

End of the torah

The Simchat Torah reading is the last two chapters of the entire Torah, Deuteronomy 33 and 34. Basically Moses blesses the people and their future leader, Joshua, and then Moses dies on Mount Nebo.

Here is the text:

ג"ל33

הכרבה תאזוזו V'Zot HaBerachah

וְזֹאת הַבְּרָכָה אֲשֶׁר בָּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ:

This is the blessing with which Moses, the man of God, bade the Israelites farewell before he died.

וַיֹּאמֶר יְהוָה מִסִּינַי בָּא וְנִרְחַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פָּאֲרָן וְאָתָה מֵרִבְבוֹת קֹדֶשׁ מִיְמֵינוֹ אֲשֶׁר [אֵשׁ] [דָּת] לְמוֹ:

He said: The LORD came from Sinai; He shone upon them from Seir; He appeared from Mount Paran, And approached from Ribebboth-kodesh, Lightning flashing at them from His right.

אִף חֲבִב עַמִּים כָּל־קִדְשׁוֹ בְּיָגְדָה וְהֵם תָּפוּ לְרַגְלָהּ יִשְׂא מִדְּבַר־תִּיבָה:

Lover, indeed, of the people, Their hallowed are all in Your hand. They followed in Your steps, Accepting Your pronouncements,

תִּנְרָה צְוֵה־לָבוּ מֹשֶׁה מוֹרְשָׁה קַהֲלַת יִצְחָק:

When Moses charged us with the Teaching as the heritage of the congregation of Jacob.

וַיְהִי בִישׁרׁוּן מְלֹךְ בְּהִתְאָסֵף רְאִשֵׁי עַם יִחִד שְׁבֻטֵי יִשְׂרָאֵל:

Then He became King in Jeshurun, When the heads of the people assembled, The tribes of Israel together.

יְתִי רֵאֲוִבֹן וְאֵ:

May Reuben live and not die, Though few be his numbers.

(וְזֹאת לִיהוּדָה וַיֹּאמֶר שְׁמַע יְהוָה קוֹל יְהוּדָה וְאֶל־עַמּוֹ תִבְיָאֵנוּ יְדִי־רַב לֹא וְעֲזַר מִצְרָיו תִּהְיֶה: (ס)

And this he said of Judah: Hear, O LORD the voice of Judah And restore him to his people. Though his own hands strive for him, Help him against his foes.

וּלְלֵוִי אָמַר תִּמְצִיחַ וְאֹנְרִיחַ לְאִישׁ חֲסִידָךְ אֲשֶׁר נִסִּיתוֹ בְּמִסְּהַ תְּרִיבֵהוּ עַל־יְמֵי מְרִיבָה:

And of Levi he said: Let Your Thummim and Urim Be with Your faithful one, Whom You tested at Massah, Challenged at the waters of Meribah;

הָאֵמֶר לְאָבִיו וּלְאִמּוֹ לֹא רְאִיתִיו וְאֶת־אֶחָיו לֹא הִפִּיר וְאֶת־בָּנָיו [בְּנָיו] לֹא יָדַע כִּי שְׁמְרוּ אִמְרֹתַי וּבְרִיתִי יִנְצְרוּ:

Who said of his father and mother, "I consider them not." His brothers he disregarded, Ignored his own children.

Your precepts alone they observed, And kept Your covenant.

יִרְוּ מִשְׁפָּטֶיךָ לִיעֲלֹב וְתוֹרֹתֶיךָ לְיִשְׂרָאֵל יִשְׂמוּ קְטוֹרֶה בְּאַפֶּךָ וְכָלִיל עַל־מִזְבְּחֶךָ:

They shall teach Your laws to Jacob And Your instructions to Israel. They shall offer You incense to savor And whole-offerings on Your altar.

(בְּרַךְ יְהוָה חֵילוֹ וּפְעָל יַדָּיו תִּרְצֶה מְחִיז מְתַנְּגִים קָמְיוֹ וּמִשְׁנָאִיו מוֹ-יְקוּמוּ: (ס)

Bless, O LORD, his substance, And favor his undertakings. Smite the loins of his foes; Let his enemies rise no more.

(לְבִנְיָמִן אָמַר יְהוָה יִשְׁכֵּן לְבֶטֶח עָלָיו חֲפָף עָלָיו כְּלִימָה יוֹם וַיְבִין כְּתִיפָיו שָׁכַן: (ס)

Of Benjamin he said: Beloved of the LORD, He rests securely beside Him; Ever does He protect him, As he rests between His shoulders.

וּלְיוֹסֵף אָמַר מְבֹרָכַת יְהוָה אֲרֶצּוֹ מִמְּגַד שְׁמַיִם מְטֹל וּמִתְהוֹם רִבְצָת תַּחַת:

And of Joseph he said: Blessed of the LORD be his land With the bounty of dew from heaven, And of the deep that couches below;

וּמִמְּגַד תְּבוֹאֵת שְׁמֶשׁ וּמִמְּגַד גְּרֵשׁ יְרֻחִים:

With the bounteous yield of the sun, And the bounteous crop of the moons;

וּמִרְאֵשׁ הַרְרֵי־קָדָם וּמִמְּגַד גְּבְעוֹת עוֹלָם:

With the best from the ancient mountains, And the bounty of hills immemorial;

וּמִמְּגַד אֲרֶץ וּמִלְאָה וּרְצוֹן שִׁכְנֵי סִגְה תְּבוֹאֵתָהּ לְרֵאשׁ יוֹסֵף וּלְקַדְקֹד נֹנֵר אֶחָיו:

With the bounty of earth and its fullness, And the favor of the Presence in the Bush. May these rest on the head of Joseph, On the crown of the elect of his brothers.

(בְּכוֹר שׁוֹרוֹ הִקְדֵּר לוֹ וְקַרְנָיו רָאם קַרְנָיו בָּהֶם עַמִּים יִנְגַח יַחַדוּ אֶפְסֵי־אֲרֶץ וְהֵם רִבְבוֹת אֶפְרַיִם וְהֵם אֶלְפֵי מְנַשֶּׁה: (ס)

Like a firstling bull in his majesty, He has horns like the horns of the wild-ox; With them he gores the peoples, The ends of the earth one and all. These are the myriads of Ephraim, Those are the thousands of Manasseh.

וּלְזִבְוּלֹן אָמַר שְׂמַח זְבוּלֹן בְּצִאתָהּ וַיִּשְׂשַׁכֶּר בְּאֵהָלֶיהָ:

And of Zebulun he said: Rejoice, O Zebulun, on your journeys, And Issachar, in your tents.

(ס): לֹחַץ יְנוּמָט יְנוּפָשׁוּ וּקְנִיִי מִיְמֵי עַפְשׁ יָבִיב קַדְצֵי־יַחַדוּ וְתַבְזִי מִשׁ וְאֶרְקִי־רַחֵם מִיַּמֶּעַ

They invite their kin to the mountain, Where they offer sacrifices of success. For they draw from the riches of the sea And the hidden hoards of the sand.

דקדק־הא עורזו פרטו וכש איבלק דג ביתרמ דורב רמא דגלו:

And of Gad he said: Blessed be He who enlarges Gad! Poised is he like a lion To tear off arm and scalp.

(ס): לארשי־מע ויטפשומו השע הנה? תקדצ מע ישאר אתנו ופס קקחמ תקלקח משׁיכ ול תישאר ארנו

He chose for himself the best, For there is the portion of the revered chieftain, Where the heads of the people come. He executed the LORD's judgments And His decisions for Israel.

ולנו אמר דו גור ארנה יזנק מו־הבשון:

And of Dan he said: Dan is a lion's whelp That leaps forth from Bashan.

(ולנפתלי אמר נפתלי שבע רצון ומלא ברפת והנה גם ודרום גרשה: ס)

And of Naphtali he said: O Naphtali, sated with favor And full of the LORD's blessing, Take possession on the west and south.

ולאשור אמר ברוך מבנים אשר יהי רצוי אחיו וטבל בשמן רגלו:

And of Asher he said: Most blessed of sons be Asher; May he be the favorite of his brothers, May he dip his foot in oil.

ברזל ונחשת מנעליה וכימיה דבאד:

May your doorbolts be iron and copper, And your security last all your days.

אין פאל ישרון רכב שלים בעזרה ובגאותו שתקים:

O Jeshurun, there is none like God, Riding through the heavens to help you, Through the skies in His majesty.

מענה אלהי קדם ומתחת זרע עולם ויגרש מפניה אויב ויאמר השמד:

The ancient God is a refuge, A support are the arms everlasting. He drove out the enemy before you By His command: Destroy!

וישכן ישראל בטח בדד עין יעקב אל־ארז דגן ותירוש אר־שמי יערפו טל:

Thus Israel dwells in safety, Untroubled is Jacob's abode, In a land of grain and wine, Under heavens dripping dew.

(אשריה ישראל מי כמוה עם נושע ביהנה מגן עזרה ואשר־חרב צאונה ויכתשו איביה לה ואתה על־במותימו תדרה: ס)

O happy Israel! Who is like you, A people delivered by the LORD, Your protecting Shield, your Sword triumphant! Your enemies shall come cringing before you, And you shall tread on their backs.

וילעל מֹשֶׁה מִעֲרֵבַת מוֹאָב אֶל־הַר נָבוֹ רֹאשׁ הַפְּסָגָה אֲשֶׁר עַל־פְּנֵי יַרְדֵּן וַיֵּרְאֶהוּ יְהוָה אֶת־כָּל־הָאָרֶץ אֶת־הַגִּלְעָד עַד־דָּן:

Moses went up from the steppes of Moab to Mount Nebo, to the summit of Pisgah, opposite Jericho, and the LORD showed him the whole land: Gilead as far as Dan;

וְאֶת־כָּל־נַפְתָּלִי וְאֶת־אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה וְאֶת־כָּל־אֶרֶץ יְהוּדָה עַד הַיָּם הַדְּקָרוֹן:

all Naphtali; the land of Ephraim and Manasseh; the whole land of Judah as far as the Western Sea;

וְאֶת־הַנֶּגֶב וְאֶת־הַכְּפָר בְּקִעַת יַרְדֵּן עִיר הַתְּמָרִים עַד־צֹעַר:

the Negeb; and the Plain—the Valley of Jericho, the city of palm trees—as far as Zoar.

וַיֹּאמֶר יְהוָה אֵלָיו זֹאת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב לֵאמֹר לְנֹרְעָה אֶתְנַנְנָהּ הָרְאִיתִיהָ בְּעֵינַיִךְ וְשָׂמָה לֹא תַעֲבֹר:

And the LORD said to him, “This is the land of which I swore to Abraham, Isaac, and Jacob, ‘I will assign it to your offspring.’ I have let you see it with your own eyes, but you shall not cross there.”

וַיָּמָת שָׁם מֹשֶׁה עֶבֶד־יְהוָה בְּאֶרֶץ מוֹאָב עַל־פִּי יְהוָה:

So Moses the servant of the LORD died there, in the land of Moab, at the command of the LORD.

וַיִּקְבֹּר אֹתוֹ בְּגִל בְּאֶרֶץ מוֹאָב מִזֵּית בֵּית פְּעוֹר וְלֹא־יָדַע אִישׁ אֶת־קְבֻרָתוֹ עַד הַיּוֹם הַזֶּה:

He buried him in the valley in the land of Moab, near Beth-peor; and no one knows his burial place to this day.

וּמֹשֶׁה בֶּן־מֵאָה וְעֶשְׂרִים שָׁנָה בָּמָתוֹ לֹא־כָהַתָּה עֵינָיו וְלֹא־גָס לָהּ:

Moses was a hundred and twenty years old when he died; his eyes were undimmed and his vigor unabated.

וַיִּבְכּוּ בְנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה בְּעֲרֵבַת מוֹאָב שְׁלֹשִׁים יוֹם וַיִּתְּמוּ יָמָיו כִּי אָבַל מֹשֶׁה:

And the Israelites bewailed Moses in the steppes of Moab for thirty days. The period of wailing and mourning for Moses came to an end.

וַיְהִי־שׁוּעַ בֶּן־נּוּן מְלֵא רִיחַ חֲכָמָה כִּי־סָמַךְ מֹשֶׁה אֶת־נַדְוֵי עֵלָיו וַיִּשְׁמְעוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל וַיַּעֲשׂוּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands upon him; and the Israelites heeded him, doing as the LORD had commanded Moses.

וְלֹא־קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כַּמֹּשֶׁה אֲשֶׁר יָדָעוּ יְהוָה פָּנִים אֶל־פָּנִים:

Never again did there arise in Israel a prophet like Moses—whom the LORD singled out, face to face,

לְכָל־הָאֵתוֹת וְהַמוֹפְתִים אֲשֶׁר שָׁלַח יְהוָה לַעֲשׂוֹת בְּאֶרֶץ מִצְרָיִם לְפָרְעֹה וּלְכָל־עַבְדָּיו וּלְכָל־אֶרְצוֹ:

for the various signs and portents that the LORD sent him to display in the land of Egypt, against Pharaoh and all his courtiers and his whole country,

ולכל־הַיַּד הַחֲזָקָה וְלִכְלֵל הַמִּוֹרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מִלְּשָׁה לְעֵינֵי כָּל־יִשְׂרָאֵל:

and for all the great might and awesome power that Moses displayed before all Israel.

Beginning of the Torah

The Torah reading continues at the beginning of the Torah, Genesis 1:1 - 2:3. The creation story can be found here. During the reading of this you will see the congregation sings the chorus for each day: there was evening, there was morning the first (second, third ...) day. You'll see, it's nice.

Here's the text from Genesis:

Genesis

1' א

בראשית Bereshit

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

When God began to create heaven and earth—

וְהָאָרֶץ הַיְתֵהָ תְהוֹ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם וּרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם:

the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water—

וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי־אֹר:

God said, “Let there be light”; and there was light.

וַיַּרְא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

God saw that the light was good, and God separated the light from the darkness.

(וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ)

God called the light Day, and the darkness He called Night. And there was evening and there was morning, a first day.

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם לְמַיִם:

God said, “Let there be an expanse in the midst of the water, that it may separate water from water.”

וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר לְרַקִּיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרַקִּיעַ וַיְהִי־כֵן:

God made the expanse, and it separated the water which was below the expanse from the water which was above the expanse. And it was so.

(וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי: פ)

God called the expanse Sky. And there was evening and there was morning, a second day.

וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד וַתֵּרָאָה הַיַּבְשָׁה וַיְהִי־כֵן:

God said, “Let the water below the sky be gathered into one area, that the dry land may appear.” And it was so.

וַיִּקְרָא אֱלֹהִים אֶת הַיַּבְשָׁה אֶרֶץ וְלַמְקִנָה הַמַּיִם קָרָא יָמִים וַיֵּרָא אֱלֹהִים כִּי־טוֹב:

God called the dry land Earth, and the gathering of waters He called Seas. And God saw that this was good.

וַיֹּאמֶר אֱלֹהִים תְּדַשְׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע עֵץ פְּרִי עֵשָׂה כָּרִי לְמִינֵוֹ אֲשֶׁר זֶרַע־וֹבֹו עַל־הָאָרֶץ וַיְהִי־כֵן:

And God said, “Let the earth sprout vegetation: seed-bearing plants, fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so.

וַתוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֵשָׂה־פְרִי אֲשֶׁר זֶרַע־וֹבֹו לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:

The earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that this was good.

(וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי: פ)

And there was evening and there was morning, a third day.

וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם:

God said, “Let there be lights in the expanse of the sky to separate day from night; they shall serve as signs for the set times—the days and the years;

וְהָיוּ לְמְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן:

and they serve as lights in the expanse of the sky to shine upon the earth.” And it was so.

וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַשְׁכֵּל הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַשְׁכֵּל הַלַּיְלָה וְאֵת הַכּוֹכָבִים:

God made the two great lights, the greater light to dominate the day and the lesser light to dominate the night, and the stars.

וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ:

And God set them in the expanse of the sky to shine upon the earth,

וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:

to dominate the day and the night, and to separate light from darkness. And God saw that this was good.

(וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם רְבִיעִי: פ)

And there was evening and there was morning, a fourth day.

וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמַּיִם שָׂרָץ נֹפֵשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רִקיעַ הַשָּׁמַיִם:

God said, “Let the waters bring forth swarms of living creatures, and birds that fly above the earth across the expanse of the sky.”

וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִים הַגְּדֹלִים וְאֶת כָּל־נֹפֵשׁ הַחַיָּה | הַרְמֹשֶׁת אֲשֶׁר־שָׂרָצוּ הַמַּיִם לְמִינֵיהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב:

God created the great sea monsters, and all the living creatures of every kind that creep, which the waters brought forth in swarms, and all the winged birds of every kind. And God saw that this was good.

וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בְּיַמִּים וְהָעוֹף יִרְבַּ בְּאָרֶץ:

God blessed them, saying, “Be fertile and increase, fill the waters in the seas, and let the birds increase on the earth.”

(וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַחַמִּישִׁי: פ)

And there was evening and there was morning, a fifth day.

וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֹפֵשׁ חַיָּה לְמִינָהּ כְּהֵמָּה וְרִמָּשׁ וְחַיִּת־אָרֶץ לְמִינָהּ וַיְהִי־כֵן:

God said, “Let the earth bring forth every kind of living creature: cattle, creeping things, and wild beasts of every kind.” And it was so.

וַיַּעַשׂ אֱלֹהִים אֶת־חַיֵּי הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל־רִמָּשׁ הָאֲדָמָה לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב:

God made wild beasts of every kind and cattle of every kind, and all kinds of creeping things of the earth. And God saw that this was good.

וַיֹּאמֶר אֱלֹהִים גַּעֲשׂוּ אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרִדוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הַרִמָּשׁ עַל־הָאָרֶץ:

And God said, “Let us make man in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth.”

וַיִּבְרָא אֱלֹהִים | אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

And God created man in His image, in the image of God He created him; male and female He created them.

וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבִשְׁתֶּהּ וַיְרִדוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיֵּי הָאָרֶץ עַל־הָאָרֶץ:

God blessed them and God said to them, “Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth.”

וַיֹּאמֶר אֱלֹהִים הִנֵּה נֹתְתִי לָכֶם אֶת־כָּל־עֵשֶׂב | זֶרַע וְאֶשְׂרֵל עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בוֹ פְּרִי־עֵץ זֶרַע זָרַע לָכֶם יִהְיֶה לְאֹכְלָהּ:

God said, “See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food.

וְלִכְלֵ-חַיַּת הָאָרֶץ וְלִכְלֵ-עוֹף הַשָּׁמַיִם וְלִכְלֵ אֶת-כָּל-יִצְחָק עַל-הָאָרֶץ אֲשֶׁר-בּוֹ נִפְשׁ חַיָּה אֶת-כָּל-יִצְחָק עֲשֵׂב לְאֹכְלָהּ וְיִהְיֶה-כֵן:

And to all the animals on land, to all the birds of the sky, and to everything that creeps on earth, in which there is the breath of life, [I give] all the green plants for food.” And it was so.

(וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי: פ)

And God saw all that He had made, and found it very good. And there was evening and there was morning, the sixth day.

ב'2

וַיִּכְלְוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם:

The heaven and the earth were finished, and all their array.

וַיִּכְלֵ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

On the seventh day God finished the work that He had been doing, and He ceased on the seventh day from all the work that He had done.

(וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ)

And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that He had done.