

Vayedaber Moshe el-rashey hamatot livney Yisra'el lemor zeh hadavar asher tsivah Adonay. Ish ki-yidor neder l'Adonay o-hishava shvu'ah lesor isar al-nafsho lo yachel dvaro kechol-hayotse mipiv ya'aseh. Ve'ishah ki-tidor neder l'Adonay ve'asrah isar beveyt aviha bin'ureyha. Veshama aviha et-nidrah ve'esarah asher asrah al-nafshah vehecherish lah aviha vekamu kol-nedareyha vechol-isar asher-asrah al-nafshah yakum. Ve'im-heni aviha otah beyom shom'o kol-nedareyha ve'esareyha asher-asrah al-nafshah lo yakum v'Adonay yislach-lah ki-heni aviha otah. Ve'im-hayo tiyeh le'ish unedareyha aleyha o mitva sfateyha asher asrah al-nafshah. Veshama isah beyom shom'o vehecherish lah vekamu nedareyha ve'esareha asher-asrah al-nafshah yakumu. Ve'im beyom shmoa isah yani otah vehefer et-nidrah asher aleyha ve'et mitva sfateyha asher asrah al-nafshah v'Adonay yislach-lah. Veneder almanah ugrushah kol asher-asrah al-nafshah yakum aleyha. Ve'im-beyt isah nadarah o-asrah isar al-nafshah bishvu'ah.

וידבר משה אל ראשי המטות לבני ישראל לאמר
 זה הדבר אשר צוה יהוה איש כי ידר גדר ליהוה
 או השבע שבעה לאסר אסר על נפשו לא יחל
 דברו ככל היצא מפיו יעשה ואשה כי תדר גדר
 ליהוה ואסרה אסר בבית אביה בנעריה ושמע
 אביה את גדרה ואסרה אשר אסרה על נפשה
 והזריש לה אביה וקמו כל גדריה וכל אסר אשר
 אסרה על נפשה יקום ואם הגיא אביה אתה ביום
 שמעו כל גדריה ואסריה אשר אסרה על נפשה
 לא יקום ויהוה יסלח לה כי הגיא אביה אתה ואם
 היו תהיה לאיש וגדריה עליה או מבטא שפתיה
 אשר אסרה על נפשה ושמע אישה ביום שמעו
 והזריש לה וקמו גדריה ואסרה אשר אסרה על
 נפשה יקמו ואם ביום שמע אישה יגיא אותה והפר
 את גדרה אשר עליה ואת מבטא שפתיה אשר
 אסרה על נפשה ויהוה יסלח לה וגדר אכלמנה
 וגרושה כל אשר אסרה על נפשה יקום עליה ואם
 בית אישה גדרה או אסרה אסר על נפשה
 בשבעה

Then Moshe spoke to the heads of the tribes of the people of Isra'el. He said, "Here is what Adonai has ordered: when a man makes a vow to Adonai or formally obligates himself by swearing an oath, he is not to break his word but is to do everything he said he would do. "When a woman makes a vow to Adonai, formally obligating herself, while she is a minor living in her father's house; then, if her father has heard what she vowed or obligated herself to do and holds his peace, then all her vows remain binding — every obligation she has bound herself to will stand. But if on the day her father hears it, he expresses his disapproval, then none of her vows or obligations she has bound herself to will stand; and Adonai will forgive her, because her father expressed his disapproval. "If, having made vows or rashly committed herself to an obligation, she gets married; And her husband hears but holds his peace with her on the day he learns of it, then her vows and obligations she has bound herself to will stand. But if her husband expresses his disapproval on the day he hears it, he will void the vow which is on her and the obligation to which she has bound herself; and Adonai will forgive her. "The vow of a widow, however, or of a divorcee, including everything to which she has obligated herself, will stand against her. "If a woman vowed in her husband's house or obligated herself with an oath;

Veshama ishah vehecherish lah lo heni otah vekamu kol-nedareyha vechol-isar asher-asrah al-nafshah yakum. Ve'im-hafer yafer otam ishah beyom shom'o kol-motsa sefateyha linedareyha ule'isar nafshah lo yakum ishah haferam v'Adonay yislach-lah. Kol-neder vechol-shvu'at isar le'anut nafesh ishah yekimenu ve'ishah yeferenu. Ve'im-hachareh yacharish lah ishah miyom el-yom vehelim et-kol-nedareyha o et-kol-esareyha asher aleyha hekim otam ki-hecherish lah beyom shom'o. Ve'im-hafer yafer otam acharey shom'o venasa et-avonah. Eleh hachukim asher tsivah Adonay et-Moshe beyn ish le'ishto beyn-av levito bine'ureyha beyt aviha.

וּשְׁמַעַת אִשָּׁה וְהִחֲרִישׁ לָהּ לֹא הִנִּיא אֶתְּךָ וְקָמוּ כָל
 גְּדָרֶיהָ וְכָל אֲסֵר אֲשֶׁר אָסְרָה עָלֶיךָ נִפְשָׁה יָקוּם וְאִם
 הִפְרָה יִפְרֹת אֶתְּךָ אִשָּׁה בְּיוֹם שָׁמְעָהּ כָּל מוֹצֵא שִׁפְתֶיהָ
 לְגְדָרֶיהָ וְלֹאֲסֵר נִפְשָׁה לֹא יָקוּם אִשָּׁה הִפְרָה
 וַיְהוּהוּ יִסְלַח לָהּ כָּל גְּדָר וְכָל שִׁבְעַת אֲסֵר לְעֵצָת
 נִפְשָׁה אִשָּׁה יִקְיָמוּ וְאִשָּׁה יִפְרֹתוּ וְאִם הִחֲרִישׁ יִחֲרִישׁ
 לָהּ אִשָּׁה מִיּוֹם אֶל יוֹם וְהִקִּים אֶת כָּל גְּדָרֶיהָ אוֹ אֶת
 כָּל אֲסֵרֶיהָ אֲשֶׁר עָלֶיהָ הִקִּים אֶתְּךָ כִּי הִחֲרִישׁ לָהּ
 בְּיוֹם שָׁמְעָהּ וְאִם הִפְרָה יִפְרֹת אֶתְּךָ אֲחֲרֵי שָׁמְעָהּ וְנִשְׂאָה
 אֶת עוֹנָהּ אֲכָלָה הַחֲקִים אֲשֶׁר צִוָּה יְהוָה אֶת מוֹשֶׁה בֵּין
 אִישׁ לְאִשְׁתּוֹ בֵּין אָב לְבָתוֹ בְּנִעֲרִיהָ בֵּית אָבִיהָ

And her husband heard it but held his peace with her and did not express disapproval, then all her vows and obligations will stand. But if her husband makes them null and void on the day he hears them, then whatever she said, vows or binding obligation, will not stand; her husband has voided them; and Adonai will forgive her. Her husband may let every vow and every binding obligation stand, or he may void it. But if her husband entirely holds his peace with her day after day, then he confirms all her vows and obligations; he must let them stand, because he held his peace with her on the day he heard them. If he makes them null and void after he has heard them, then he will bear the consequent guilt." These are the laws which Adonai ordered Moshe between a man and his wife, and between a father and his daughter, if she is a minor living in her father's house.