

# The book of Deuteronomy

## ספר דברים

### שוֹפְטִים – Shoftim

*Shofetim or Shoftim (שֹׁפְטִים — Hebrew for "judges," the first word in the parashah) is the 48th weekly Torah portion (פְּרָשָׁה, parashah) in the annual Jewish cycle of Torah reading and the fifth in the Book of Deuteronomy. It constitutes Deuteronomy 16:18–21:9. The parashah provides a constitution — a basic societal structure — for the Israelites. The parashah sets out rules for judges, kings, Levites, prophets, cities of refuge, witnesses, war, and unsolved murders. This parashah has 5590 letters, 1523 words, 97 verses, and 192 lines in a sefer Torah. Jews generally read it in August or September.*

*In traditional Sabbath Torah reading, the parashah is divided into seven aliyot or "readings" (עליית). In the Masoretic Text, Parashat Shofetim has four "open portion" (פתוחה, petuchah) divisions (roughly equivalent to paragraphs, often abbreviated with the Hebrew letter פ pe). Parashat Shofetim has several further subdivisions, called "closed portions" (סתומה, setumah, abbreviated with the Hebrew letter ס samekh) within the open portion divisions. The short first open portion divides the first reading. The long second open portion goes from the middle of the first reading to the middle of the fifth reading. The third open portion goes from the middle of the fifth reading to the middle of the seventh. The final, fourth open portion divides the seventh reading. Closed portion divisions further divide the first, fifth, and sixth aliyot, and each of the short second and third aliyot constitutes a closed portion of its own.*

Daily Zohar Edition

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 **Aliya: Kohan-Chessed-Abraham** 

*In the first reading, Moses directed the Israelites to appoint judges (שופטים) shoph'tim (and officials for their tribes to govern the people with justice, with impartiality, and without bribes. "Justice, justice shalt thou follow", he said.*

*A closed portion ends here. In the continuation of the reading, Moses warned the Israelites against setting up a sacred post beside God's altar or erecting a baetylus. A closed portion ends here with the end of chapter 16.*

*In the continuation of the reading, Moses warned the Israelites against the korban (sacrifice) of an ox or sheep with any serious congenital disorder. Another closed portion ends here. And as the reading continues, Moses instructed that if the Israelites found a person who worshiped other gods - the sun, the moon, or other astronomical object — then they were to make a thorough inquiry, and if they established the fact on the testimony of two or more witnesses, then they were to stone the person to death, with the witnesses throwing the first stones. The first open portion ends here.*

*In the continuation of the reading, Moses taught that if a legal case proved too baffling for the Israelites to decide, then they were promptly to go to Temple in Jerusalem, appear before the kohanim or judge in charge, and present their problem, and carry out any verdict that was announced there without deviating either to the right or to the left. They were to execute any man who presumptuously disregarded the priest or the judge, so that all the people would hear, be afraid, and not act presumptuously again. The first reading and a closed portion end here.*

**Chapter: 16**

18. שׁוֹפְטִים וְשִׁטְרִים תִּתֶּן-לָךְ בְּכָל-שַׁעְרֶיךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לְעִבְדֶּיךָ וְשִׁפְטוּ אֶת-הָעָם מִשְׁפָּט-צֶדֶק:

18. Judges and officers shalt thou make thee in all your gates, which YHVH your God giveth thee, tribe by tribe; and they shall judge the people with righteous judgment.

19. לֹא-תִטֶּה מִשְׁפָּט לֹא תִכִּיר פָּנִים וְלֹא-תִקְוֹז שִׁזּוּד כִּי הַשִּׁזּוּד יַעֲוֹר עֵינַי זֹכְבִּים וְיִסְלַף הַבְּרִי צַדִּיקִם:

19. Thou shalt not wrest judgment; thou shalt not respect persons; neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20. צָדֶק צָדֶק תִּרְדּוּף לְמַעַן תִּזְוֶיֶה וִירֶשֶׁת אֶת-הָאָרֶץ  
אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: (ס)

20. Justice, justice shalt thou follow, that thou mayest live, and inherit the land which YHVH your God giveth thee.

21. לֹא-תִטַּע לָךְ אֲשֶׁרָה כָּל-עֵץ אֲצֵל מוֹזְבוֹ יְהוָה אֱלֹהֶיךָ  
אֲשֶׁר תַּעֲשֶׂה-לָךְ:

21. Thou shalt not plant thee an Asherah of any kind of tree beside the altar of YHVH your God, which thou shalt make thee.

22. וְלֹא-תִקֵּים לָךְ מִצֵּבָה אֲשֶׁר שָׂנֵא יְהוָה אֱלֹהֶיךָ:  
(ס)

22. Neither shalt thou set thee up a pillar, which YHVH your God hateth.

#### Chapter: 17

1. לֹא-תִזְבֹּחַ לַיהוָה אֱלֹהֶיךָ שׂוֹר וְשֵׂה אֲשֶׁר יִהְיֶה בּוֹ מוֹם  
כָּל דָּבָר רָע כִּי תִזְעַבְתָּ יְהוָה אֱלֹהֶיךָ הוּא: (ס)

1. Thou shalt not sacrifice unto YHVH your God an ox, or a sheep, wherein is a blemish, even any evil thing; for that is an abomination unto YHVH your God.

2. כִּי-יִמָּצֵא בְּקִרְבְּךָ בְּאֶזְרֵיךָ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ  
נָתַן לָךְ אִישׁ אוֹ-אִשָּׁה אֲשֶׁר יַעֲשֶׂה אֶת-הָרָע בְּעֵינֵי יְהוָה-  
אֱלֹהֶיךָ לְעֵבֵר בְּרִיתוֹ:

2. If there be found in the midst of thee, within any of your gates which YHVH your God giveth thee, man or woman, that doeth that which is evil in the sight of YHVH your God, in transgressing His covenant,

3. וַיִּלְךָ וַיַּעֲבֹד אֱלֹהִים אֲזֵוּרִים וַיִּשְׁתַּחֲוּוּ לָהֶם וְלַשָּׁמַיִם | אוֹ  
לְיָרֵוֹחַ אוֹ לְכָל-צְבָא הַשָּׁמַיִם אֲשֶׁר לֹא-צִוִּיתִי:

3. and hath gone and served other gods, and worshipped them, or the sun, or the moon, or any of the host of heaven, which I have commanded not;

4. וְהִגַּדְתָּ לְךָ וְשָׁמַעְתָּ וְדָרַשְׁתָּ הַיָּטֵב וְהִנֵּה אָמַת זָכוֹן הַדָּבָר  
זַעֲשֵׂתָהּ הַתּוֹעֵבָה הַזֹּאת בְּיִשְׂרָאֵל:

4. and it be told thee, and thou hear it, then shalt thou inquire diligently, and, behold, if it be true, and the thing certain, that such abomination is wrought in Israel;

5. וְהוֹצֵאתָ אֶת-הָאִישׁ הַהוּא אֹ אוֹ אֶת-הָאִשָּׁה הַהוּא אֲשֶׁר עָשׂוּ אֶת-הַדָּבָר הָרַע הַזֶּה אֶל-שַׁעְרֶיךָ אֶת-הָאִישׁ אֹ אוֹ אֶת-הָאִשָּׁה וְסִקְלֵתֶם בָּאבָנִים וּמָתוּ:

5. then shalt thou bring forth that man or that woman, who have done this evil thing, unto your gates, even the man or the woman; and thou shalt stone them with stones, that they die.

6. עַל-פִּי שְׁנַיִם עֵדִים אֹ אוֹ שְׁלֹשָׁה עֵדִים יוֹמַת הַמָּוֶת לֹא יוֹמַת עַל-פִּי עֵד אֶחָד:

6. At the mouth of two witnesses, or three witnesses, shall he that is to die be put to death; at the mouth of one witness he shall not be put to death.

7. יַד הָעֵדִים תְּהִיָּה-בּוֹ בְּרֵאשִׁיטָה לְהַמִּיתוֹ וְיָד כָּל-הָעָם בְּאַחֲרָיֶהָ וּבַעֲרַת הָרָע מִקֶּרְבְּךָ: (פ)

7. The hand of the witnesses shall be first upon him to put him to death, and afterward the hand of all the people. So thou shalt put away the evil from the midst of thee.

8. כִּי יִפְלֹא מִמֶּךָ דָּבָר לְמִשְׁפָּט בֵּין-דָּם | לְדָם בֵּין-דִּין לְדִין וּבֵין זָנֵעַ לְזָנֵעַ דְּבָרֵי רִיבֹת בְּשַׁעְרֶיךָ וְקָמַת וְעָלִיתָ אֶל-הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ:

8. If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, even matters of controversy within your gates; then shalt thou arise, and get thee up unto the place which YHVH your God shall choose.

9. וּבָאתָ אֶל-הַכֹּהֲנִים הַלְוִיִּם וְאֶל-הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם וְדָרַשְׁתָּ וְהִגִּידוּ לְךָ אֶת דְּבַר הַמִּשְׁפָּט:

9. And thou shall come unto the priests the Levites, and unto the judge that shall be in those days; and thou shalt inquire; and they shall declare unto thee the sentence of judgment.

10. וְעָשִׂיתָ עִלְ-פִּי הַדְּבָר אֲשֶׁר יִגִּידוּ לְךָ בֵּין-הַמְּקוֹם הַהוּא  
אֲשֶׁר יִבְּחַר יְהוָה וְשָׁמַרְתָּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר יוֹרֶה:

10. And thou shalt do according to the tenor of the sentence, which they shall declare unto thee from that place which YHVH shall choose; and thou shalt observe to do according to all that they shall teach thee.

11. עַל-פִּי הַתּוֹרָה אֲשֶׁר יוֹרֶה וְעַל-הַמִּשְׁפָּט אֲשֶׁר-יֹאמְרוּ  
לְךָ תַעֲשֶׂה לֹא תִסּוּר בֵּין-הַדְּבָר אֲשֶׁר-יִגִּידוּ לְךָ יְמִינָא  
וְשְׂמָאל:

11. According to the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not turn aside from the sentence which they shall declare unto thee, to the right hand, nor to the left.

12. וְהָאִישׁ אֲשֶׁר-יַעֲשֶׂה בְּזִדּוֹן לְבַלְתִּי שְׁמֹעַ אֶל-הַכֹּהֵן  
הַעֹמֵד לְעֹרֶת שָׁם אֶת-יְהוָה אֱלֹהֶיךָ אוֹ אֶל-הַשֹּׁפֵט וּבַת  
הָאִישׁ הַהוּא וּבְעֹרֶת הָרַע מִיִּשְׂרָאֵל:

12. And the man that doeth presumptuously, in not hearkening unto the priest that standeth to minister there before YHVH your God, or unto the judge, even that man shall die; and thou shalt exterminate the evil from Israel.

13. וְכָל-הָעָם יִשְׁמְעוּ וְיִרְאוּ וְלֹא יִזְדוֹן עוֹד: (ס)

13. And all the people shall hear, and fear, and do no more presumptuously.

—◆ Aliya: Levi-Gevurah-Isaac ◆—

*In the second reading, Moses instructed that if, after the Israelites had settled the Land of Israel, they decided to set a king over them, they were to be free to do so, taking an Israelite chosen by God. The king was not to keep many horses, marry many wives, or amass excess silver and gold. The king was to write for himself a copy of this Teaching to remain with him and read all his life, so that he might learn to revere God and faithfully observe these laws. He would thus not act haughtily toward his people nor deviate from the law, and as a consequence, he and his descendants would enjoy a long reign. The second reading and a closed portion end here with the end of chapter 17.*

14. כִּי-תָבֵא אֶל-הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ וַיִּרְשֶׁתָּהּ וַיִּשְׁבְּתָהּ בָּהּ וְאָמַרְתָּ אֲשֵׁימָה עָלַי מֶלֶךְ כַּכֹּל-הַגּוֹיִם אֲשֶׁר סְבִיבֹתַי:

14. When thou art come unto the land which YHVH your God giveth thee, and shalt possess it, and shalt dwell therein; and shalt say: 'I will set a king over me, like all the nations that are round about me';

15. שׁוּם תַּשִּׁים עָלֶיךָ מֶלֶךְ אֲשֶׁר יבְּחַר יְהוָה אֱלֹהֶיךָ בּוֹ מִקֶּרֶב אֹזְיֶיךָ תַּשִּׁים עָלֶיךָ מֶלֶךְ לֹא תוֹכֵל לָתֵת עָלֶיךָ אִישׁ זָכָרִי אֲשֶׁר לֹא-אֹזְיֶיךָ הוּא:

15. thou shalt in any wise set him king over thee, whom YHVH your God shall choose; one from among your brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not your brother.

16. רֶקָה לֹא-יִרְבֶּה-לוֹ סוּסִים וְלֹא-יֵשִׁיב אֶת-הָעָם מִצְרַיִמָה לְמַעַן הַרְבּוֹת סוּס וַיְהִי אָמַר לָכֶם לֹא תִסְפּוּן לָשׁוּב בַּיָּרֵךְ הַזֶּה עוֹד:

16. Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses; forasmuch as YHVH hath said unto you: 'Ye shall henceforth return no more that way.'

17. וְלֹא יִרְבֶּה-לוֹ נָשִׁים וְלֹא יִסּוּר לְבָבּוֹ וְכֶסֶף וְזָהָב לֹא יִרְבֶּה-לוֹ מְאֹד:

17. Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold.

18. וְהָיָה כְשֶׁבִתּוֹ עַל כִּסֵּא מַמְלַכְתּוֹ וְכָתַב לּוֹ אֶת-מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל-סֵפֶר מִלְפָּנַי הַכֹּהֲנִים הַלְוִיִּם:

18. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites.

19. וְהָיְתָה עִמּוֹ וְקָרָא בּוֹ כָּל-יְמֵי זַיְיָו לְמַעַן יִלְמַד לִירְאֵה אֶת-יְהוָה אֱלֹהָיו לְשֹׁמֵר אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת וְאֶת-הַזִּקִּים הָאֵלֶּה לַעֲשׂוֹתָם:

19. And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear YHVH his God,

to keep all the words of this law and these statutes, to do them;

20. לְבַלְתִּי רוּם-לִבְבוֹ מֵאֹזְוֵי וּלְבַלְתִּי סוּר מִן-הַמִּצְוָה יְמִיךָ וּשְׂמֹאֵל לְמַעַן יֵאָרֶיךָ יָמִים עַל-מַמְלַכְתּוֹ הוּא וּבְנָיו בְּקָרֵב יִשְׂרָאֵל: (ס)

20. that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel.

 **Aliya: Third-Tiferet-Jacob** 

*In the third reading, Moses explained that the Levites were to have no territorial portion, but were to live only on offerings, for God was to be their portion. In exchange for their service to God, the priests were to receive the shoulder, cheeks, and stomach of sacrifices, the first fruits of the Israelites' cereal, wine, oil, and the first sheep shearing. The third reading and a closed portion end here.*

Chapter: 18

1. לֹא-יְהִיָּה לְכַהֲנִים הַקֹּלִים כָּל-שֶׁבֶט לְוִי וְזוֹכָה וְנֹזְקָה עִם-יִשְׂרָאֵל אֲשֶׁי יְהוָה וְנֹזְקָתוֹ יֹאכְלוּ:

1. The priests the Levites, even all the tribe of Levi, shall have no portion nor inheritance with Israel; they shall eat the offerings of YHVH made by fire, and His inheritance.

2. וְנֹזְקָה לֹא-יְהִיָּה-לּוֹ בְּקָרֵב אֹזְוֵי יְהוָה הוּא נֹזְקָתוֹ כַּאֲשֶׁר דִּבֶּר-לּוֹ: (ס)

2. And they shall have no inheritance among their brethren; YHVH is their inheritance, as He hath spoken unto them.

3. וְזֶה יְהִיָּה מִשְׁפָּט הַכַּהֲנִים מֵאֵת הָעָם מֵאֵת זְבָנוֹי הַזֹּבֵחַ אִם-עֹזֹר אִם-שֶׂה וְנָתַן לְכַהֵן הָרֹעַ וְהַלְוִיִּים וְהַקֶּבֶה:

3. And this shall be the priests' due from the people, from them that offer a sacrifice, whether it be ox or sheep, that they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4. ראשית הגנה תירשך ויצהרה וראשית גא צאנה תהן-  
לו:

4. The first-fruits of your corn, of your wine, and of thine oil, and the first of the fleece of your sheep, shalt thou give him.

5. כי בו בוזר יהנה אלהיה מכל-שבטיה לעבוד לשרת בשם-יהנה הוא ובניו כל-הימים: (ס)

5. For YHVH your God hath chosen him out of all your tribes, to stand to minister in the name of YHVH, him and his sons for ever.

 **Aliya: Fourth-Netzach-Moses** 

*In the fourth reading, Moses told that the country-based Levites were to be free to come from their settlements to the place that God chose as a shrine to serve with their fellow Levites based there, and there they were to receive equal shares of the dues. A closed portion ends here.*

*In the continuation of the reading, Moses instructed that the Israelites were not to imitate the abhorrent practices of the nations that they were displacing, consign their children to fire , or act as an augur, soothsayer, diviner, sorcerer, one who casts spells, one who consults ghosts or familiar spirits, or one who inquires of the dead, for it was because of those abhorrent acts that God was dispossessing the residents of the land. The fourth reading ends here.*

6. וכי-יבא הלוי מאזור שעריה מכל-ישראל אשר-הוא גר שם ובא בכל-אות נפשו אל-המקום אשר-יבוזר יהנה:

6. And if a Levite come from any of your gates out of all Israel, where he sojourneth, and come with all the desire of his soul unto the place which YHVH shall choose;

7. ושרת בשם יהנה אלהיו ככל-אזויו הכלים העבדים שם לפני יהנה:

7. then he shall minister in the name of YHVH his God, as all his brethren the Levites do, who stand there before YHVH.



8. וְזָלָה כְּזוֹלָה יֹאכְלוּ לֶבֶד מִמִּכְרֵי עַל-הָאָבוֹת:  
(ס)

8. They shall have like portions to eat, beside that which is his due according to the fathers' houses.

9. כִּי אָתָּה בָּא אֶל-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לֹא-תִלְמָד לַעֲשׂוֹת כְּתוֹעֵבוֹת הַגּוֹיִם הָהֵם:

9. When thou art come into the land which YHVH your God giveth thee, thou shalt not learn to do after the abominations of those nations.

10. לֹא-יִמָּצֵא בְךָ מִעֲבִיר בְּזוֹ-וּבִתּוֹ בְּאֵשׁ קֶסֶם קְסָמִים מְעִינָן וּמְנַוְנֵשׁ וּמְכַשֶּׁף:

10. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, one that useth divination, a soothsayer, or an enchanter, or a sorcerer,

11. וְזוֹכֵר זֹכָר וְשֹׂאֵל אוֹב וְיִדְעָנִי וְדַרְשׁ אֶל-הַמֵּתִים:

11. or a charmer, or one that consulteth a ghost or a familiar spirit, or a necromancer.

12. כִּי-תוֹעֵבֵת יְהוָה כָּל-עֲשֵׂה אֱלֹה וּבְגִלּוֹל הַתּוֹעֵבֵת הָאֵלֶּה יְהוָה אֱלֹהֶיךָ מוֹרִישׁ אוֹתָם מִפְּנֵיךָ:

12. For whosoever doeth these things is an abomination unto YHVH; and because of these abominations YHVH your God is driving them out from before thee.

13. תָּמִים תִּהְיֶה עִם יְהוָה אֱלֹהֶיךָ:

13. Thou shalt be whole-hearted with YHVH your God.

 Aliya: Fifth-Hod-Aaron 

*In the fifth reading, Moses foretold that God would raise a prophet from among them like Moses and the Israelites were to heed him. When at Mount Horeb, the Israelites had asked not to hear God's voice directly; God created the role of the prophet to speak God's words, promising to hold to account anybody who failed to heed the prophet's words. But any prophet who presumed to speak an oracle in God's name that God had not commanded, or who spoke in the name of other gods, was to die. This was how the people were*

*to determine whether God spoke the oracle: If the prophet spoke in the name of God and the oracle did not come true, then God had not spoken that oracle, the prophet had uttered it presumptuously, and the people were not to fear him. A closed portion ends here with the end of chapter 18.*

*In the continuation of the reading, Moses instructed that when the Israelites had settled in the land, they were to divide the land into three parts and set aside three Cities of Refuge, so that any manslayer could have a place to which to flee. And if the Israelites faithfully observed all the law and God enlarged the territory, then they were to add three more towns to those three. Only a manslayer who had killed another unwittingly, without being the other's enemy, might flee there and live. For instance, if a man went with his neighbor into a grove to cut wood, and as he swung an axe, the axe-head flew off the handle and struck and killed the neighbor, then the man could flee to one of the cities of refuge and live. The second open portion ends here.*

*In the continuation of the reading, Moses instructed that if, however, one who was the enemy of another lay in wait, struck the other a fatal blow, and then fled to a city of refuge, the elders of the slayer's town were to have the slayer turned over to the blood-avenger to be put to death. The fifth reading and a closed portion end here.*

14. כִּי | הַגּוֹיִם הָאֵלֶּה אֲשֶׁר אַתָּה יורֵשׁ אוֹתָם אֶל-מְעַנְנֵימָּם  
וְאֶל-קְסָמִים יִשְׁמְעוּ וְאַתָּה לֹא כִן נָתַן לְךָ יְהוָה אֱלֹהֶיךָ:

14. For these nations, that thou art to dispossess, hearken unto soothsayers, and unto diviners; but as for thee, YHVH your God hath not suffered thee so to do.

15. נָבִיא מִקִּרְבְּךָ מֵאֲחֵיךָ כָּמוֹנִי יִקָּם לְךָ יְהוָה אֱלֹהֶיךָ  
אֲלֵיו תִּשְׁמָעוּן:

15. A prophet will YHVH your God raise up unto thee, from the midst of thee, of your brethren, like unto me; unto him ye shall hearken;

16. כָּכֹל אֲשֶׁר-שָׁאַלְתָּ מֵעַם יְהוָה אֱלֹהֶיךָ בְּזוֹרֵם בְּיָוֵם  
הַהֶהָל לֵאמֹר לֹא אִסַּף לְשִׁבְעַת אֶת-קוֹל יְהוָה אֱלֹהֵי וְאַתָּה-  
הָאֵשׁ הַגְּדֹלָה הַזֹּאת לֹא-אֶרְאֶה עוֹד וְלֹא אָמוּת:

16. according to all that thou didst desire of YHVH your God in Horeb in the day of the assembly, saying: 'Let me not

hear again the voice of YHVH my God, neither let me see this great fire any more, that I die not.'

17. וַיֹּאמֶר יְהוָה אֵלַי הֵיטִיבוּ אֲשֶׁר דִּבְרוּ:

17. And YHVH said unto me: 'They have well said that which they have spoken.

18. נָבִיא אֲקִים לָהֶם מִקֵּרֵב אֲוֹזִיהֶם כַּמִּוֶּה וְגַתְתִּי דִבְרֵי בְּפִי וְדִבֵּר אֲלֵיהֶם אֶת כָּל-אֲשֶׁר אֶצְוֶנוּ:

18. I will raise them up a prophet from among their brethren, like unto thee; and I will put My words in his mouth, and he shall speak unto them all that I shall command him.

19. וְהָיָה הָאִישׁ אֲשֶׁר לֹא-יִשְׁמַע אֶל-דִּבְרֵי אֲשֶׁר יְדַבֵּר בְּשִׁמִּי אֲנֹכִי אֲדַרְשׁ מֵעִמוֹ:

19. And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him.

20. אֶךְ הַנָּבִיא אֲשֶׁר יַיִד לְדַבֵּר דִּבְרַי בְּשִׁמִּי אֶת אֲשֶׁר לֹא-צִוִּיתִיו לְדַבֵּר וְאֲשֶׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲוֹזִים וּמֵת הַנָּבִיא הַהוּא:

20. But the prophet, that shall speak a word presumptuously in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die.'

21. וְכִי תֹאמַר בְּלִבְבְּךָ אֵיכָה נֵדַע אֶת-הַדָּבָר אֲשֶׁר לֹא-דִבְרוּ יְהוָה:

21. And if thou say in your heart: 'How shall we know the word which YHVH hath not spoken?'

22. אֲשֶׁר יְדַבֵּר הַנָּבִיא בְּשֵׁם יְהוָה וְלֹא-יְהִי הַדָּבָר וְלֹא יָבֵא הוּא הַדָּבָר אֲשֶׁר לֹא-דִבְרוּ יְהוָה בְּדוֹן דִּבְרוּ הַנָּבִיא לֹא תִגֹּר מִמֶּנּוּ: (ס)

22. When a prophet speaketh in the name of YHVH, if the thing follow not, nor come to pass, that is the thing which YHVH hath not spoken; the prophet hath spoken it presumptuously, thou shalt not be afraid of him.

Chapter: 19

1. כִּי-יִכְרִית יְהוָה אֶלְהֵיךָ אֶת-הַגּוֹיִם אֲשֶׁר יְהוָה אֱלֹהֶיךָ  
נָתַן לָךְ אֶת-אֲרָצָם וַיְרִשְׁתֶּם וַיִּשְׁבְּתָה בְּעָרֵיהֶם וּבְבָתֵּיהֶם:

1. When YHVH your God shall cut off the nations, whose land YHVH your God giveth thee, and thou dost succeed them, and dwell in their cities, and in their houses;

2. שְׁלוֹשׁ עָרִים תַּבְּדִיל לָךְ בְּתוֹךְ אֲרָצְךָ אֲשֶׁר יְהוָה  
אֱלֹהֶיךָ נָתַן לָךְ לְרִשְׁתָּהּ:

2. thou shalt separate three cities for thee in the midst of your land, which YHVH your GOD giveth thee to possess it.

3. תִּכְוֶן לָךְ הַדֶּרֶךְ וְשַׁלְשֶׁת אֶת-גְּבוּל אֲרָצְךָ אֲשֶׁר יִנְזוּיִלְךָ  
יְהוָה אֱלֹהֶיךָ וְהָיָה לָנוֹס שָׂמָּה כָּל-רֹצֵחוֹ:

3. Thou shalt prepare thee the way, and divide the borders of your land, which YHVH your God causeth thee to inherit, into three parts, that every manslayer may flee thither.

4. וְזֶה דְבַר הָרֹצֵחַ אֲשֶׁר-יָנוֹס שָׂמָּה וְזוּי אֲשֶׁר יָכַח אֶת-  
רַעְהוֹ בְּבָלִי-דַעַת וְהוּא לֹא-שֵׁנָא לוֹ בְּמִתְמוֹל שְׁלֹשִׁים:

4. And this is the case of the manslayer, that shall flee thither and live: whoso killeth his neighbour unawares, and hated him not in time past;

5. וְאֲשֶׁר יָבֵא אֶת-רַעְהוֹ בַּיַּעַר לִזְטֹב עֵצִים וְנִדְוָה יָדוֹ  
בְּגִירָוֶן לְכַרַת הָעֵץ וַיִּנְשֹׁל הַבְּרוֹךְ בֵּין-הָעֵץ וּמָצָא אֶת-רַעְהוֹ  
וּבְמֵת הוּא יָנוֹס אֶל-אַזְנוֹת הָעָרִים-הָאֵלֶּה וְזוּי:

5. as when a man goeth into the forest with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of these cities and live;

6. פֶּן-יִרְדֹּף גָּאֹל הַדָּם אַזְוָרֵי הָרֹצֵחוֹ כִּי-יִזְוֹם לְבָבוֹ  
וְהִשְׁיָגוֹ כִּי-יִרְבֶּה הַדֶּרֶךְ וְהִכָּהוּ גִפְשׁוֹ וְלוֹ אֵין מִשְׁפָּט-מְוֹת  
כִּי לֹא שֵׁנָא הוּא לוֹ בְּמִתְמוֹל שְׁלֹשִׁים:

6. lest the avenger of blood pursue the manslayer, while his heart is hot, and overtake him, because the way is long, and smite him mortally; whereas he was not deserving of death, inasmuch as he hated him not in time past.

7. עַל-כֵּן אֲנֹכִי מִצְוֶה לְאָמֹר שְׁלֹשׁ עָרִים תַּבְּדִיל לָךְ:

7. Wherefore I command thee, saying: 'Thou shalt separate three cities for thee.'

8. וְאִם-יִרְוֹיֵב יְהוָה אֱלֹהֶיךָ אֶת-גְּבֻלְךָ כַּאֲשֶׁר נִשְׁבַּע לְאַבְתָּיִךָ וְנָתַן לְךָ אֶת-כָּל-הָאָרֶץ אֲשֶׁר דִּבֶּר לָתֵת לְאַבְתָּיִךָ:

8. And if YHVH your God enlarge your border, as He hath sworn unto your fathers, and give thee all the land which He promised to give unto your fathers--

9. כִּי-תִשְׁמַר אֶת-כָּל-הַמִּצְוֹת הַאֵלֶּה לַעֲשׂוֹתָהּ אֲשֶׁר אֶנְכִּי מִצְוֶה הַיּוֹם לְאַהֲבָהּ אֶת-יְהוָה אֱלֹהֶיךָ וּלְלַכֵּת בְּדַרְכָּיו כָּל-הַיָּמִים וַיִּסְפַּתְךָ לָךְ עוֹד עֲלֵשׁ עָרִים עַל הַשְּׁלֹשׁ הָאֵלֶּה:

9. if thou shalt keep all this commandment to do it, which I command thee this day, to love YHVH your God, and to walk ever in His ways--then shalt thou add three cities more for thee, beside these three;

10. וְלֹא יִשְׁפַךְ דָּם נָקִי בְּקֶרֶב אֲרֶצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ גְּזֻלָּה וְהָיָה עָלֶיךָ דָּמִים: (פ)

10. that innocent blood be not shed in the midst of your land, which YHVH your God giveth thee for an inheritance, and so blood be upon thee.

11. וְכִי-יִהְיֶה אִישׁ שֹׂנֵא לְרֵעֵהוּ וְאָרַב לוֹ וְקָם עָלָיו וְהִכָּהוּ זָפֵשׁ וּמָת וְנָס אֶל-אַזְנוֹת הָעָרִים הָאֵלֶּה:

11. But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die; and he flee into one of these cities;

12. וְשִׁלְחוּ וְקָנְי עִירוֹ וּלְקַחוּ אֹתוֹ מִשָּׁם וְנָתַנּוּ אֹתוֹ בְּיַד גֹּאֲלֵ הַדָּם וּמָת:

12. then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13. לֹא-תִזְזוּס עֵינֶיךָ עָלָיו וּבְעֵרַת דָּם-הַנָּקִי מִיִּשְׂרָאֵל וְטוֹב לְךָ: (ס)

13. Thine eye shall not pity him, but thou shalt put away the blood of the innocent from Israel, that it may go well with thee.

◆ Aliya: Sixth-Yessod-Joseph ◆

*In the sixth reading, Moses warned that the Israelites were not to move their countrymen's landmarks, set up by previous generations, in the property that they were allotted in the land. A closed portion ends here.*

*In the continuation of the reading, Moses instructed that an Israelite could be found guilty of an offense only on the testimony of two or more witnesses. If one person gave false testimony against another, then the two parties were to appear before God and the priests or judges, the judges were to make a thorough investigation, and if they found the person to have testified falsely, then they were to do to the witness as the witness schemed to do to the other. A closed portion ends here with the end of chapter 19.*

*In the continuation of the reading, Moses taught that before the Israelites joined battle, the priest was to tell the troops not to fear, for God would accompany them. Then the officials were to ask the troops whether anyone had built a new house but not dedicated it, planted a vineyard but never harvested it, paid the bride-price for a wife but not yet married her, or become afraid and disheartened, and all these they were to send back to their homes. The sixth reading and a closed portion end with Deuteronomy 20:9.*

14. לֹא תִסֵּיג גְּבוּל רֵעֶךָ אֲשֶׁר גָּבְלוּ רֵאשִׁימִים בְּנְזוּלְתָהּ  
אֲשֶׁר תִּנְזוּל בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ לְרִשְׁתָּהּ:  
(ס)

14. Thou shalt not remove your neighbour's landmark, which they of old time have set, in thine inheritance which thou shalt inherit, in the land that YHVH your God giveth thee to possess it.

15. לֹא-יָקוּם עֵד אֶזְוָד בְּאִישׁ לְכָל-עוֹן וּלְכָל-זוּפָאָת  
בְּכָל-זוּטָא אֲשֶׁר יוּזָא עַל-פִּי | עֲנֵי עֵדִים אִו עַל-פִּי  
שְׁלִשָּׁה-עֵדִים יָקוּם דְּבָר:

15. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be establishment

16. כִּי-יָקוּם עֵד-זוּמָס בְּאִישׁ לְעֲזוֹת בּוֹ סָרְהָ:

16. If an unrighteous witness rise up against any man to bear perverted witness against him;

17. וְעָמְדוּ שְׁנֵי-הָאֲנָשִׁים אֲשֶׁר-לָהֶם הָרִיב לִפְנֵי יְהוָה לִפְנֵי הַכֹּהֲנִים וְהַשֹּׁפְטִים אֲשֶׁר יִהְיוּ בַיָּמִים הָהֵם:

17. then both the men, between whom the controversy is, shall stand before YHVH, before the priests and the judges that shall be in those days.

18. וְדָרְשׁוּ הַשֹּׁפְטִים הַיָּטִב וְהַיָּהוּ עַד-שֹׁקֵר הָעֵד שֹׁקֵר עֲנֶה בְּאָזְנוֹ:

18. And the judges shall inquire diligently; and, behold, if the witness be a false witness, and hath testified falsely against his brother;

19. וְעָשִׂיתָם לוֹ כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָזְנוֹ וּבְעֵרַת הָרָע בְּקִרְבּוֹ:

19. then shall ye do unto him, as he had purposed to do unto his brother; so shalt thou put away the evil from the midst of thee.

20. וְהִנְשָׂאֲרִים יִשְׁמְעוּ וִירָאוּ וְלֹא-יִסְפוּ לַעֲשׂוֹת עוֹד כַּדָּבָר הָרָע הַזֶּה בְּקִרְבּוֹ:

20. And those that remain shall hear, and fear, and shall henceforth commit no more any such evil in the midst of thee.

21. וְלֹא תִזְזֹס עֵינְךָ נֶפֶשׁ בְּנֶפֶשׁ עֵין בְּעֵין עֵין בְּשֵׁן יָד בְּיָד הַגֵּל בְּרֶגֶל: (ס)

21. And thine eye shall not pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

## Chapter: 20

1. כִּי-תֵצֵא לְמִלְחָמָה עַל-אֹיְבֶיךָ וְרָאִיתָ סוּס וְרֶכֶב עִם רַב בְּמִיךָ לֹא תִירָא בָהֶם כִּי-יְהוָה אֱלֹהֶיךָ עִמָּךְ הַבְּמַעֲלָךְ בַּמֶּרְץ בְּצָרִים:

1. When thou goest forth to battle against thine enemies, and seest horses, and chariots, and a people more than thou, thou shalt not be afraid of them; for YHVH your God is with thee, who brought thee up out of the land of Egypt.

2. וְהָיָה כִּכְרַבְכֶם אֶל-הַמִּלְחָמָה וְנָגַשׁ הַכֹּהֵן וְדַבֵּר אֶל-הָעָם:

2. And it shall be, when ye draw nigh unto the battle, that the priest shall approach and speak unto the people,

3. וְאָמַר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל אַתֶּם קָרַבִּים הַיּוֹם לַמִּלְחָמָה עַל-אֵיבֵיכֶם אֶל-יָרֵךְ לְבַבְכֶם אֶל-תִּירְאוּ וְאֶל-תַּזְזוּפוּ וְאֶל-תַּעֲרָצוּ מִפְּנֵיהֶם:

3. and shall say unto them: 'Hear, O Israel, ye draw nigh this day unto battle against your enemies; let not your heart faint; fear not, nor be alarmed, neither be ye affrighted at them;

4. כִּי יְהוָה אֱלֹהֵיכֶם הֵהָלַךְ עִמָּיִם לְהִלָּחֵם לְכֶם עִם-אֵיבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם:

4. for YHVH your God is He that goeth with you, to fight for you against your enemies, to save you.'

5. וְדַבְּרוּ הַשִּׁטְרִים אֶל-הָעָם לֵאמֹר בֵּי-הָאִישׁ אֲשֶׁר בָּנָה בַּיִת-זוֹדֵשׁ וְלֹא זָזְכוּ יָרֵךְ וַיֵּשֶׁב לְבֵיתוֹ פֶּן-יָמוּת בַּמִּלְחָמָה וְאִישׁ אַנּוּר יִזְנָקָנוּ:

5. And the officers shall speak unto the people, saying: 'What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6. וּבֵי-הָאִישׁ אֲשֶׁר-נָטַע כָּרֶם וְלֹא זָזְלוּ יָרֵךְ וַיֵּשֶׁב לְבֵיתוֹ פֶּן-יָמוּת בַּמִּלְחָמָה וְאִישׁ אַנּוּר יִזְזַלְלָנוּ:

6. And what man is there that hath planted a vineyard, and hath not used the fruit thereof? let him go and return unto his house, lest he die in the battle, and another man use the fruit thereof.

7. וּבֵי-הָאִישׁ אֲשֶׁר-אָרַשׁ אִשָּׁה וְלֹא לָקַחָהּ יָרֵךְ וַיֵּשֶׁב לְבֵיתוֹ פֶּן-יָמוּת בַּמִּלְחָמָה וְאִישׁ אַנּוּר יִקְחוּנָהּ:

7. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.'



8. וַיִּסְפוּ הַשְּׂטָרִים לְדַבֵּר אֶל-הָעָם וְאָמְרוּ בְּי-הָאִישׁ  
הַיָּרָא וְרָף הַלֵּבב יִגַּף וַיֵּשֶׁב לְבֵיתוֹ וְלֹא יִמַּס אֶת-לֵבָב  
אֲזוּיו כְּלֵבָבוֹ:

8. And the officers shall speak further unto the people, and they shall say: 'What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart melt as his heart.'

9. וְהָיָה כִּכְלַת הַשְּׂטָרִים לְדַבֵּר אֶל-הָעָם וַיִּפְקְדוּ שָׂרֵי  
צְבָאוֹת בְּרֹאשׁ הָעָם: (ס)

9. And it shall be, when the officers have made an end of speaking unto the people, that captains of hosts shall be appointed at the head of the people.

### Aliya: Seventh-Malchut-King David

*In the seventh reading, Moses instructed that when the Israelites approached to attack a town, they were to offer it terms of peace, and if the town surrendered, then all the people of the town were to serve the Israelites as slaves. But if the town did not surrender, then the Israelites were to lay siege to the town, and when God granted victory, kill all its men and take as booty the women, children, livestock, and everything else in the town. Those were the rules for towns that lay very far from Israel, but for the towns of the nations in the land — the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites — the Israelites were to kill everyone, lest they lead the Israelites into doing all the abhorrent things that those nations had done for their gods. A closed portion ends here.*

*In the continuation of the reading, Moses instructed that when the Israelites besieged a city for a long time, they could eat the fruit of the city's trees, but they were not to cut down any trees that could yield food. The third open portion ends here with the end of chapter 20.*

*In the continuation of the reading, Moses taught that if, in the land, they found the body of a murder victim lying in the open, and they could not determine the killer, then the elders and judges were to measure the distances from the corpse to the nearby towns. The elders of the nearest town were to take a heifer that had never worked down to an ever-flowing wadi and break its neck. The priests were to come forward, and all the elders were to wash their hands over the heifer.*

*In the maftir (מפטיר) reading of Deuteronomy 21:7–9 that concludes the parashah, the elders were to declare that their hands did not shed the blood nor their eyes see it, and they were to ask God to absolve the Israelites, and not let guilt for the blood of the innocent remain among them, and God would absolve them of bloodguilt. Deuteronomy 21:9 concludes the final closed portion.*

10. כִּי-תִקְרַב אֶל-עִיר לְהִלָּחֵם עָלֶיהָ וְקָרָאתָ אֲלֶיהָ לְשָׁלוֹם:

10. When thou drawest nigh unto a city to fight against it, then proclaim peace unto it.

11. וְהָיָה אִם-שָׁלוֹם תַּעֲנֶנָּה וּפְתוּחָהּ לָךְ וְהָיָה כָּל-הָעָם הַנִּמְצָא-בָּהּ יִהְיוּ לְךָ לְבָמֹס וְעִבְדוּךָ:

11. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that are found therein shall become tributary unto thee, and shall serve thee.

12. וְאִם-לֹא תִשְׁלַח עִמָּךְ וְעָשְׂתָה עִמָּךְ מִלְחָמָה וְצָרָתָ עָלֶיהָ:

12. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it.

13. וּנְתַתָּהּ יְהוָה אֱלֹהֶיךָ בְיָדְךָ וְהִכִּיתָ אֶת-כָּל-זְכוּרָהּ לְפָנֶי-חָרֹב:

13. And when YHVH your God delivereth it into your hand, thou shalt smite every male thereof with the edge of the sword;

14. רַק הַנְּשִׂיִם וְהַטַּף וְהַבְּהֵמָה וְכֹל אֲשֶׁר יִהְיֶה בְעִיר כָּל-שְׁלָלָהּ תִּבֹּז לָךְ וְאָכַלְתָּ אֶת-שְׁלָל אִיְבֹיךָ אֲשֶׁר נָתַן יְהוָה אֱלֹהֶיךָ לָךְ:

14. but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take for a prey unto thyself; and thou shalt eat the spoil of thine enemies, which YHVH your God hath given thee.

15. כֵּן תַּעֲשֶׂה לְכָל-הָעָרִים הַרְּוֹקֹת מִמְּךָ מֵאֹד אֲשֶׁר לֹא-מִעָרֵי הַגּוֹיִם-הָאֵלֶּה הֵנָּה:

15. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

16. רַק מֵעָרֵי הָעַמִּים הָאֵלֶּה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ  
נְזוּלָה לֹא תִזְוֶיָה כָּל-נְשָׁמָה:

16. Howbeit of the cities of these peoples, that YHVH your God giveth thee for an inheritance, thou shalt save alive nothing that breatheth,

17. כִּי-הַזִּזְרִים הַזֹּזִתִּי וְהָאֳמֹרִי הַכְּנַעֲנִי וְהַפְּרִזִּי  
הַחִזְוִי וְהַיְבוּסִי כַּאֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ:

17. but thou shalt utterly destroy them: the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite; as YHVH your God hath commanded thee;

18. לְמַעַן אֲשֶׁר לֹא-יִלְמְדוּ אֶתְכֶם לַעֲשׂוֹת כְּכֹל תּוֹעֲבוֹתָם  
אֲשֶׁר עָשׂוּ לֵאלֹהֵיהֶם וּזְטָאתֶם לַיהוָה אֱלֹהֵיכֶם:  
(ט)

18. that they teach you not to do after all their abominations, which they have done unto their gods, and so ye sin against YHVH your God.

19. כִּי-תִצּוֹר אֶל-עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ לְתַפְשָׁהּ  
לֹא-תִשְׁזוּת אֶת-עֵצָהּ לְנַדְוֹן עָלֶיהָ זָרוּן כִּי מִמֶּנּוּ תֹאכַל  
וְאֵתוּ לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשִּׁדָּה לֵבָא מִפְּנֵיהָ בַּמִּצּוֹר:

19. When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, but thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?

20. רַק עֵץ אֲשֶׁר-תִּדְעַ כִּי-לֹא-עֵץ מֵאֲכָל הוּא אֵתוּ  
תִשְׁזוּת וְכָרַת וּבְנִית מִצּוֹר עַל-הָעִיר אֲשֶׁר-הוּא עֵשָׂה  
עִמָּךְ מִלְּחָמָה עַד רִדְתָּהּ: (פ)

20. Only the trees of which thou knowest that they are not trees for food, them thou mayest destroy and cut down, that thou mayest build bulwarks against the city that maketh war with thee, until it fall.

Chapter: 21

1. כִּי-וּמָצָא זָכָל בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ  
לְרִשְׁתָּהּ נָפֵל בְּשָׂדֶה לֹא נֹדַע מִי הִכָּהוּ:

1. If one be found slain in the land which YHVH your God giveth thee to possess it, lying in the field, and it be not known who hath smitten him;

2. וַיָּצֵאוּ זְקֵנֶיךָ וְשֹׁפְטֶיךָ וּמִדְּרוֹ אֶל-הָעָרִים אֲשֶׁר סְבִיבֹת  
הַזָּכָל:

2. then your elders and your judges shall come forth, and they shall measure unto the cities which are round about him that is slain.

3. וְהָיָה הָעִיר הַקְּרִבָּה אֶל-הַזָּכָל וְלִקְחוּוּ זְקֵנֵי הָעִיר הַהִוא  
עֹגְלַת בָּקָר אֲשֶׁר לֹא-עֲבָד בָּהּ אֲשֶׁר לֹא-מִשְׁכָּה בְּעַל:

3. And it shall be, that the city which is nearest unto the slain man, even the elders of that city shall take a heifer of the herd, which hath not been wrought with, and which hath not drawn in the yoke.

4. וְהוֹרְדוּ זְקֵנֵי הָעִיר הַהִוא אֶת-הָעֹגְלָה אֶל-נֹזֵל אֵיטָן  
אֲשֶׁר לֹא-יַעֲבֹד בּוֹ וְלֹא יִרְעַ וְעֶרְפוּ-שָׁם אֶת-הָעֹגְלָה  
בַּנֹּזֵל:

4. And the elders of that city shall bring down the heifer unto a rough valley, which may neither be plowed nor sown, and shall break the heifer's neck there in the valley.

5. וַנִּגְשׂוּ הַכֹּהֲנִים בְּנֵי לֵוִי כִי בָם בְּזֹר יְהוָה אֱלֹהֶיךָ לְשִׁרְתּוֹ  
וּלְבָרָךְ בְּשֵׁם יְהוָה וְעַל-פִּיהֶם יִהְיֶה כָּל-רִיב וְכָל-גִּזֵּעַ:

5. And the priests the sons of Levi shall come near--for them YHVH your God hath chosen to minister unto Him, and to bless in the name of YHVH; and according to their word shall every controversy and every stroke be.

6. וְכָל זְקֵנֵי הָעִיר הַהִוא הַקְּרִבִּים אֶל-הַזָּכָל יְרוֹצֵוּ אֶת-  
יְדֵיהֶם עַל-הָעֹגְלָה הָעֶרְוָה בַּנֹּזֵל:

6. And all the elders of that city, who are nearest unto the slain man, shall wash their hands over the heifer whose neck was broken in the valley.

Aliya: Maftir

7. וְעָנּוּ וְאָמְרוּ יָדֵינוּ לֹא (שִׁפְכוּ) שָׁפְכוּ אֶת-הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ:

7. And they shall speak and say: 'Our hands have not shed this blood, neither have our eyes seen it.

8. כִּפּוּר לְעַמּוֹת יִשְׂרָאֵל אֲשֶׁר-פָּדִיתָ יְהוָה וְאֵל-תַּתֵּן דָּם זָקִי בְּקֶרֶב עַמּוֹת יִשְׂרָאֵל וְנִכְפַּר לָהֶם הַדָּם:

8. Forgive, O YHVH, Thy people Israel, whom Thou hast redeemed, and suffer not innocent blood to remain in the midst of Thy people Israel.' And the blood shall be forgiven them.

9. וְאַתָּה תִּבְעַר הַדָּם הַזֶּה הַזָּקִי בְּקֶרֶבְךָ כִּי-תַעֲשֶׂה הַיֵּשֶׁר בְּעֵינֵי יְהוָה: (סס)

9. So shalt thou put away the innocent blood from the midst of thee, when thou shalt do that which is right in the eyes of YHVH.

- End of Parasha -