

5 SEPTEMBER 2026 | 23 ELUL 5786

VOLUME 39 | #53

DAF HASHAVUA

נִצְּטָבִים וַיַּעֲלֵךְ | NITZAVIM VAYEILECH

SHABBAT ENDS:

London: 8.27pm
Birmingham: 8.35pm
Bournemouth: 8.35pm
Cardiff: 8.42pm
Dublin: 8.55pm
Edinburgh: 8.52pm
Glasgow: 8.55pm
Hull: 8.37pm
Leeds: 8.37pm
Liverpool: 8.45pm
Manchester: 8.40pm
Nottingham: 8.37pm
Sheffield: 8.40pm
Southend: 8.23pm
Southport: 8.47pm
Jerusalem: 7.35pm

**Rosh Hashanah is next
Shabbat and Sunday**



*"You are standing today, all of you,
before Hashem, your God... to
establish you today as His people"
(Devarim 29:9,12)*

SIDRA
BREAKDOWN

נִצְאָוִם וַיֵּלֶךְ
NITZAVIM
VAYEILECH

8th & 9th Sidrot in:
דְּבָרִים
DEVARIM

By Numbers:
70 VERSES
2,037 WORDS
7,775 LETTERS

Headlines:
**PROMISE OF
OUR EVENTUAL
REDEMPTION.
COMMAND TO
WRITE A SEFER
TORAH**

**NITZAVIM
VAYEILECH:**
Artscroll p.1086
Hertz p.878
Koren Sacks p.1353
Soncino p.1138
HAFTARAH:
Artscroll p.1202
Hertz p.883
Koren Sacks p.1617
Soncino p.1145

SIDRA SUMMARY

1ST ALIYA (KOHEN) – DEVARIM 29:9-28
On the last day of his life, Moshe gathers every member of the nation, of all ages. He enters them into a covenant with God, which will be binding for future generations too. Moshe warns them against idolatry. Forsaking the covenant will result in the Land being destroyed and the nation being exiled.

2ND ALIYA (LEVI) – 30:1-6
If the nation does indeed stray and finds itself in exile, it will return to God wholeheartedly. God will have mercy upon the people and bring them in from wherever they have been ‘scattered’.

3RD ALIYA (SHLISHI) – 30:7-14
After Israel’s ‘return’ to God, His wrath will turn upon those enemies which persecuted her. God will bless the nation like He blessed their forefathers. The Torah is not hidden, nor is it so far away that it is inaccessible. Rather it is ‘very close’ to us.

4TH ALIYA (REVI’I) – 30:15-31:6
God has placed ‘life and good, death and evil’ in front of the nation, who are urged to ‘choose life’. That means loving Him and walking in His ways. Heaven and Earth are called to bear witness to this decision and its consequences. *Parashat Vayeilech* starts with Moshe reminding the people that he is not going into the Land with them, but that Yehoshua (Joshua) will lead them and that they will conquer their enemies in the same way that God allowed them to defeat the mighty kings Sichon and Og.

5TH ALIYA (CHAMISHI) – 31:7-13
Standing in front of the nation, Moshe tells Yehoshua not to be afraid. Moshe writes

the entire Torah and gives the scroll to the Kohanim and the elders. Moshe instructs the people in a new mitzvah, known as *hakhel* – just after the end of every seventh year of the agricultural cycle (*shemittah*), on Succot, all the people are to gather in Jerusalem, young and old, to hear the king read parts of the Torah.

Point to Consider: *why was just after the shemittah year the chosen time for hakhel?*

6TH ALIYA (SHISHI) – 31:14-19
God calls Moshe and Yehoshua to stand by the entrance to the Tent of Meeting (*ohel moed*), where He tells them that the nation will turn against Him to other gods. God’s anger will flare against Israel, and he will ‘hide His face’ from them, as if He is unaware of their sufferings (Rashi). He commands Moshe to write the Song of *Ha’azinu*, next week’s sidra (Rashi).

7TH ALIYA (SHEVI’I) – 31:20-30
God continues with His message; excessive enjoyment of the Land’s abundance will lead the nation to idol worship. Reading the Song of *Ha’azinu* will remind them that they were warned of the consequences of rebellion. Moshe finishes writing the Sefer Torah and tells the Levi’im to place it next to the *aron* (ark).

HAFTARAH (YESHAYA 61:10-63:9)
Taken from the book of Yeshaya, this is the last of the seven ‘*haftarot* of consolation’ read after Tisha B’Av. The redemption will come, with the nations of the world recognising Israel’s splendour. Though sullied by the blood-stains of the struggles of exile, the nation should always be aware that God loves them and is guarding them.



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United Synagogue Daf Hashavua

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WHAT MATTERS MOST

BY: **RABBI ALBERT CHAIT MBE**

UHC Leeds

As a Rabbi, I have the privilege and sad task of spending time with many people in the final hours of their lives. Those moments are often deeply moving. They are also profoundly revealing. When someone knows time is short, life suddenly becomes very clear.

In more than twenty years, I have never been asked to fetch a trophy from a shelf. Nobody has ever said "Rabbi, would you bring me that certificate I worked so hard to earn?" Nobody has asked to see the keys to a cherished car, the balance of an investment portfolio, or even the photographs of a dream holiday. Instead, people seek the presence of loved ones. They yearn for a familiar voice, a comforting hand, a final interaction – to share or even just listen to words of love and devotion.

After five long years, I can still feel my father's hand in the last moments of his life. I can sense his soft skin, the electricity that was present between us, a feeling no words can describe – it was so pure. Of all the memories I have of him, it is that simple human connection in that moment that is most vivid and enduring.

Perhaps that is why I have always been struck by the opening words of this week's Torah portion: "*Vayeilech Moshe*" – "And Moshe went."

The commentators ask: **Where did he go?** After all, the nation was already assembled.

One explanation is that, on the final day of his life, Moshe went from tribe to tribe and tent to tent, taking leave of the people he had led for forty years.

Think about that for a moment. *Moshe Rabbeinu* (Moses our Teacher) had achieved more than any leader in all of Jewish history. He had confronted Pharaoh, led the Exodus from Egypt, lifted up his arm and witnessed the sea splitting, ascended Mount Sinai and brought the Torah to the people.

Yet, on Moshe's final day, he did not spend his remaining hours reflecting on his achievements, accomplishments or accolades. Remember, he had a near constant personal audience with God. Instead, he went **to** the people; he invested his final moments in relationships.

As *Rosh Hashanah* approaches, many of us are naturally focused on the future. We think about our careers, our finances, our ambitions and our plans. There is nothing wrong with any of these things. Judaism does not ask us to withdraw from the world.

But before we enter the High Holy Days, *Vayeilech* asks us a question.

If everything else was stripped away, **what would matter most?**

“As we stand before God on this Rosh Hashanah, perhaps one of the greatest resolutions we can make is to invest a little more deeply in the people around us.

The answer, I believe, is the same answer I have witnessed countless times at the bedside of those approaching life's end.

Not possessions.

Not status.

Not achievements.

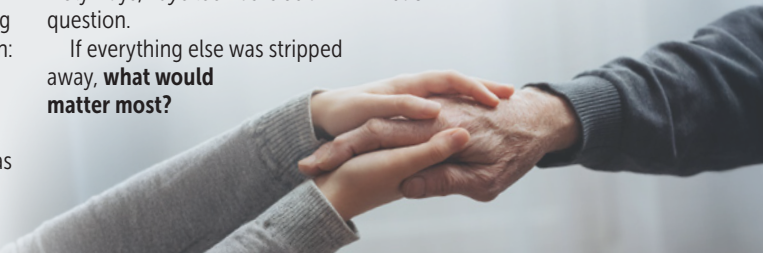
People!

The family we cherish. The friendships we nurture. The kindness we show. The time we give.

As we stand before God on this *Rosh Hashanah*, perhaps one of the greatest resolutions we can make is to invest a little more deeply in the people around us.

Because, in the end, life is not measured by what we accumulate.

It is measured by whose hands we hold – and who squeezes back.





A YEAR AS SWEET AS HONEY

BY: **RABBI SHLOMI WISE**

Rabbinic coordinator, KLBD

There is a well known children's song, "*Dip the apple in the honey, make a beracha loud and clear...*". While the blessing may seem incidental, it may in fact reflect the basis of the custom.

The earliest written source for the *Ashkenazi* practice of eating apples on *Rosh Hashanah* appears in the 11th century *Machzor Vitry* of Rabbi Simcha ben Shmuel (a student of Rashi), which records that the custom was to eat red apples, white grapes, white figs, the head of a sheep, and other light, symbolic foods as good omens.

Separately, Rabbi Mordechai ben Hillel (d. 1298), at the beginning of his notes to the Talmudic tractate of *Yoma* writes, "We drink honey and all kinds of sweet things so that the coming year will be sweet." Later sources combine these into the familiar practice of dipping apples into honey, with the *Magen Avraham* (Rabbi Avraham Abele Gombiner, c.1635-1683) explaining that eating the apples with honey also avoids uncertainty as to whether honey requires its own separate blessing when eaten on its own during the *Yom Tov* meal.

Beyond the issue of *berachot*, KLBD has in recent years highlighted a *kashrut* concern: some companies are supplementing standard honey with honeydew. Whilst

regular honey is produced by bees collecting floral nectar, honeydew honey is made from collecting a sweet secretion from aphids (small insects found on tree branches), and its *kashrut* status is subject to *halachic* debate.

By way of background, global honey production has been under sustained pressure, particularly in the United States, due to Colony Collapse Disorder (CCD), with losses exceeding one million bee colonies and a significant impact on both honey production and crop pollination (notably almonds). At a *kashrut* conference in Montreal (August 2023), Rabbi Danny Senter of Kof K reported that American apiaries are struggling to source sufficient pollen, resulting in an increased presence of honeydew honey in the general sales market.

In the UK, most basic supermarket and large packer honeys are blends of lower cost Chinese honey with European or Mexican honey. From 2023, some packers began supplementing these blends with cheaply sourced Spanish "Forest Honey," commonly honeydew based. The proportion varies but is generally above 10% and, legally, must remain below 50%.

There are, however, categories of products which are unlikely to be affected:

1. Very light coloured honeys (in categories known as 'water white' and 'extra white') will not have honeydew deliberately added, as this would significantly darken and degrade the product.
2. Mono floral honeys will usually not have honeydew added deliberately (by reputable companies), both because it would compromise the integrity of the product and because it would be illegal under Directive 2001/110/EC (EU Honey Directive) and The Honey (England) Regulations 2015.
3. KLBD gathers information from factory kosher audits and the work of its Food Tech Team identifying specific products on the market that are confirmed to contain floral honey only.

KLBD continues to monitor the market and aims to expand the range of commonly available supermarket honey approved for the community.

Wishing you all a *Shanah Tovah Umetukah*, a happy, sweet new year.



ISRAEL IN THE PARASHA

This series is an adaptation of short ideas written by former Chief Rabbi Lord Jakobovits z"l in the 1960s, which were later reprinted in a compilation of his writings, 'Mishnat HaSar'.

NITZAVIM: THE CONNECTION BETWEEN THE PEOPLE AND THE LAND

As long as the Israelites wandered in the wilderness, they were accountable to God only as individuals. Collective national responsibility began only when they settled in the Land of Israel. This is reflected in the verse, "The hidden things belong to the Lord our God, but the revealed things belong to us and to our children forever" (*Devarim* 29:28).

The Rabbis understood the "hidden things" to refer to an individual's private thoughts,

for which only God can hold a person accountable. The "revealed things," by contrast, are the concern of the community. Yet, Rashi notes that the words "to us and to our children" are marked with dots, indicating that this collective responsibility came into effect only after the nation crossed the Jordan River and entered the Land.

The Land of Israel is therefore the foundation of Jewish nationhood. Even when the

Jewish people are dispersed, it remains their centre and focal point. Thus, the Torah promises, "If you are dispersed to the ends of the heavens, from there the Lord your God will gather you" (30:4). As explained by the *Peirush Neter*, Ibn Ezra sees this as reflecting the Land of Israel's status as the centre of the world.

PHRASE OF THE WEEK

BY: **RABBI ALEX CHAPPER** | Borehamwood & Elstree United Synagogue

Each week, working our way through the alphabet, we explore a Jewish word or phrase, bringing clarity and deeper understanding to its meaning.

Does **KINYAN** mean:

1. A family gathering? | 2. A type of bean? | 3. An acquisition?

From the root meaning "to acquire", a *kinyan* is an acquisition.

The Talmud discusses at great length the various methods of acquisition and the rules that govern them. For example, land is acquired through the payment of money, a legal document or taking possession in a recognised and unopposed way. Movable property is acquired through a document of sale, pulling the object close to the buyer, lifting it, placing it in the buyer's courtyard or incidentally

via another item. Animals are acquired like other movable property, with the additional option of transfer by handing over their reins or lead, or by mounting or riding the animal.

Another form of *kinyan* is known as *situmta*, which is any action that people are accustomed to when agreeing a sale, for example a handshake or signature on a document.

A common method of making a *kinyan* is called *kinyan sudar* or *chalipin* (exchange). This can

be seen at a wedding, when the groom is given a handkerchief (*sudar*) or another object as a symbolic exchange for the object that is the subject of the transaction. The groom takes the item in his hand, raises it up in order to "acquire" it, and through this act he formally accepts the obligations set out in the *Ketubah* (Jewish marriage contract). This *kinyan* is witnessed by two people who sign the *Ketubah*.

K



HIGH HOLIDAY CHECKLIST FOR 2026

BY: **RABBI GIDEON SYLVESTER**

United Synagogue Rabbi, Israel

Rabbi Dr Abraham Levy z'l, leader of Britain's Sephardi communities, taught us that "Regardless of our starting points, a good Jew is someone trying to be a better Jew." This is the time of year for reflection on our progress in the journey to become better Jews. These questions are designed to support that process.

Community

This year has demanded immense resilience from Jews everywhere.

Did I show solidarity with our community by volunteering for charities, by attending synagogue more regularly, shopping in Jewish shops, and helping with security?

Synagogue

Am I still using an old *machzor* (festival prayer book)? Would investing in one with a modern commentary, such as the Rabbi Sacks Koren *Machzor* or ArtScroll enhance my synagogue experience?

Do I know how to pray with greater meaning and spirituality?

Do I greet strangers in *shul*? If I see that they need help finding the place in the *siddur* or *machzor*, do I help them?

Bringing it home

We didn't quite bring home the World Cup - but how is my home?

Is my kitchen as kosher as it could be?

Do I have *mezuzot* on my doors? Is there a charity box at home?

If a teacher brought non-Jewish pupils to my house to experience a traditional Friday night, would their experience at my home match what they learned in class?

Did my Jewish library grow this year?

Israel

It was hard to visit Israel this year - but even if I didn't manage to visit...

Do I go out of my way to buy Israeli produce?

Do I consider *aliyah*?

Do I speak up when colleagues or the media malign Israel?

Do I know enough about the current situation and Israeli history to do so?

Technology

This year Britain introduced restrictions on children's use of social media. It's an opportunity to reflect on how we, as adults, use our phones.

Do I use my phone to access guidance on carrying out Jewish practices such as *Kiddush*, *Havdalah*, lighting Shabbat candles, laying *tefillin* or immersing in a *mikvah*?

Do I use it to study Judaism, such as the *parasha* of the week, a page of Talmud, or the rules of Shabbat...

“This is the time of year for reflection on our progress in the journey to become better Jews.”

Me

Was I more patient this year?

Did I lose my temper less?

Do I apologise when I am wrong and am I forgiving of others?

Do my children know how important Judaism is to me?

Does my family enjoy having me around?

Do I thank God for the blessings in my life?

Society

This year Britain debated the "Assisted Dying Bill".

Do I show sufficient appreciation to my parents, elderly relatives, friends and acquaintances so that they feel treasured?

Do I reach out to vulnerable people with visits, meals, lifts and companionship?

Looking ahead

Will I order a *lulav* and *etrog* this year? How about building a *succah*?

Will I invite guests, especially those who may be alone, or without a *succah*?

Did I become a better Jew this year? How will next year be...?

THE TRIBE WEEKLY

PARASHAT NITZAVIM-VAYEILECH

4-5 SEPTEMBER | 23 ELUL

STAND TOGETHER. KEEP MOVING



BY: **SARA MARCOVITCH**

US Youth Director

This week's double parasha has two names that almost seem to contradict each other.

Nitzavim means "you are standing," while **Vayeilech** means "he went."

So which is it? Are we supposed to stand still or move forward?

As we get closer to *Rosh Hashanah*, I think the Torah is telling us that we need both.

Nitzavim begins with everyone standing together before God. Not just the leaders or the people who had everything figured out,

but everyone. It reminds us that Judaism isn't something we do alone. We come together as a community, especially during the High Holy Days, bringing with us everything we've experienced over the past year – the good moments, the mistakes, the challenges, and the hopes for a fresh start.

But we can't stay there forever.

That's where **Vayeilech** comes in. After standing together comes the harder part: going out into the world and putting our values into action.

At the end of his life, Moshe (Moses) knows he won't finish the journey into Israel. Instead, he encourages Yehoshua (Joshua) to "be strong and courageous" and continue the work. Moshe teaches us that we don't have

to complete every challenge ourselves. Sometimes our job is simply to take the next step and inspire others to do the same.

That feels really relevant today. It's easy to look at the news or social media and feel overwhelmed by everything happening in the world.

Sometimes it feels like there's so much conflict, sadness and injustice that one person can't possibly make a difference.

But Judaism doesn't ask us to solve every problem. It asks us to take responsibility for what is within our reach.

May we all have the courage to stand with our community and the confidence to move forward into a new year filled with kindness, hope and purpose. *Shanah Tovah.*

Parasha Wordsearch

Find these words in the grid. The words can go in any direction and can share letters as they cross over each other.

T	F	D	M	X	O	L	A	E	F	I	L	L
O	Y	O	O	I	C	N	E	U	J	B	S	Y
H	A	R	O	T	V	O	G	A	H	H	C	W
N	B	D	N	Z	Z	A	U	O	R	S	H	K
V	E	L	G	Z	Z	U	Z	R	B	S	O	P
A	T	R	E	H	S	O	M	T	A	G	I	J
Y	Z	R	D	S	W	E	F	K	I	G	C	J
E	P	V	A	L	S	F	D	D	G	N	E	T
I	I	A	I	E	I	I	G	G	T	U	M	A
L	U	K	N	L	H	H	N	H	I	Q	U	Y
E	Y	X	H	G	B	B	C	G	I	D	O	V
C	R	N	H	A	V	Z	T	I	M	X	K	M
H	P	H	M	H	A	K	H	E	L	W	P	Y

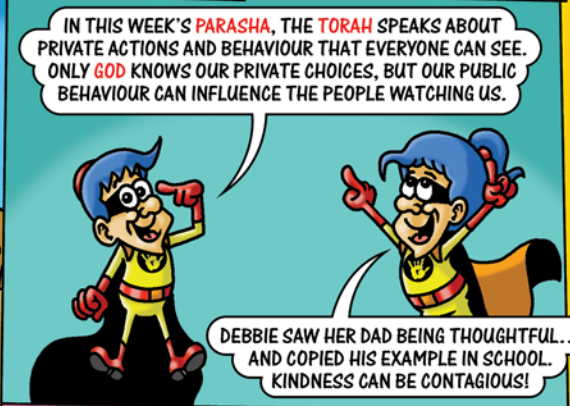
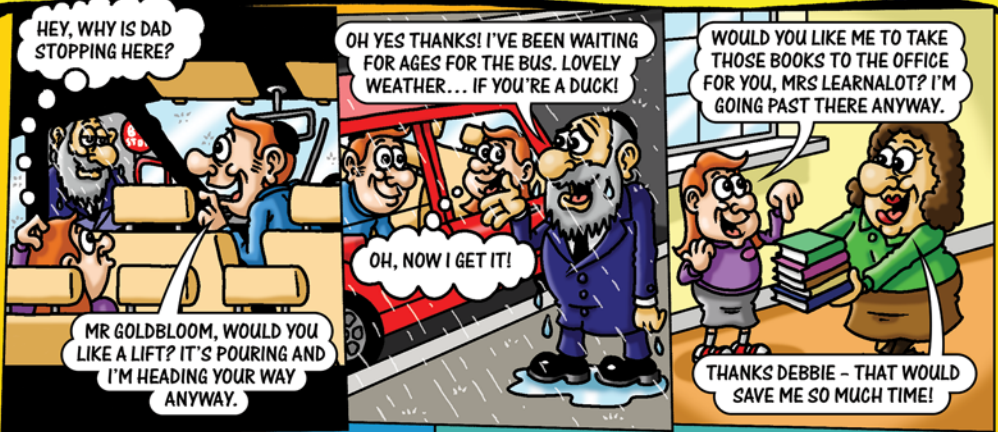
NITZAVIM
VAYEILECH
MOSHE
ISRAEL
TORAH
MITZVAH
HEART
LIFE
BLESSING
CHOICE
JOSHUA
COURAGE
HAKHEL
CHILDREN





THE TRIBE SCRIBE

NITZAVIM VAYEILECH: WALK THE TALK!



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Tribe is the Young People's Department of the United Synagogue: Creating a future for our community through engaging, educating and inspiring the next generation.