and to all the elders of Israel. The third reading (עליה), aliyah) ends here.

7. And Moses called unto Joshua, and said unto him in the sight of all Israel: 'Be strong and of good courage; for thou shalt go with this people into the land which YHVH hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8. וַיהֹוֶה הָוּא ו הַהֹּכֶּךְ כְּפֶּנֶּיךְ הָוּא יִהְיֵּיה עִּבְּיִךְ כָּא יַרְפָּךָ וְכָּא יַעַוְּבֶּךָ כָּא תִירָא וְכָּא תוות:

8. And YHVH, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee; fear not, neither be dismayed.'

 וַיִּכְתַּב בוֹשֶׂה אֶת-הַתוֹרָה הַוֹּאַת וַיִּהְנָּה אֶל-הַכְּהְנִּים בְּנִי כַוֹּי הַנְּשְּׂאִים אֶת-אֲרָוֹן בְּרִית יְהֹוֶה וְאֶל-כְּכַל-וִּהְנֻּי יִשְּׂרָאֵל:

9. And Moses wrote this law, and delivered it unto the priests the sons of Levi, that bore the ark of the covenant of YHVH, and unto all the elders of Israel.

Aliya: Fourth-Netzach-Moses

In the fourth reading (עליה), aliyah), Moses commanded them to read the law before all Israel at the end of every seven years during Sukkot, when all Israel was to appear in the place that God would choose. Moses told them to assemble all the people — men, women, children, and strangers — that they might hear, learn, fear God, and observe the law as long as the Israelites lived in the land that they were going over the Jordan to possess. The fourth reading (π, π) , aliyah) and the first open portion (π, π) , petuchah) end here.

10. וַיְצַּוֹ בוּשָּׂדָה אוֹתְם כֵּאבֵוֹר בִוּקֶץ וּ שֶּׂנְבַעׁ שָׁנִּים בְּבוּעֵּד שְׂנִת הַשְּׂבִשָּׂה בְּוֹזְגֹ הַפַּבִּוֹת:

10. And Moses commanded them, saying: 'At the end of every seven years, in the set time of the year of release, in the feast of tabernacles,

 בְּבְוֹא כָל-יִשְּׂרָאֵל כַּלְרָאוֹת אֶת-פְּגִי יְהֹוָה אֱלֹהֶיךְ בַּבְּּוֹקוֹם אֲשֶׂר יִבְוֹזֶר תִּקְרָא אַת-הַתּוֹרֵה הַוֹּאת גַּגַּד כַּל-יִשְׂרָאֵל בְּאַוֹנֵיהַם:

11. when all Israel is come to appear before YHVH your God in the place which He shall choose, thou shalt read this law before all Israel in their hearing.

12. הַּלְּהֶל אֶת–הָעָּׁם הֵאֲנָשִּׂיִם וְהַנָּשִׁים וְהַנָּשִׁים וְהַנְּיִלְּה בְּשְּׂעָרֶיךְ לְבַּׁעַוֹּ יִשְׂבְּעֹׁוּ יִשְׂבְּעֹוּ בְּשְׁעָרֶיךְ לְבַּעֹּוֹ יִשְׂבְּעֹרִ וֹ לַעֲשׁוֹת אֶת–כְּל–הְּבְּרֵי הַתּוֹרֶה וּלְבִּעֹּן יִלְבְּעֹּוֹ אֶלְהֵיכֶם וְשָּׂבְּעְרוּ לֵעֲשׁוֹת אֶת–כְּל–הְּבְרֵי הַתּוֹרֶה וּלְבִּעֹּוֹ יִיִּלְהִילִּם וְשָּׂבְּעִרוּ לֵעֲשׁוֹת אֶת–כְּל–הְבְּרֵי הַתּוֹרֶה הּוֹאָת:

12. Assemble the people, the men and the women and the little ones, and your stranger that is within your gates, that they may hear, and that they may learn, and fear YHVH your God, and observe to do all the words of this law;

13. וּבְגַיהֶּם אֲשֶׂר לֹא -ְיִדְעוֹ יִשְּׂבְעוֹ וְלַבְוּדׁוּ לְיִרְאָה אֶת-יְהְוָה אֱלְהֵיכֶם כָּל-הַיָּבִוּים אֵשֵּׂר אָתֵם וֹזִיִּים עַל–הָאָדָבִּוּה אֲשֵׂר אָתֵם עַבְרִים אֶת–הַיַּרְדֶּן שַׂבְּוֹה לְרְשִּׁתַה: (פ)

13. and that their children, who have not known, may hear, and learn to fear YHVH your God, as long as ye live in the land whither ye go over the Jordan to possess it.'



Sixth Aliyah when combined with Nitzavim

In the fifth reading (עליה, aliyah), God told Moses that as the day of his death was approaching, he should call Joshua, and they should present themselves in the tent of meeting so that God might bless Joshua. God appeared in a pillar of cloud over

the door of the Tent and told Moses that he was about to die, the people would rise up and break the covenant, God's anger would be kindled against them, God would forsake them and hide God's face from them, and many evils would come upon them. God directed Moses therefore to write a song and teach it to the Israelites so that the song might serve as a witness for God against the Israelites. The fifth reading (π, ∇, π) aliyah) ends here.

- 14. וַיּאבֶּור יְהֹוָה אֶלּ–בוּשָּׁה הָן קּרְבְּוּ יָבֶּוּיךְ לְבוּוּת קְּרָא אֶת-יְהוֹשַּׁעַ וְהְתְיַצְּבְּוּ בְּאָדֶל בוֹעֵּר וַאֲצַוֶּגוּ וַיִּכֶּרְ בוּשָּׁה וְיהוֹשַׁעַ וִיהְיַצְּבְוּ בְּאָדֶל בוֹעַד:
- **14.** And YHVH said unto Moses: 'Behold, your days approach that thou must die; call Joshua, and present yourselves in the tent of meeting, that I may give him a charge.' And Moses and Joshua went, and presented themselves in the tent of meeting.
 - 15. וַיֵּרָא יְהֹוֶה בָּאָהֶל בְּעַבְּוּוּד עָגָוֹ וַיְּעַבְּוּד עַבְּוּוּד הָעָנָוֹ עַכֹּ-בַּפְּתְוּז הָאְהֶל:
- **15.** And YHVH appeared in the Tent in a pillar of cloud; and the pillar of cloud stood over the door of the Tent.
 - 16. וַיָּאבֶּור יְהֹוָהֹ אֶלּ–בוּשָּׁהֹ הִּנְּּךֵ שֹּׁבֵבׁ עִּׁם-אֲבוֹתֵיְךּ וְהָבֶּׁ הִעָּׁם הַנָּּהׁ וְזְנִהׁ וּ אֲזַוֹרָי וּ אֱלֹהֵי גַּבַר–הָאָרֶץ אֲשָּׁר הָוּא בָא–שָּׁבָּוהֹ בְּהָרְבּוֹ וְאַזָּבַנִּי וְהַפֵּר אֶת–בְּרִיתִּי אֲשֶּׂרְ בַּרָהִי אָתוֹ:
- **16.** And YHVH said unto Moses: 'Behold, thou art about to sleep with your fathers; and this people will rise up, and go astray after the foreign gods of the land, whither they go to be among them, and will forsake Me, and break My covenant which I have made with them.
 - 17. וְעַזְרָה אַפֵּי בִּוֹ בַּיּוֹם -בַּהְּנִים הַהְּיִּא נְעַנְּבְּהִּים וְהִסְתַּרְהִּי פָנִּי בִוּהֶם וְהָּיִה כְּאֶבֹּי בִּיּנִם הַהְּיִא הָכֹא עָׁל כִּי–אֶיּן אֱלֹהֵי בְּקִּרְבִּי בְּעָּבְׁרִּ יִבְּעָּאוּנִי הַרְעָּוֹת רַבְּוֹת וְצָּלֵהוֹ וְאֶבֵּיר בַּיִּוֹם הַהְּיִא הָכֹא עָׁל כִּי–אֶיּן אֱלֹהֵי בְּקִּרְבִּי בְּעָּבְׁלִּ הַרְעָּוֹת הָאָלֵּה:
- 17. Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall come upon them; so that they will say in that day: Are not these evils come upon us because our God is not among us?
- 18. וְאֲנֹבִי הַסְהֵּר אַסְתִּיר פָּנִי בֹּיִּוֹם הַהּוֹא עַנֹל כָּכֹ–הְּרֶעָה אֲשֶׁיֶּר עִּשְּׁהֻ כִּי פָּנִּה אֶכֹּ-אֱכֹהֹיִם אֲזוֹרִים:
- 18. And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.
 19. וְעַׂהָה כִּתְבִוּ לָכֶם אֶת-הַשִּׁירָה הַוֹּאת וְלַבְּוֹרָה אֶת-בְּגִּי-יִשְּׂרָאֵל שִׁיבְוּה בְּפִיהֵם 19
 לבועוֹ תהיה-כֹּי השִּׁירָה הוֹאת לעַר בבנִּי ישׂראַל:

19. Now therefore write ye this song for you, and teach thou it the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel.

Aliya: Sixth-Yessod-Joseph

Seventh Aliyah when combined with Nitzavim

In the sixth reading (עליה, aliyah), God continued that when God will have brought the Israelites into the land flowing with milk and honey (עַלְב ּיִּרְבַשׁ, chalav udevash), they will have eaten their fill, grown fat, turned to other gods, and broken the covenant, then when many evils will have come upon them, this song would testify before them as a witness. So Moses wrote the song that day and taught it to the Israelites. And God charged Joshua to be strong and courageous, for he would bring the Israelites into the land that God had sworn to them, and God would be with him. And Moses finished writing the law in a book. The sixth reading (עליה, aliyah) ends here.

20. -כִּי–אֲבִיאֶׁנוּ אֶל–הֶאֲדְבִּוֹה וּ אֲשֶּׁר–נִּשְּׁבְּעְׂתִּי לַאֲבֹדִיו זְּבָת וֹזְלָבׁ וּדְבַּשׁ וְאָכֵל וִשָּׂבַעַ וִדְשֵּׂזְ וּפַנְּה אֶל–אֱלהִים אֲזֵורִים וַעֵּבְדוֹם וִנְּאֲצׁוּנִי וִהַפָּר אֶת–בִּרִיתִי:

- 20. For when I shall have brought them into the land which I swore unto their fathers, flowing with milk and honey; and they shall have eaten their fill, and waxen fat; and turned unto other gods, and served them, and despised Me, and broken My covenant; מָא הַשִּׂירָה בִּיִּרְה בְּיִּיׁ לְעַדׁר כִּי 21 'וְבִּיֹה בִּיִּרָם אֲבִיאָנוֹ לְעַד בְּיִּ בִּי בִּיִּבְיֹה בִּיִּרָם אֲבִיאָנוֹ לְעַד בְּיִ בִּיֹן בִּפְיַ זַּרְעָוֹ כִי יִרְעָה אֶה-יִצְּרוֹ אֲשֶׂר הָוֹא עַשֶּׁה הַיִּוֹם בְּטַנֶּם אֲבִיאֵנוּ בִּיְרָשְׁ אֲבִירְ נִּשִּׁר בִּיִּבְיֹם אֲבִיאָנוֹ בִּעָּרָם אֲבִיאָנוֹ בִּעָּרָם אֲבִיאָנוֹ בִּעָּרָם אֲבִיאָנוֹ נִּשְּׁר נִּיִּבְעָּהִיי אֶת-יִצְּרוֹ אֲשֶׂר הָוֹא עַשֶּׁה הַיִּוֹם בְּטַנֶּם אֲבִיאָנוֹ נִשְּׁר נִּיִּעְ אֲשֵׂר נִּשְׁה בִּיִּבְם אֲבִיּעִם אֲבִיּעִם אֲבִיאָנוֹ נִשְּׁר בִּיִּבְים אֲבִיּעִם אֲבִיּעִם אֲבִיּעִם אֲבִייִּעִם בְּעַנֶּם בְּעַנֶּם בְּעַנֶּם בְּעַנֶּם בְּעָנִים אָבִירִם אֲבִּילְתִּי אֲשֵּׂר נְיִשְׁרִם בְּעָנִים יִּבְּעַנְהִייִּי
- 21. then it shall come to pass, when many evils and troubles are come upon them, that this song shall testify before them as a witness; for it shall not be forgotten out of the mouths of their seed; for I know their imagination how they do even now, before I have brought them into the land which I swore.'
- יַּיִּרְאָל: יִשְּׂרָתְּב בּוֹשֶּׂה אֶת–בְּעֵּי יִשְּׂרָתְ בַּיִּוֹם הַהְּוֹא וַיְלַבְּוֹה אֶת–בְּגַיִּ יִשְּׂרָאָל. 22. So Moses wrote this song the same day, and taught it the children of Israel.
 - 23. וַיְצַוֹ אֶת-יְהוֹשֵּׂיֻעַ בּוֹּ–נוֹן וַ״ֹאבֶור וְזֵוֹק וֶאֲבְיִיהׁ כִּי אַהָּה הָבִיא' אֶת-בְּנִי יִשְּׂרְאֵׁל אֶל-הָאָרֶין אֲשֶׂר-נִּשְּׁבְעָהִי לְהֵּם וְאֲנֹכֵי אֶהֵיָה עַּבְּוּך:
- 23. And he gave Joshua the son of Nun a charge, and said: 'Be strong and of good courage; for thou shalt bring the children of Israel into the land which I swore unto them; and I will be with thee.'

24. וַיָּהָי ו כָּכַלְּוֹת בוֹשָּׁה לִכְתָב אֶת-דְּבָרֵי הַתּוֹרֶה-הַוֹּאָת עַׁ֫ל-כֵפַר עַדׁ תָּבֵּוֹם:

24. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

Aliya: Seventh-Malchut-King David

In the seventh reading (עליה, aliyah), Moses commanded the Levites who bore the Ark of the Covenant to take the book and put it by the side of the Ark so that it might serves as a witness against the people. For Moses said that he knew that even that day, the people had been rebelling against God, so how much more would they after his death?

In the maftir (מפטיר) reading of Deuteronomy 31:28–30 that concludes the parashah, Moses called the elders and officers to assemble, so that he might call heaven and earth to witness against them. For Moses said that he knew that after his death, the Israelites would deal corruptly and turn away from the commandments, and evil would befall them because they would do that which was evil in the sight of God. And Moses spoke to all the assembly of Israel the words of the song. The seventh reading (מֹלִיה, aliyah), the second open portion (מֹלִיה, petuchah), and the parashah end here.

25. וַיִּצְוֹ בוֹשֶׂה אֶת-הַלְוִיִּם נְּשִּׁאֵי אֲרָווֹ בִּרִית-יִהֹוָה כֵאבְוֹר:

25. that Moses commanded the Levites, that bore the ark of the covenant of YHVH, saying:

26. 'Take this book of the law, and put it by the side of the ark of the covenant of YHVH your God, that it may be there for a witness against thee.

27. For I know your rebellion, and your stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against YHVH; and how much more after my death?

Aliya: Maftir

28. הַקְּתִּילוּ אֵכָּי אֶת-כָּל-וְּקְנִּי שִּׁבְטִיכֶם וְשְּטְׁרִיכֶם וְאֲדְבְּרָה בְאָוְנִיהֶּם אָת הדברים הַאָּלָה וָאַעִידִה בָּם אָת-הַשַּׁמִים וָאָת-הַאָרִץ: 28. Assemble unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to witness against them.

29. כִּי יָדַ'עְׂתִּי אָזְזַרִי מוֹתִי כִּי-הַשְּׁזִּזְת תַּשְּׂזִזְתׁוֹ וְסַרְתְּם בִּוֹּ–הַּדֶּרֶךְ אֲשֶׂרָ צַּׂזֶיתִי אֶתְכֵם וְקָּרָאת אֶתְכֵם הַרָעָה בְּאַזְזַרִית הַיָּבִּים כִּי–תְעַשְׁי אֶת–הָרַע בְּעַינִי יְהֹוָה רָהַכִּעִיסוֹ בִּמַעֵּשִׂה יָדִיכִם:

29. For I know that after my death ye will in any wise deal corruptly, and turn aside from the way which I have commanded you; and evil will befall you in the end of days; because ye will do that which is evil in the sight of YHVH, to provoke Him through the work of your hands.'

30. וַיְדַבְּר בוּשָּׁה בְּאָוְגַיּ כָּל-קְהָל יִשְּׂרָאֵׁל אֶת-דִּבְרֵי הַשִּׂירָה הַוְּאַת עַּׁד הַבְּם: (פפפ)

30. And Moses spoke in the ears of all the assembly of Israel the words of this song, until they were finished:

End of Vayelech