# The book of **Deuteronomy**ספר דברים

## Ki Tetze – אַלָּאָ

Daily Zohar Edtion Free for distribution as is, not for profit Ki Teitzei, Ki Tetzei, Ki Tetse, Ki Thetze, Ki Tese, Ki Tetzey, or Ki Seitzei (אַבַּיַרַיִּבָּיבָּ — Hebrew for "when you go," the first words in the parashah) is the 49th weekly Torah portion (בְּרַשָּׁה, parashah) in the annual Jewish cycle of Torah reading and the sixth in the Book of Deuteronomy. It constitutes Deuteronomy 21:10–25:19. The parashah sets out a series of miscellaneous laws, mostly governing civil and domestic life, including ordinances regarding a beautiful captive of war, inheritance among the sons of two wives, a wayward son, the corpse of an executed person, found property, coming upon another in distress, rooftop safety, prohibited mixtures, sexual offenses, membership in the congregation, camp hygiene, runaway slaves, prostitution, usury, vows, gleaning, kidnapping, repossession, prompt payment of wages, vicarious liability, flogging, treatment of domestic animals, levirate marriage (בּוֹבַיִּ, yibbum), weights and measures, and wiping out the memory of Amalek.

The parashah is made up of 5,856 Hebrew letters, 1,582 Hebrew words, 110 verses, and 213 lines in a Torah Scroll (מַלַרְ הַּוֹרָה, Sefer Torah). Jews generally read the parashah in August or September. Jews also read the part of the parashah about Amalek, Deuteronomy 25:17–19, as the concluding (מַפְּטִיר, maftir) reading on Shabbat Zachor, the special Sabbath immediately before Purim, which commemorates the story of Esther and the Jewish people's victory over Haman's plan to kill the Jews, told in the book of Esther. Esther 3:1 identifies Haman as an Agagite, and thus a descendant of Amalek. Numbers 24:7 identifies the Agagites with the Amalekites. A Midrash says that between King Agag's capture by Saul and his killing by Samuel, Agag fathered a child, from whom Haman, in turn, descended.

In traditional Sabbath Torah reading, the parashah is divided into seven readings, or עליות, aliyot. In the Masoretic Text of the Tanakh (Hebrew Bible), Parashah Ki Teitzei has two "open portion" (בתוחה, petuchah) divisions (roughly equivalent to paragraphs, often abbreviated with the Hebrew letter ב (peh)). Parashah Ki Teitzei has several further subdivisions, called "closed portions" (סתומה, setumah) (abbreviated with the Hebrew letter ב (samekh)) within the first open portion. The long first open portion spans nearly the entire parashah, except for the concluding maftir (מַפּטִיר) reading. The short second open portion coincides with maftir reading. Thus the parashah is nearly one complete whole. Closed portion divisions divide all of the readings, often setting apart separate laws.

### Aliya: Kohen-Chessed-Abraham

In the first reading (עליק, aliyah), Moses directed the Israelites that when they took captives in war, and an Israelite saw among the captives a beautiful woman whom he wanted to marry, the Israelite was to bring her into his house and have her trim her hair, pare her nails, discard her captive's garb, and spend a month lamenting her parents. Thereafter, the Israelite could take her as his wife. But if he should find that he no longer wanted her, he had to release her outright, and not sell her as a slave. A closed portion (סמומה, setumah) ends here.

In the continuation of the reading, Moses instructed that if a man had two wives, one loved and one unloved, and both bore him sons, but the unloved one bore him his firstborn son, then when he willed his property to his sons, he could not treat the son of the loved wife as firstborn in disregard of the older son of the unloved wife; rather, he was required to accept the firstborn, the son of the unloved one, and allot to him his birthright of a double portion of all that he possessed. A closed portion (המומה) setumah) ends here.

In the continuation of the reading, Moses instructed that if a couple had a wayward and defiant son, who did not obey his father or mother even after they disciplined him, then they were to bring him to the elders of his town and publicly declare their son to be disloyal, defiant, heedless, a glutton, and a drunkard. The men of his town were then to stone him to death. The first reading (עליה, aliyah) and a closed portion (סתומה, setumah) end here.

Chapter: 21

10. When thou goest forth to battle against thine enemies, and YHVH your God delivereth them into your hands, and thou carriest them away captive,

11. and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

- 12. וַהֲבֹאתָהָ אֶכ<sup>ו</sup>–תִּוֹךְ בִּיתֶךְ וְגִּפְּוֹזָהֹ אֶת–רֹאִשָּׁהֹ וְעֵּשְּׂתָהָ אֶת– צִּפַרְנִיהַ:
- 12. then thou shalt bring her home to your house; and she shall shave her head, and pare her nails;
  - 13. וְהַסִירָהָ אֶת–שִּּבְּילֵת שִּּבְיָה בְּיעָכֶּיה וְישְׂבָה בְּבִיהֶׁךְ וּבְּכְתְה אֶת–אֶבִיה וְאֶת–אִפָּה יָרַזז יָבִיִם וְאֲזַוֹר בֵּן תִּבְוֹא אֵכֶּיה וְבְּעַּרְהָּה וְהַיִּתָה כִּרָ כָאִשִּׂה:
- 13. and she shall put the raiment of her captivity from off her, and shall remain in your house, and bewail her father and her mother a full month; and after that thou mayest go in unto her, and be her husband, and she shall be your wife.
  - 14. וְהָיָּה אָם-לָּא װָפַאָּה בָּה וְשִּׂבּוֹוְהָה ֹלְנַפְשָׂה וּבִּוּכְר לְאַ-תִּבִּוּבְנָּה בַּבָּסֵף לָא-תִתַעַּבִּוּר בָּה תַּוַוֹת אֲשֶׂרָ עִנִּיתְה: (ס)
- 14. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not deal with her as a slave, because thou hast humbled her.
  - 15. כִּי-תְהְיֶּיוֹּ ְ לְאִׁישׁ שְׂתְּי נְשִׁים הֲאַוֹות אֲהוּבָה וְהַאַנוֹת שְׂנוֹאָהוְיִלְרוּ-לְוֹ בִנִּים הֲאֲהוּבָה וְהַשְּׂנוֹאֵה וְהֵיה הַבּן הַבְּכָר לַשְּׂנִיאֵה:
- 15. If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated;
  - 16. וְהָיָּה בְּיוֹם' הַנְּוֹזִילִּו אֶת-בָּנָּיו אֶת אֲשֶׂוֹר-ִיהֵּיָה לֵוֹ לְא יוּכַׁל לִבַבֵּר' אֵת-בּוֹ-הָאֵהוּבָּה עַל-פַנִּי בֹוֹ-הַשִּׁנִוּאָה הַבִּכִּר:
- 16. then it shall be, in the day that he causeth his sons to inherit that which he hath, that he may not make the son of the beloved the first-born before the son of the hated, who is the first-born;
  - 17. בּי אֶת-הַבְּכֹר בָּוְ-הַשְּׂנוּאָה יַבִּיר לֶתֶת כוֹ פֵי שְׁנַּיִם בְּכִכֹּל אֲשֶׂר-יִבְּנִאָּא כְוֹ בִּי-הוּא רֵאשִּׁיִת אנוֹ כִוֹ בִּשְׁבָּט הַבְּכֹרֶה: (ס)
- 17. but he shall acknowledge the first-born, the son of the hated, by giving him a double portion of all that he hath; for he is the first-fruits of his strength, the right of the first-born is his.
- 18. כִּי–ִיהֵיה לְאִישׁ בֻּןְּ סוֹרֶר וּבוּוֹרֶה אֵינֵגוּ שׁבַּוֹעַ בְּקוֹל אָבֻיוּ וּבְקְּוֹל אָבִּוּ וִיִּסְרִוּ אַהׁוֹ וִלָּא יִשִּׂבִּוְעַ אֲלֵיהֵם:

18. If a man have a stubborn and rebellious son, that will not hearken to the voice of his father, or the voice of his mother, and though they chasten him, will not hearken unto them;

19. then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

**20**. and they shall say unto the elders of his city: 'This our son is stubborn and rebellious, he doth not hearken to our voice; he is a glutton, and a drunkard.'

21. And all the men of his city shall stone him with stones, that he die; so shalt thou put away the evil from the midst of thee; and all Israel shall hear, and fear.

#### Aliya: Levi-Gevurah-Isaac 🗫

In the second reading (עליה, aliyah), Moses instructed that if the community executed a man for a capital offense and impaled him on a stake, they were not to let his corpse remain on the stake overnight, but were to bury him the same day, for an impaled body affronted God. A closed portion (סתומה, setumah) ends here with the end of the chapter.

In the continuation of the reading, Moses instructed that if one found another's lost ox, sheep, donkey, garment, or any other lost thing, then the finder could not ignore it, but was required to take it back to its owner. If the owner did not live near the finder or the finder did not know who the owner was, then the finder was to bring the thing home and keep it until the owner claimed it. A closed portion (סמומה, setumah) ends here.

In the continuation of the reading, Moses instructed that if one came upon another's donkey or ox fallen on the road, then one could not ignore it, but was required to help the owner to raise it. A closed portion (סתובה, setumah) ends here.

In the continuation of the reading, Moses instructed that a woman was not to put on man's apparel, nor a man wear woman's clothing. Another closed portion (סתומה, setumah) ends here.

And as the reading continues, Moses instructed that if one came upon a bird's nest with the mother bird sitting over fledglings or eggs, then one could not take the mother together with her young, but was required to let the mother go and take only the young. The second reading  $(\pi')$ , aliyah) and a closed portion  $(\pi')$ , setumah) end here.

- 22. וְכִי-ִיהֵיה דְאִישׁ זִוֹטְא בִישְׁפָטֹ-בְוֶוֹת וְהוּבֵּוֶת וְתְכֵּיֹתְ אֹתָוֹ עַׁכֹּ<sup>–</sup> עֵّזִי:
- 22. And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree;
  - נִין לִרָ זָּנִוֹלֵהָ: (ס) הַלְלַת אֶלוּהָיִם הַלְּיִּ וְלָא הִטַּבּוּא אֶת–אַדְבִּוּהְדְּ אֲשֶׁר יְּהְנִּה אֶלהָּיִר 23. לְא–הַלְּיָן זִּבְּלְתִוּ תַּל–הָתֵּץ בִּי–הָבְּוֹר הַהְּבְּיִה בְּיִם הַהְּיִּא כִּי–
- 23. his body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is a reproach unto God; that thou defile not your land which YHVH your God giveth thee for an inheritance. Chapter: 22
- לא-תרְאָה אָת-שוֹר אָחוֹיך אָוֹ אֶת-שֵׂיוֹ גִּדְּחֹים וְהֹתְעַׂכַּבְּוֹה, בֵוהֶם
   לא-תרְאָה אָת-שוֹר אָחֹיך אָוֹיך.
- 1. Thou shalt not see your brother's ox or his sheep driven away, and hide thyself from them; thou shalt surely bring them back unto your brother.
- 2. וְאִם-לֹא הָּרִוֹב אָזִירְ אֵבֶּירְ וְלָא יְדַעְּׁתִּוֹ וְאֲסַפְּתוֹ אֶכֹ-תִּוֹךְ בֵּיעֶׁרְ
- 2. And if your brother be not nigh unto thee, and thou know him not, then thou shalt bring it home to your house, and it shall be with thee until your brother require it, and thou shalt restore it to him.
  - (ס)
     (ס)
- 3. And so shalt thou do with his ass; and so shalt thou do with his garment; and so shalt thou do with every lost thing of your brother's, which he hath lost, and thou hast found; thou mayest not hide thyself.
  - 4. לא–תראה את–תַבּוֹר אָחֹיך אָוֹ שׁוֹרוֹ גְּפָּלְים בַּדֶּרֶךְ וְהֹתְעַׂכַּבְּוֹה. בִּוֹבֵם הַכָּם תַּכָּים עָבִּוֹ: (ס)

4. Thou shalt not see your brother's ass or his ox fallen down by the way, and hide thyself from them; thou shalt surely help him to lift them up again.

5. A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for whosoever doeth these things is an abomination unto YHVH your God.

6. If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young;

7. thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong your days.

#### **─** Aliya: Third-Tiferet-Jacob ♦

In the third reading (על'ה, aliyah), Moses taught that when one built a new house, one had to make a parapet for the roof, so that no one should fall from it. One was not to sow a vineyard with a second kind of seed, nor use the yield of such a vineyard. A closed portion (סתומה, setumah) ends here.

In the continuation of the reading, Moses instructed that one was not to plow with an ox and a donkey together. One was not to wear cloth combining wool and linen. A closed portion (סמומה, setumah) ends here.

In the continuation of the reading, Moses instructed that one was to make tassels (tzitzit) on the four corners of the garment with which one covered oneself. Another closed portion (סמומה, setumah) ends here.

As the reading continues, Moses instructed that if a man married a woman, cohabited with her, took an aversion to her, and falsely charged her with not having been a virgin at the time of the marriage, then the woman's parents were to produce the cloth with evidence of the woman's virginity before the town elders at the town gate. The

elders were then to have the man flogged and fine him 100 shekels of silver to be paid to the woman's father. The woman was to remain the man's wife, and he was never to have the right to divorce her. A closed portion (סתומה, setumah) ends here.

In the continuation of the reading, Moses instructed that if the elders found that woman had not been a virgin, then the woman was to be brought to the entrance of her father's house and stoned to death by the men of her town. A closed portion (סתומה, setumah) ends here.

In the continuation of the reading, Moses instructed that if a man was found lying with another man's wife, both the man and the woman with whom he lay were to die. Another closed portion (סתומה, setumah) ends here.

As the reading continues, Moses instructed that if, in a city, a man lay with a virgin who was engaged to a man, then the authorities were to take the two of them to the town gate and stone them to death — the girl because she did not cry for help, and the man because he violated another man's wife. A closed portion (הממה, setumah) ends here.

In the continuation of the reading, Moses instructed that if the man lay with the girl by force in the open country, only the man was to die, for there was no one to save her. Another closed portion (סתומה, setumah) ends here.

In the continuation of the reading, Moses instructed that if a man seized a virgin who was not engaged and lay with her, then the man was to pay the girl's father 50 shekels of silver, she was to become the man's wife, and he was never to have the right to divorce her. A closed portion (סתומה, setumah) ends here with the end of the chapter. As the reading continues in chapter 23, Moses instructed that no man could marry his father's former wife. A closed portion (סתומה, setumah) ends here.

In the continuation of the reading, Moses taught that God's congregation could not admit into membership anyone whose testes were crushed or whose member was cut off. A closed portion (סתומה, setumah) ends here.

In the continuation of the reading, Moses taught that God's congregation could not admit into membership anyone misbegotten (ממוד, mamzer) or anyone descended within ten generations from one misbegotten. A closed portion (סתומה, setumah) ends here.

And as the reading continues, Moses instructed that God's congregation could not admit into membership any Ammonite or Moabite, or anyone descended within ten generations from an Ammonite or Moabite. As long as they lived, Israelites were not to

concern themselves with the welfare or benefit of Ammonites or Moabites, because they did not meet the Israelites with food and water after the Israelites left Egypt, and because they hired Balaam to curse the Israelites — but God refused to heed Balaam, turning his curse into a blessing. The third reading (עליה, aliyah) and a closed portion (סתומה, setumah) end here.

8. When thou buildest a new house, then thou shalt make a parapet for your roof, that thou bring not blood upon your house, if any man fall from thence.

- 9. Thou shalt not sow your vineyard with two kinds of seed; lest the fulness of the seed which thou hast sown be forfeited together with the increase of the vineyard.
  - 10. כֹּא–תְוַזַרָשׁ בְּשְּׂוֹר–וּבְוְזַבֻּוֹר יַזְזְדֵּוֹ:
- 10. Thou shalt not plow with an ox and an ass together.
  - 11. לְאַ תִּלְבַשׁ שַּׁוְעַיְנֹגוֹ צָבָנור וּפַשְּׂתוָם יַוְזְבֵּו: (ס)
- 11. Thou shalt not wear a mingled stuff, wool and linen together.

- 12. Thou shalt make thee twisted cords upon the four corners of your covering, wherewith thou coverest thyself.
  - 13. כִי-יָקָוו אָישׂ אָשָׂה ובא אֵכֵיהָ ושְּׂנֵאָה:
- 13. If any man take a wife, and go in unto her, and hate her,

- 14. and lay wanton charges against her, and bring up an evil name upon her, and say: 'I took this woman, and when I came nigh to her, I found not in her the tokens of virginity';
  - 15. וְלָּקָּוֹז אֲבִי (הֹנַעַר) הְנַּעֲׂרֶה וְאִבֵּוֶה וְהוֹצִּׁיאוּ אֶת–בְּתוּלְי (הֹנַעֹר) הַנַּעַרָה אֵל–וָהָנִי הַעִּיר הַשְּׁעַרה:
- 15. then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate.

- 16. וְאָבֶּיר אֲבִיּ (הֹנֹעֹר) הַנִּעֲׂרָה אֶל–הַוְּהַגִּים אֶת–בֹּתִּי נְּתַׁתִּי לְאִישׁ הַוֹּה לְאִשָּׂה וַיִּשְּׂנָאָה:
- **16.** And the damsel's father shall say unto the elders: 'I gave my daughter unto this man to wife, and he hateth her;
  - 17. וְהֹנֵּהֹ–הוֹא שָּׁבֵּ עֲלִילֹת דְבָּרִים לֵאבּוֹר לְא–בִּיצָּאתִי לְבִּחְרְּ בתולִים וִאֵלֶה בִתוּלֵי בִתֹּי וְפֵרשוֹּ הַשִּּבִּלְה לְפַנִּי זִּהָנָי הָעָיר:
- 17. and, lo, he hath laid wanton charges, saying: I found not in your daughter the tokens of virginity; and yet these are the tokens of my daughter's virginity.' And they shall spread the garment before the elders of the city.
  - 18. וַלֵּהָנֵוֹי וָּהָגֵי הַעִּיר–הַהוֹא אֶת–הַאִישׁ וִיִּפְרִי אֹתִוֹ:
- **18**. And the elders of that city shall take the man and chastise him.
- 19. וְעֵּנְשׁׁ יִשְּׂרָאֵל וְכוֹ-תְּהֵיֹה כְּאָשְׁה כְאַ-יוּכֵל לְשַׁלְּוָזָה כָּל -יְבֵּנִיוּ:
   20. וְעֵּנְשׁׁ יִשְּׂרָאֵל וְכוֹ-תְּהֵיִה לְאִשְּׁה לְאַ-יוּכַל לְשַׁלְּוָזָה כָּל-יָבְוִיוּ:
   30. וְעַנְּשׁׁ יִשְׂרָאֵל וְכוֹ-תְּהָיִה לְאַשְׁה לְאַבִי הַנְּצְּעָרְה כִּי הוֹצִּיא שֵׁיִם לְעַבְּיוּ:
- 19. And they shall fine him a hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife; he may not put her away all his days.
  - 20. וְאָם-אֶבֶּת הָיָּה הַדְּבָר הַזֶּה לְא-נִּמְצְּאָוּ בְתוּלֵים (לנֿער) לנֿערה:
- 20. But if this thing be true, that the tokens of virginity were not found in the damsel;
  - וְהוֹצִּׁיאוּ אֶת-(הֹנֹעֹר) הַנַּעַׂרָה אֶל-פַתוֹז בֵּית-אָבִיהָ וּסְקָּלוּהָּ אַנְּשֵׁי עִירָה בְּאֲבָנִים ׁ וְבֵּוֹתָה כִּי-עֲשְׂתָה נְּבָלְהֹ בְּיִשְׂרָאֵל לִוְּנָוֹת בְּית אַבִּיהַ וּבַעַרת הַרָעַ מִּקּרבֵּה: (ס)
- 21. then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought a wanton deed in Israel, to play the harlot in her father's house; so shalt thou put away the evil from the midst of thee.
- 22. כִּי–יִבְּיצֵּׁא אִישׁ שֹּׁכְב ו עִּם–אִשְּׁה בְעֻלַת–בַּעַל וּבֵּׁותוּ גַּם– שְׁנֵּיהֶם הָאִישׁ הַשֹּׁכָב עִם–הָאִשָּׁה וְהָאִשְּׂה וּבְעַרְתּ הָהָע בִּיִּשְּׂרָאָלּ: (ס)
- 22. If a man be found lying with a woman married to a husband, then they shall both of them die, the man that lay with the woman, and the woman; so shalt thou put away the evil from Israel.

- 23. כִּי ִיהְיֶה (נַעָּר) נַעַרָה בְתוּלָה בְּאְרְשָּׂה רְאֵישׁ וּבְוּצָאָה אִישׁ בעיר ושכב עפה:
- 23. If there be a damsel that is a virgin betrothed unto a man, and a man find her in the city, and lie with her;
  - 24. וְהְוֹצֵּאהֶם אֶת-שְּׁנֵיהֶם אֶל-שַּׁעַרׁ ו הָעַיר הַהָּוֹא וּסְקַּלְהֶּם אֹתְם בְּּבְּיִם ֻ עָּלֹר הַנְּעִיר הַהָּוֹא וּסְקַּלְהֶּם אֹתְם בְּּבְּיִם ֻ וְבֵּוֹתוֹּ אֶת-(הֹנִעַר) הַנִּעַוְרה עַל-דְּבַר אֲשֶׂר כֹא-צְּיָעַהְה בְּעָרְה בְּעָרְר וְאֶת-הָאִישׁ עַל-דְּבַר אֲשֶׂר-עִנָּה אֶת-אְשֶׁת רֵעַּהוּ וּבְעַרְה בְּבָּר (ס)
    הַרֶעַ בִּהָּרִבּר: (ס)
- 24. then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die: the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife; so thou shalt put away the evil from the midst of thee.
  - 25. וָאִם-בַּשְּׂנֶדׁה יִבְיצָא הָאִישׁ אֶת-(הֹנֹעֹר) הַנַּעַׂרָה הַבְּיאָרְשְּׁה וְהֶנֵוָזִיקֹ-בָּה הָאִישׁ וְשָּׁכָב עִּבְּה וֹבֵּות הָאִישׁ אֲשֶּׁר-שָּׂכִב עִבְּוּה לִבְּדִּוּ:
- 25. But if the man find the damsel that is betrothed in the field, and the man take hold of her, and lie with her; then the man only that lay with her shall die.
  - 26. (ולנער) וְלַנַּעָרָה לֹא-תְעַשֶּׁה דְבָּר אִיןֹ (לנער) לְנַעָּרָה וְזִיטְּא בָּוֶת בִּי בִּאֲשֶּׂר יָלְּוּם אִישׁ עַלֹּל-רֵעֵהוֹ וְרְצָּוֹזִוֹ נֶּפֶשׁ בֵּן הַדְּבָּר הֵוֹּה: בְּוֶת בִּי כַּאֲשֶׂר יָלְּוּם אִישׁ עַלֹּל-רֵעֵהוֹ וּרְצָּוֹזִוֹ נֶּפֶשׁ בֵּן הַדְּבָר הֵוֹּה:
- **26**. But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death; for as when a man riseth against his neighbour, and slayeth him, even so is this matter.
  - 27. כִּי בַשָּׂדֶה בְוּצָּאֶה צְּעֻׁקָּה (הֹנֹעֹר) הַנַּעַׂרָה הַבְּיאָרְשָּׁה וְאֵיןׁ בוּשִׂיע לה: (ס)
- 27. For he found her in the field; the betrothed damsel cried, and there was none to save her.
  - 28. כִּי–ִיבְוּצָּא אִישׁ (נֿעַר) נַּעֲרָה בְּתוּכָּה אֲשֶׂר כְּא–אוְרְשָּׁה וּתְפָשָּׂהְ וְשָּׁכָב עָּבֵּוָה וְנִבְּוּצָאוּ:
- 28. If a man find a damsel that is a virgin, that is not betrothed, and lay hold on her, and lie with her, and they be found;
  - 29. ֶוְנָתַן הָאִישׁ הַשֹּׁכֵב עִבְּוּה כְּאֲבִי (הנֹעֹר) הַנַּעַרָה וְזַבִּישִּׁים כְּסֶף וְכוֹ-תִבֵּיה כְאִשִּׁה הַוֹזִת אֲשֶׂר עִנְּה כְאַ-יוּכֵכ שַּׂבְּוֹזָה כָּכּ-יָבֵייוּ: (ס)
- 29. then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his

wife, because he hath humbled her; he may not put her away all his days.

Chapter: 23

- 1. לא-יָהָוֹז אִישׂ אָת-אָשֵּׁת אַבִּיו וַלֹּא יְנַבֶּלֹה בַנָּף אָבִיו: (ס)
- 1. (23:2) He that is crushed or maimed in his privy parts shall not enter into the assembly of YHVH.
  - 2. לא-יָבָא פִצְּוּעַׂ-דַּכָּה וּכִרִית שָּׂפַכֶה בִּקְהַל יְהוֶה: (ס)
- 2. (23:3) A bastard shall not enter into the assembly of YHVH; even to the tenth generation shall none of his enter into the assembly of YHVH.
- לַא-יָבָא בַּוּבְוּוָר בִּקְּתָּל יְהֹוֶהְ גַּם דּוֹר עֲשִּׁיִרִי לְא-יָבָא לַוֹ בִּקְתַּל יִהֹוֶה; (ס)
- 3. (23:4) An Ammonite or a Moabite shall not enter into the assembly of YHVH; even to the tenth generation shall none of them enter into the assembly of YHVH for ever;
  - לְאַבִּילְ עַבּוֹנְיֹּ וּבְּוֹאָבֵיֻ בִּקְּהָל יְהַוֶּהְ גַּם דֵּוֹר עֲשִׁירִי לְאַבִּילְ בְּלְבָּל יְהַוֶּהְ גַּם דְּוֹר עֲשִׁירִי לְאַבִּילְ בְּלְבָּל יְהְוָה עַבּוֹלְיוֹ עַבְּם בִּהְתַל יִהְוָה עַבּוֹלְיוֹ כְּם:
- 4. (23:5) because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor from Pethor of Aram-naharaim, to curse thee.
  - עַל-ְדְבֵּר אֲשֵׁׂר לֹא-קְדְבִוּ אֶתְכֶם בַּבְּנֹזֶם וּבַבַּיִם בַּדֶּרָךְ
     עַלּרְבְּיִם נְאָשֶׁר לֹא-קְדְבִּוּ אֶתְכֶם בַּבְּנֹזֶם וּבַבַּיִם בַּדְּבְיוֹר אַבְם בִּוֹר אֵבֶם נְבָּלְבָר עְבָּלְבַר עְבָּיִם אֶתַם בַּוֹּן-בְּעוֹר אַבָּר אֲבָם גַּוֹּרְיִם בָּוֹלְבָּי
- 5. (23:6) Nevertheless YHVH your God would not hearken unto Balaam; but YHVH your God turned the curse into a blessing unto thee, because YHVH your God loved thee.
- הַלְּאַ-אָבְּה יְהֹוָה אֱלֹהֶיך לִשְּׂבְוֹעַ אֶל-בִּלְעָׁם וַיִּהַפַּךְ יְהֹוָה אֱלֹהֵיך
   וְלְאַ-אָבְה יְהֹוָה אֱלֹהֵיך:
   בְּרְכֶה לִבְּרְכֶה כִּי אֲהַבְּךְ יְהֹוָה אֱלֹהֵיך:
- **6.** (23:7) Thou shalt not seek their peace nor their prosperity all your days for ever.
  - 7. לא-הדְרַשׁ שִּׂלֹבָּשׁ וְטְּבָתְם כָּל-יָבֶּיִךְ לְעוֹנֵלם: (ס)
- 7. (23:8) Thou shalt not abhor an Edomite, for he is your brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land.



In the fourth reading (עליה, aliyah), Moses told the Israelites not to abhor the Edomites, for they were kinsman, nor Egyptians, for the

Israelites were strangers in Egypt. Great grandchildren of Edomites or Egyptians could be admitted into the congregation. A closed portion (סתומה, setumah) ends here.

In the continuation of the reading, Moses taught that any Israelite rendered unclean by a nocturnal emission had to leave the Israelites military camp, bathe in water toward evening, and reenter the camp at sundown. The Israelites were to designate an area outside the camp where they might relieve themselves, and to carry a spike to dig a hole and cover up their excrement. As God moved about in their camp to protect them, the Israelites were to keep their camp holy. A closed portion (המנכה), setumah) ends here.

In the continuation of the reading, Moses taught that if a slave sought refuge with the Israelites, the Israelites were not to turn the slave over to the slave's master, but were to let the former slave live in any place the former slave might choose and not ill-treat the former slave. A closed portion (סתומה, setumah) ends here.

In the continuation of the reading, Moses forbade the Israelites to act as harlots, sodomites, or cult prostitutes, and from bringing the wages of prostitution into the house of God in fulfillment of any vow. A closed portion (המומה, setumah) ends here.

In the continuation of the reading, Moses forbade the Israelites to charge interest on loans to their countrymen, but they could charge interest on loans to foreigners. A closed portion (סתומה, setumah) ends here.

In the continuation of the reading, Moses required the Israelites promptly to fulfill vows to God, but they incurred no guilt if they refrained from vowing. The fourth reading (עליה, aliyah) and a closed portion (סתומה, setumah) end here.

8. (23:9) The children of the third generation that are born unto them may enter into the assembly of YHVH.

9. (23:10) When thou goest forth in camp against thine enemies, then thou shalt keep thee from every evil thing.

10. (23:11) If there be among you any man, that is not clean by reason of that which chanceth him by night, then shall

he go abroad out of the camp, he shall not come within the camp.

11. (23:12) But it shall be, when evening cometh on, he shall bathe himself in water; and when the sun is down, he may come within the camp.

12. (23:13) Thou shalt have a place also without the camp, whither thou shalt go forth abroad.

13. (23:14) And thou shalt have a paddle among your weapons; and it shall be, when thou sittest down abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee.

14. (23:15) For YHVH your God walketh in the midst of your camp, to deliver thee, and to give up thine enemies before thee; therefore shall your camp be holy; that He see no unseemly thing in thee, and turn away from thee.

15. (23:16) Thou shalt not deliver unto his master a bondman that is escaped from his master unto thee;

**16**. (23:17) he shall dwell with thee, in the midst of thee, in the place which he shall choose within one of your gates, where it liketh him best; thou shalt not wrong him.

17. (23:18) There shall be no harlot of the daughters of Israel, neither shall there be a sodomite of the sons of Israel.

18. (23:19) Thou shalt not bring the hire of a harlot, or the price of a dog, into the house of YHVH your God for any vow;

for even both these are an abomination unto YHVH your God.

19. (23:20) Thou shalt not lend upon interest to your brother: interest of money, interest of victuals, interest of any thing that is lent upon interest.

**20**. (23:21) Unto a foreigner thou mayest lend upon interest; but unto your brother thou shalt not lend upon interest; that YHVH your God may bless thee in all that thou puttest your hand unto, in the land whither thou goest in to possess it.

**21.** (23:22) When thou shalt vow a vow unto YHVH your God, thou shalt not be slack to pay it; for YHVH your God will surely require it of thee; and it will be sin in thee.

**22**. (23:23) But if thou shalt forbear to vow, it shall be no sin in thee.

23. (23:24) That which is gone out of your lips thou shalt observe and do; according as thou hast vowed freely unto YHVH your God, even that which thou hast promised with your mouth.

24. (23:25) When thou comest into your neighbour's vineyard, then thou mayest eat grapes until thou have enough at thine own pleasure; but thou shalt not put any in your vessel.

#### ♦ Aliva: Fifth-Hod-Aaron →

In the fifth reading (עליה, aliyah), Moses allowed a worker working in a vineyard to eat grapes until full, but the worker was forbidden to put any in a vessel. A closed portion (המומה, setumah) ends here.

As the reading continues, Moses allowed a worker working in a field of standing grain to pluck ears by hand, but the worker was forbidden to cut the neighbor's grain with a sickle. A closed portion (המשם, setumah) ends here with the end of the chapter. As the reading continues in chapter 24, Moses instructed that a divorced woman who remarried and then lost her second husband to divorce or death could not remarry her first husband. The fifth reading (שליה, aliyah) and a closed portion (שליה, setumah) end here.

25. (23:26) When thou comest into your neighbour's standing corn, then thou mayest pluck ears with your hand; but thou shalt not move a sickle unto your neighbour's standing corn.

26. כִּי תָבֹא בְּקָבִות רַעֶּׂרְ וְקָּטַׂפְתְּ בְּיִכִּיק בְּיָבֶרְ וְזֶזְרְבִּוּשׁ כְּא תְּנִיף עַבְּיִר בְּיָבֶרְ וְזֶזְרְבֵּוּשׁ כְּא תְּנִיף עַבְּיִר בְעָּרְ וְזֶזְרְבֵּוּשׁ כְּא תְּנִיף עַבְּיִר בְעָּרְ וְזֶזְרְבֵּוּשׁ כְּא תְּנִיף עַבְּיִר בְעָּרְ

**26**.

Chapter: 24

- בִּי-יִפְּוֹז אִישֹׂ אִשָּׂה וּבְעָּבֶה וְהָיָה אִם-כְּא תִבְּיצָּא-וְוֹן בְעַיֹּנִיו כִּי בִּנִיה עָּרְוַת דְּבָּר וְכָּתַב לָה סְפֶּר בְּרִיתַת וְנְּתְן בְּיָדְה וְשִׂכְּוֹזָה בּבִּיתוֹ:
- 1. When a man taketh a wife, and marrieth her, then it cometh to pass, if she find no favour in his eyes, because he hath found some unseemly thing in her, that he writeth her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house,
  - 2. וֵיצִּאָה בִּוּבֵּיתִוֹ וְהַלְּכָה וְהַיְתְה לְאִישׂ–אַוֹוֹר:
- 2. and she departeth out of his house, and goeth and becometh another man's wife,
- וּשְׂנֹאָה הָאִישׁ הָאַזַוֹרוֹן וְלָתַבֹ לְהֹ סְפֶר כְּרִיתַת ׁ וְנָתְןֹ בְּיָדְה ֹ וְשִׂלְוֹוָה בִוּבֵיתוֹ אָוֹ כִי יִבוּת הָאִישׁ הָאַזַוֹרוֹן אֲשֶׂר-לְהָוֹוָה לַוֹ לְאִשְּׂה:
- 3. and the latter husband hateth her, and writeth her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, who took her to be his wife;

 לְּאִשִּׁהֹ אֲנְזַרֵי אֲשֶׂר הַטַּּבְּׁשְׁהֹ בִי-הְוֹעַבְּה הָוֹא לְפָנִי יְהֹוֶה וְלְא לְוֹ לְאֲשָׂה אֲזְזַרִי אֲשֶׂר הֻטַּּבְּׁשְׁה בִּי-הְוֹעַבְּה הָוֹא לְפָנִי יְהֹוֶה וְלְא הְנֵזְטִיא אֶת-הָאֶרֶץ אֲשֶׂר יִהְוֹה אֱלֹהֶיך נְזֹגוֹ לְרָבְנֹזְלָה: (ס)

4. her former husband, who sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before YHVH; and thou shalt not cause the land to sin, which YHVH your God giveth thee for an inheritance.

#### Aliya: Sixth-Yessod-Joseph

In the sixth reading (על'ה, aliyah), Moses exempted a newlywed man from army duty for one year, so as to give happiness to his wife. Israelites were forbidden to take a handmill or an upper millstone in pawn, for that would be taking someone's livelihood. A closed portion (סתומה, setumah) ends here.

In the continuation of the reading, Moses taught that one found to have kidnapped a fellow Israelite was to die. A closed portion (סתומה, setumah) ends here.

In the continuation of the reading, Moses taught that in cases of a skin affection, Israelites were to do exactly as the priests instructed, remembering that God afflicted and then healed Miriam's skin after the Israelites left Egypt. A closed portion (סתומה, setumah) ends here.

In the continuation of the reading, Moses forbade an Israelite who lent to a fellow Israelite to enter the borrower's house to seize a pledge, and required the lender to remain outside while the borrower brought the pledge out to the lender. If the borrower was needy, the lender was forbidden to sleep in the pledge, but had to return the pledge to the borrower at sundown, so that the borrower might sleep in the cloth and bless the lender before God. The sixth reading (עליה), aliyah) and a closed portion (אַליה), setumah) end here.

- 5. When a man taketh a new wife, he shall not go out in the host, neither shall he be charged with any business; he shall be free for his house one year, and shall cheer his wife whom he hath taken.
  - 6. לאַ-יְוָזְבָׁל רַוַזִיִם וְרֶכֶב כִּי-נָּפָשׁ הָוּא װֹבְל: (ס)

**6.** No man shall take the mill or the upper millstone to pledge; for he taketh a man's life to pledge.

7. If a man be found stealing any of his brethren of the children of Israel, and he deal with him as a slave, and sell him; then that thief shall die; so shalt thou put away the evil from the midst of thee.

**8**. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you, as I commanded them, so ye shall observe to do.

9. Remember what YHVH your God did unto Miriam, by the way as ye came forth out of Egypt.

10. When thou dost lend your neighbour any manner of loan, thou shalt not go into his house to fetch his pledge.

- 11. Thou shalt stand without, and the man to whom thou dost lend shall bring forth the pledge without unto thee.
  - 12. וְאָם–אָישׁ עָנָי הָוֹא לְא תִשְּׂכַב בְּעָבֹטְוֹ:
- 12. And if he be a poor man, thou shalt not sleep with his pledge;

13. thou shalt surely restore to him the pledge when the sun goeth down, that he may sleep in his garment, and bless thee; and it shall be righteousness unto thee before YHVH your God.

#### Aliya: Seventh-Malchut-King David

In the seventh reading (עליה), aliyah), Moses forbade the Israelites to abuse a needy and destitute laborer, whether an Israelite or a stranger and were required to pay the laborer's wages on the same

day, before the sunset, as the laborer would depend on the wages, A closed portion (סתומה, setumah) ends here. In the continuation of the reading, Moses taught that parents were not to be put to death for children, nor were children to be put to death for parents; a person was to be put to death only for the person's own crime. A closed portion (סתומה, setumah) ends here. In the continuation of the reading, Moses forbade the Israelites to subvert the rights of the proselyte or the orphan and forbade the Israelites to take a widow's garment in pawn, remembering that they were slaves in Egypt and that God redeemed them. A closed portion (סתומה, setumah) ends here. In the continuation of the reading, Moses instructed that when Israelites reaped the harvest in their fields and overlooked a sheaf, they were not to turn back to get it, but were to leave it to the proselyte, the orphan, and the widow. A closed portion סתומה, setumah) ends here. In the continuation of the reading, Moses instructed that when Israelites beat down the fruit of their olive trees or gathered the grapes of their vineyards, they were not to go over them again, but were left what remained for the proselyte, the orphan, and the widow, remembering that they were slaves in Egypt. A closed portion (סתומה, setumah) ends here with the end of the chapter. As the reading continues in chapter 25. Moses instructed that when one was to be flogged, the judge was to have the guilty one lie down and be whipped in his presence, as warranted but with no more than 40 lashes, so that the guilty one would not be degraded. Israelites were forbidden to muzzle an ox while it was threshing. A closed portion (סתומה, setumah) ends here. In the continuation of the reading, Moses instructed that when brothers dwelt together and one of them died leaving no son, the surviving brother was to marry the wife of the deceased and perform the levir's duty, and the first son that she bore was to be accounted to the dead brother, that his name might survive. But if the surviving brother did not want to marry his brother's widow, then the widow was to appear before the elders at the town gate and declare that the brother refused to perform the levir's duty, the elders were to talk to him, and if he insisted, the widow was to go up to him before the elders, pull the sandal off his foot, spit in his face, and declare: "Thus shall be done to the man who will not build up his brother's house!" They would then call him "the family of the unsandalled one." A closed portion (סתומה, setumah) ends here. In the continuation of the reading, Moses instructed that if two men fought with each other, and to save her husband the wife of one seized the other man's genitals. then her hand was to be cut off. A closed portion (סתומה, setumah) ends here. In the continuation of the reading, Moses forbade Israelites to have alternate weights or measures, larger and smaller

and required them to have completely honest weights and measures. The long first open portion (פתוחה, petuchah) ends here. In the maftir (מפטיר) reading of Deuteronomy 25:17–19 that concludes the parashah, Moses enjoined the Israelites to remember what the Amalekites did to them on their journey, after they left Egypt, surprising them and cutting down all the stragglers at their rear. The Israelites were enjoined never to forget to blot out the memory of Amalek from under heaven. The second open portion (פתוחה), petuchah) ends here with the end of the parashah.

14. Thou shalt not oppress a hired servant that is poor and needy, whether he be of your brethren, or of your strangers that are in your land within your gates.

15. In the same day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto YHVH and it be sin in thee.

16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin.

17. Thou shalt not pervert the justice due to the stranger, or to the fatherless; nor take the widow's raiment to pledge.

18. But thou shalt remember that thou wast a bondman in Egypt, and YHVH your God redeemed thee thence; therefore I command thee to do this thing.

19. When thou reapest your harvest in your field, and hast forgot a sheaf in the field, thou shalt not go back to fetch it;

it shall be for the stranger, for the fatherless, and for the widow; that YHVH your God may bless thee in all the work of your hands.

20. When thou beatest thine olive-tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow.

21. When thou gatherest the grapes of your vineyard, thou shalt not glean it after thee; it shall be for the stranger, for the fatherless, and for the widow.

**22**. And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing. Chapter: 25

1. If there be a controversy between men, and they come unto judgment, and the judges judge them, by justifying the righteous, and condemning the wicked,

2. then it shall be, if the wicked man deserve to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to the measure of his wickedness, by number.

3. Forty stripes he may give him, he shall not exceed; lest, if he should exceed, and beat him above these with many stripes, then your brother should be dishonoured before thine eyes.

**4.** Thou shalt not muzzle the ox when he treadeth out the corn.

- כִּי-ִישְׂבוֹּ אַחִׁים יַחְדָּה וּבִּוֹת אַחַד בִּוֹהֶם וּבְןֹ אֵיןֹ-לוֹ כֹא-תְבֵּיה אָשֶׁת-הַבְּּוֹת הַחַוֹּצָה כְּוֹ כְאִישׁ זֶר יְבָבְוֹה יָבְא עָבֶׁיה וּכְלָּהְתָה כָּוֹ כְאָשָׂה וִנְבְּמָה.
- 5. If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not be married abroad unto one not of his kin; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her.
  - וְהָיָה הַבְּכוֹר אֲשֶׂר הֵלֵד יְהְים עַלֹּשְׁם אָוֹזִיו הַבֵּוֶת וְלְאַ-יִבְּוֹזֶוֹה
     שְׂבִוֹ בִוּשַׂרָאֵל:
- 6. And it shall be, that the first-born that she beareth shall succeed in the name of his brother that is dead, that his name be not blotted out of Israel.
  - וְאִם-כְּא אָבָה יַבְּבִּיים וְאֲבְיֹם וֹאֲבְיֹם וֹאֲבְיֹם בִּאַוֹ יְבְבִּיי כְּהָהָיִם כְּאָזוִיו שַּׂם בִּיִּשְׁלְרה אֶכֹ-הַוְּבְּיִם וְאֲבְיִם וֹאֲבְיִם וֹאֲבְיִם בִּיֹאֵן יְבְבִּיי כְּהָהִים כְּאָזוִיו שֵּׁם בִּיּשְׁיִּלְרה אֶכֹ-הַוְּבִּיִם וְאֲבְיִם וְאֲבְיִי:
- 7. And if the man like not to take his brother's wife, then his brother's wife shall go up to the gate unto the elders, and say: 'My husband's brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of a husband's brother unto me.'
  - כְּלַּהְוֹדְּבֶּרְ וֹ זְּלְגִּי עִּיֹרָוֹ וְדִבְּרָוּ אֵכֵיוֹ וְעָבְּיִדֹ וְאָבַּׁוֹר כְּאׁ זְזְפַבְּצְׁהִי
     וְלָּבְּוֹזִדְּבָּרְ וֹ זְּלְבָּיִר עִיֹּיְרוֹ וְדִבְּרָוּ אֵכֵיוֹ וְעָבְּיִדֹ וְאָבַּׁוֹר כְּאׁ זְזְפַבְּצְׁהִי
- **8**. Then the elders of his city shall call him, and speak unto him; and if he stand, and say: 'I like not to take her';
  - פ. וְנֹגְשָׁה יְבֹבְוּתִּוֹ אֵכְיוֹ כְעֵׂינִי הַוְּהֵנִים ֹ וְזֵוֹכְצִּה נְעַׁכֹּוֹ בִּוּעָכֹּ רַבְּכֹּוֹ
     גִירְהָּה בְּפָגִיו וְעַנְּתָה וְאַבְּיִרֹה בְּכָה יְעַשֶּׂה כְּאִישׁ אֲשֶׂר כְּא–יִבְנֻּה אַת–בּית אוויו:
- 9. then shall his brother's wife draw nigh unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face; and she shall answer and say: 'So shall it be done unto the man that doth not build up his brother's house.'
  - 10. וְגִּקְרָא שְּׂבְוּוֹ בְּיִשְּׂרָאֵל בֵּיִת וְזַלְוּץְ הַגַּעַל: (ס)
- 10. And his name shall be called in Israel The house of him that had his shoe loosed.
  - 11. כִּי–יִּנָּצִׁוּ אֲנָשִּׂיִם יַוְזְדָּוֹ אִישׁ וְאָחֹיוּ וְקַּרְבָּהֹ אֲשֶׁת הֱאֶחָׁדׁ כְּהַצִּיׁכֹּ אֶת–אִישָּׂהָ בִיִּידׁ בַּכָּהוּ וְשָּׂכִלְּוָזהֹ יָדָה וְהֶוְחֵיָּהָה בִּבְּבְּשָׁיוּ:
- 11. When men strive together one with another, and the wife of the one draweth near to deliver her husband out of the

hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets;

- 12. וַהָּצֹּתָהָ אֶת–כַּפָה לְא תָוֹוִיס עַּינֵרְ: (ס)
- 12. then thou shalt cut off her hand, thine eye shall have no pity.
  - 13. לא-יָדֶיָה לְרָ בְּכִיסְרָ אֲבֶוֹ וָאֲבֶוֹ גְּדוֹכָה וּקְטַנֵּה:
- 13. Thou shalt not have in your bag diverse weights, a great and a small.
  - 14. לא-יהֵיה לְרָ בְּבִיתְרָ אֵיפָה וְאֵיפָה גְּדוֹלֶה וּקְטַגַּה:
- 14. Thou shalt not have in your house diverse measures, a great and a small.
- 15. A perfect and just weight shalt thou have; a perfect and just measure shalt thou have; that your days may be long upon the land which YHVH your God giveth thee.
  - 16. כִּי הְוֹעֲבֶת יְהֹוָה אֱלֹהֶיךְ כָּלֹ-עְשֵׁה אֵכֶּה כָּל עָשַׁה עָוֶל: (פ)
- **16**. For all that do such things, even all that do unrighteously, are an abomination unto YHVH your God.

#### Aliya: Maftir

- 17. וַבור אֶת אֲשַׂר-עַשָּׁה כֹּךָ עַבַּוּכֵלה בַּדֵּרַרְ בְּצָּאתְכֵם בִּוּמִּיְרִים:
- 17. Remember what Amalek did unto thee by the way as ye came forth out of Egypt;
  - 18. אֲשֶּׁר קַּרְךָּ בַּדֶּרֶרְ וַיְּזְגַּבֹ בְּךֶ כָּכ<sup>ּ</sup>–הֵגַּוֹּוֶשְׂיְלִים אַזְזֵרֶיךְ וְאַהָּהְ עָּיִף וֹצִגָּעַ וִלָא יָרֵא אֵלהִים:
- 18. how he met thee by the way, and smote the hindmost of thee, all that were enfeebled in your rear, when thou wast faint and weary; and he feared not God.
- 19. וְהָּיָּה בְּהָנִּיזִוֹ יְהַוֹּה אֶלהָיָר ו (פְּפַפ) אֲשֶׂר יְהַוָּה בְּהָנִיזִוֹ יְהַוֹּה אֶלהָיָר ו (פְרָב בִּוּכְּל אִיבִּיר בִּאָּרִץְ בִּתִּוָזִת הַשָּׁבִּוִים לָא תִּשִּׁבִּוֹז: (פַפַפ)
- 19. Therefore it shall be, when YHVH your God hath given thee rest from all thine enemies round about, in the land which YHVH your God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

#### - End of Parasha -