

Tazria-Metzora, Torah 1

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Leviticus 12:1-8

(1) The LORD spoke to Moses, saying:
(2) Speak to the Israelite people thus:
When a woman at childbirth bears a male, she shall be unclean seven days; she shall be unclean as at the time of her menstrual infirmity.— (3) On the eighth day the flesh of his foreskin shall be circumcised.— (4) She shall remain in a state of blood purification for thirty-three days: she shall not touch any consecrated thing, nor enter the sanctuary until her period of purification is completed. (5) If she bears a female, she shall be unclean two weeks as during her menstruation, and she shall remain in a state of blood purification for sixty-six days. (6) On the completion of her period of purification, for either son or daughter, she shall bring to the priest, at the entrance of the Tent of Meeting, a lamb in its first year for a burnt offering, and a pigeon or a turtledove for a sin offering. (7) He shall offer it before the LORD and make expiation on her behalf; she shall then be clean from her flow of blood. Such are the rituals concerning her who bears a child, male or female. (8) If, however, her means do not suffice for a sheep, she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. The priest shall make

ויקרא י"ב:א-ה'

(א) ויִדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: (ב)
דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי
תֵרְיַע וַיִּלְדָּה זָכָר וְטִמְאַה שְׁבַע־יָמִים
כִּי־יָמִי נִגְזַת דְּוֹתָהּ תִּטְמָא: (ג) וּבַיּוֹם
הַשְּׁמִינִי יִמּוֹל בְּשָׂר עֶרְלֹתָו: (ד)
וּשְׁלֹשִׁים יוֹם וּשְׁלֹשַׁת יָמִים תֵּשֵׁב בְּדָמַי
טְהַרָה בְּכָל־קִדְשׁ לֹא־תִגַּע וְאֶל־הַמִּקְדָּשׁ
לֹא תָבֹא עַד־מְלֵאת יָמֵי טְהַרָה: (ה)
וְאִם־נִקְבָּה תֵלֵד וְטִמְאַה שְׁבַע־יָמִים כְּנִגְזַתָּהּ
וּשְׁשִׁים יוֹם וּשְׁשַׁת יָמִים תֵּשֵׁב עַל־דָּמַי
טְהַרָה: (ו) וּבְמֵלֵאת יָמֵי טְהַרָהּ לְבֹן אִו
לְבַת תִּבְיָא כֶּבֶשׂ בֶּן־שָׁנָתוֹ לַעֲלֹה
וּבֶן־יוֹנָה אוֹ־תֹר לְחַטָּאת אֶל־פֶּתַח
אֹהֶל־מוֹעֵד אֶל־הַפֶּה: (ז) וְהִקְרִיבֹ לְפָנַי
יְהוָה וּכְפָר עָלֶיהָ וְטְהַרָה מִמִּקְדַּר דָּמֶיהָ
זֹאת תּוֹרַת הַיִּלְדוֹת לְזָכָר אִו לְנִקְבָּה: (ח)
וְאִם־לֹא תִמְצָא יָדָהּ דָּי שֶׁהָ וְלִקְחָהּ
שְׁתֵּי־תֹרִים אִו שְׁנֵי בְּנֵי יוֹנָה אֶתְד לַעֲלֹה
וְאֶתְד לְחַטָּאת וּכְפָר עָלֶיהָ הַפֶּה וְטְהַרָה:
(ט)

expiation on her behalf, and she shall be clean.

Leviticus 13:1-39

(1) The LORD spoke to Moses and Aaron, saying: (2) When a person has on the skin of his body a swelling, a rash, or a discoloration, and it develops into a scaly affection on the skin of his body, it shall be reported to Aaron the priest or to one of his sons, the priests. (3) The priest shall examine the affection on the skin of his body: if hair in the affected patch has turned white and the affection appears to be deeper than the skin of his body, it is a leprous affection; when the priest sees it, he shall pronounce him unclean. (4) But if it is a white discoloration on the skin of his body which does not appear to be deeper than the skin and the hair in it has not turned white, the priest shall isolate the affected person for seven days. (5) On the seventh day the priest shall examine him, and if the affection has remained unchanged in color and the disease has not spread on the skin, the priest shall isolate him for another seven days. (6) On the seventh day the priest shall examine him again: if the affection has faded and has not spread on the skin, the priest shall pronounce him clean. It is a rash; he shall wash his clothes, and he shall be clean. (7) But if the rash should spread on the skin after he has presented himself to the priest and been pronounced clean, he shall present himself again to the priest. (8) And if the priest sees that the rash has spread on the skin, the priest shall pronounce him unclean; it is leprosy. (9) When a person has a scaly affection, it shall be reported to the priest. (10) If the priest finds on the skin a white swelling

ויקרא י"ג:א'-ל"ט

(א) וידבר יהוה אל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: (ב) אָדָם כִּי־יִהְיֶה בְעוֹר־בְּשָׂרוֹ שָׂאת אוֹ־סִפְחַת אוֹ בַהֲרַת וְהָיָה בְעוֹר־בְּשָׂרוֹ לְנֹגַע צָרַעַת וְהוּבֵא אֶל־אַהֲרֹן הַכֹּהֵן אוֹ אֶל־אֶחָד מִבְּנָיו הַכֹּהֲנִים: (ג) וְרָאָה הַכֹּהֵן אֶת־הַנֹּגַע בְּעוֹר־הַבְּשָׂר וְשַׁעַר בַּנֹּגַע הָפֶה | לָבָן וּמְרָאָה הַנֹּגַע עֲמֹל מֵעוֹר בְּשָׂרוֹ נֹגַע צָרַעַת הוּא וְרָאָהוּ הַכֹּהֵן וְטָמֵא אֹתוֹ: (ד) וְאִם־בַּהֲרַת לְבָנָה הוּא בְעוֹר בְּשָׂרוֹ וְעֲמֹל אִי־מְרָאָה מִן־הַעוֹר וְשַׁעֲרָה לֹא־הָפֶה לָבָן וְהִסְגִּיר הַכֹּהֵן אֶת־הַנֹּגַע שִׁבְעַת יָמִים: (ה) וְרָאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׂבִיעִי וְהָיָה הַנֹּגַע עֲמֵד בְּעֵינָיו לֹא־פָשָׂה הַנֹּגַע בְּעוֹר וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים שְׁנִית: (ו) וְרָאָה הַכֹּהֵן אֹתוֹ בַּיּוֹם הַשְּׂבִיעִי שְׁנִית וְהָיָה כִּהְיָה הַנֹּגַע וְלֹא־פָשָׂה הַנֹּגַע בְּעוֹר וְטָהַרוּ הַכֹּהֵן מִסִּפְחַת הַיָּא וּכְבָס בְּגָדָיו וְטָהַר: (ז) וְאִם־פָּשָׂה תִפְשָׂה הַמִּסְפַּחַת בְּעוֹר אַחֲרֵי הִרְאָתוֹ אֶל־הַכֹּהֵן לְטָהַרְתּוֹ וְנִרְאָה שְׁנִית אֶל־הַכֹּהֵן: (ח) וְרָאָה הַכֹּהֵן וְהָיָה פְּשִׁתָּה הַמִּסְפַּחַת בְּעוֹר וְטָמֵאוּ הַכֹּהֵן צָרַעַת הוּא: (ט) נֹגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבֵא אֶל־הַכֹּהֵן: (י) וְרָאָה הַכֹּהֵן וְהָיָה שָׂאת־לְבָנָה בְּעוֹר וְהָיָה הַפֶּה שַׁעַר לָבָן וּמְחִיַת בְּשָׂר חַי בַּשָּׂאת: (יא) צָרַעַת נוֹשָׁנָת הוּא בְּעוֹר בְּשָׂרוֹ וְטָמֵאוּ הַכֹּהֵן לֹא יִסְגְּרוּ כִּי טָמֵא הוּא: (יב) וְאִם־פָּרוּחַ תִּפְרָח הַצָּרַעַת בְּעוֹר וְכִסְתָּהּ הַצָּרַעַת אֶת כָּל־עוֹר הַנֹּגַע מִרְאֵשׁוֹ וְעַד־רַגְלָיו לְכָל־מְרָאָה עֵינָיו הַכֹּהֵן: (יג) וְרָאָה הַכֹּהֵן

which has turned some hair white, with a patch of undischored flesh in the swelling, (11) it is chronic leprosy on the skin of his body, and the priest shall pronounce him unclean; he need not isolate him, for he is unclean. (12) If the eruption spreads out over the skin so that it covers all the skin of the affected person from head to foot, wherever the priest can see— (13) if the priest sees that the eruption has covered the whole body—he shall pronounce the affected person clean; he is clean, for he has turned all white. (14) But as soon as undischored flesh appears in it, he shall be unclean; (15) when the priest sees the undischored flesh, he shall pronounce him unclean. The undischored flesh is unclean; it is leprosy. (16) But if the undischored flesh again turns white, he shall come to the priest, (17) and the priest shall examine him: if the affection has turned white, the priest shall pronounce the affected person clean; he is clean. (18) When an inflammation appears on the skin of one's body and it heals, (19) and a white swelling or a white discoloration streaked with red develops where the inflammation was, he shall present himself to the priest. (20) If the priest finds that it appears lower than the rest of the skin and that the hair in it has turned white, the priest shall pronounce him unclean; it is a leprous affection that has broken out in the inflammation. (21) But if the priest finds that there is no white hair in it and it is not lower than the rest of the skin, and it is faded, the priest shall isolate him for seven days. (22) If it should spread in the skin, the priest shall pronounce him unclean; it is an affection. (23) But if the discoloration remains stationary, not having spread, it

והגה כסֶּתֶה הַצֵּרְעַת אֶת־כָּל־בְּשָׂרוֹ
וְטָהַר אֶת־הַגֵּגַע כִּלּוֹ הַקֶּפֶד לָבוֹן טָהוֹר
הוּא: (יד) וּבַיּוֹם הַרְאֹת כּוֹ בְּשָׂר הָי
יִטְמָא: (טו) וְרָאָה הַכֹּהֵן אֶת־הַבְּשָׂר הַחַי
וְטָמְאֹ הַבְּשָׂר הַחַי טָמֵא הוּא צָרַעַת
הוּא: (טז) אֹךְ כִּי יֵשׁוּב הַבְּשָׂר הַחַי
וְנִהְפָּד לְלָבוֹן וּבָא אֶל־הַכֹּהֵן: (יז) וְרָאָהוּ
הַכֹּהֵן וְהִגִּיה נִהְפָּד הַגֵּגַע לְלָבוֹן וְטָהַר
הַכֹּהֵן אֶת־הַגֵּגַע טָהוֹר הוּא: (פ) (יח)
וּבְשָׂר כִּי־יִהְיֶה כּוֹ־בְעֵרוֹ שִׁחִין וְנִרְפָּא:
(יט) וְהָיָה בַּמָּקוֹם הַשִּׁחִין שְׂאֵת לְבָנָה אֹךְ
בַּהֲרַת לְבָנָה אֲדַמְדָּמַת וְנִרְאָה אֶל־הַכֹּהֵן:
(כ) וְרָאָה הַכֹּהֵן וְהִגִּיה מִרְאֵהוּ שִׁפְלִי
מִן־הָעוֹר וְשִׁעְרָהוּ הַקֶּפֶד לָבוֹן וְטָמְאֹ הַכֹּהֵן
גִּגַע־צָרַעַת הוּא בְּשִׁחִין פְּרֻחָה: (כא)
וְאִם ׀ יִרְאָנָה הַכֹּהֵן וְהִגִּיה אֵין־כָּהֶל שִׁעֵר
לָבוֹן וְשִׁפְלָה אֵינְנָה מִן־הָעוֹר וְהִיא כִּהָה
וְהִסְגִּירוּ הַכֹּהֵן שְׁבַעַת יָמִים: (כב)
וְאִם־פְּשָׁה תִפְשָׁה בְּעוֹר וְטָמֵא הַכֹּהֵן
אִתּוֹ גִּגַע הוּא: (כג) וְאִם־תִּחְתִּיָּה תַעֲמֹד
הַבְּהֲרַת לֹא פְשֻׁתָה צָרַכַת הַשִּׁחִין הוּא
וְטָהֲרוּ הַכֹּהֵן: (כד) אֹךְ בְּשָׂר כִּי־יִהְיֶה
בְּעֵרוֹ מְכוֹת־אֵשׁ וְהִיָּתָה מְחִינַת הַמְּכוֹה
בַּהֲרַת לְבָנָה אֲדַמְדָּמַת אֹךְ לְבָנָה: (כה)
וְרָאָה אֹתָהּ הַכֹּהֵן וְהִגִּיה נִהְפָּד שִׁעֵר לָבוֹן
בַּבְּהֲרַת וּמִרְאֵהוּ עֲמֹק מִן־הָעוֹר צָרַעַת
הוּא בַּמְּכוֹה פְּרֻחָה וְטָמֵא אִתּוֹ הַכֹּהֵן גִּגַע
צָרַעַת הוּא: (כו) וְאִם ׀ יִרְאָנָה הַכֹּהֵן
וְהִגִּיה אֵין־בַּבְּהֲרַת שִׁעֵר לָבוֹן וְשִׁפְלָה
אֵינְנָה מִן־הָעוֹר וְהוּא כִּהָה וְהִסְגִּירוּ
הַכֹּהֵן שְׁבַעַת יָמִים: (כז) וְרָאָהוּ הַכֹּהֵן
בַּיּוֹם הַשְּׁבִיעִי אִם־פְּשָׁה תִפְשָׁה בְּעוֹר
וְטָמֵא הַכֹּהֵן אִתּוֹ גִּגַע צָרַעַת הוּא: (כח)
וְאִם־תִּחְתִּיָּה תַעֲמֹד הַבְּהֲרַת לֹא־פְשֻׁתָה
בְּעוֹר וְהוּא כִּהָה שְׂאֵת הַמְּכוֹה הוּא
וְטָהֲרוּ הַכֹּהֵן כִּי־צָרַכַת הַמְּכוֹה הוּא: (כט)

is the scar of the inflammation; the priest shall pronounce him clean. (24) When the skin of one's body sustains a burn by fire, and the patch from the burn is a discoloration, either white streaked with red, or white, (25) the priest shall examine it. If some hair has turned white in the discoloration, which itself appears to go deeper than the skin, it is leprosy that has broken out in the burn. The priest shall pronounce him unclean; it is a leprous affection. (26) But if the priest finds that there is no white hair in the discoloration, and that it is not lower than the rest of the skin, and it is faded, the priest shall isolate him for seven days. (27) On the seventh day the priest shall examine him: if it has spread in the skin, the priest shall pronounce him unclean; it is a leprous affection. (28) But if the discoloration has remained stationary, not having spread on the skin, and it is faded, it is the swelling from the burn. The priest shall pronounce him clean, for it is the scar of the burn. (29) If a man or a woman has an affection on the head or in the beard, (30) the priest shall examine the affection. If it appears to go deeper than the skin and there is thin yellow hair in it, the priest shall pronounce him unclean; it is a scall, a scaly eruption in the hair or beard. (31) But if the priest finds that the scall affection does not appear to go deeper than the skin, yet there is no black hair in it, the priest shall isolate the person with the scall affection for seven days. (32) On the seventh day the priest shall examine the affection. If the scall has not spread and no yellow hair has appeared in it, and the scall does not appear to go deeper than the skin, (33) the person with the scall shall shave himself, but without shaving the scall;

(כט) ואיש או אשה פיי־היה בו נגע
בראש או בזקן: (ל) וראה הפהו
את־הנגע והנה מראהו עמק מן־העור
וכו שער צהב דק וטמא אתו הכהו נחמ
הוא צרעת הראש או הזקן הוא: (לא)
וכי־יראה הפהו את־נגע הנחמ והנה
אין־מראהו עמק מן־העור ושער שחר
אין בו והסגיר הפהו את־נגע הנחמ
שבעת ימים: (לב) וראה הפהו את־הנגע
ביום השביעי והנה לא־פשה הנחמ
ולא־היה בו שער צהב ומראה הנחמ
אין עמק מן־העור: (לג) והתגלח
ואת־הנחמ לא יגלח והסגיר הפהו
את־הנחמ שבעת ימים שנית: (לד)
וראה הפהו את־הנחמ ביום השביעי
והנה לא־פשה הנחמ לעור ומראהו
איננו עמק מן־העור וטהר אתו הפהו
וכבס בגדיו וטהר: (לה) ואם־פשה
יפשה הנחמ בעור אחרי טהרתו: (לו)
וראהו הפהו והנה פשה הנחמ בעור
לא־יבקר הפהו לשער הצהב טמא הוא:
(לז) ואם־בעיניו עמד הנחמ ושער שחר
צמחו בו נרא הנחמ טהור הוא וטהרו
הפהו: (ס) ואיש או־אשה פיי־היה
בעור־בשרם בהרת בהרת לבנת: (לט)
וראה הפהו והנה בעור־בשרם בהרת
בהות לבנת בהק הוא פרח בעור טהור
הוא: (ס)

the priest shall isolate him for another seven days. (34) On the seventh day the priest shall examine the scall. If the scall has not spread on the skin, and does not appear to go deeper than the skin, the priest shall pronounce him clean; he shall wash his clothes, and he shall be clean. (35) If, however, the scall should spread on the skin after he has been pronounced clean, (36) the priest shall examine him. If the scall has spread on the skin, the priest need not look for yellow hair: he is unclean. (37) But if the scall has remained unchanged in color, and black hair has grown in it, the scall is healed; he is clean. The priest shall pronounce him clean. (38) If a man or a woman has the skin of the body streaked with white discolorations, (39) and the priest sees that the discolorations on the skin of the body are of a dull white, it is a tetter broken out on the skin; he is clean.

Leviticus 14:33-53

(33) The LORD spoke to Moses and Aaron, saying: (34) When you enter the land of Canaan that I give you as a possession, and I inflict an eruptive plague upon a house in the land you possess, (35) the owner of the house shall come and tell the priest, saying, "Something like a plague has appeared upon my house." (36) The priest shall order the house cleared before the priest enters to examine the plague, so that nothing in the house may become unclean; after that the priest shall enter to examine the house. (37) If, when he examines the plague, the plague in the walls of the house is found to consist of greenish or reddish streaks that appear to go deep into the wall, (38) the priest shall come out of the house to the

ויקרא י"ד:ל"ג-נ"ג

(לג) ויִדְבַר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: (לד) כִּי תָבֹאוּ אֶל־אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לָכֶם לְאֶחְזָה וְנִמְתְּלֵי גִגַע צְרָעַת בְּבַיִת אֶרֶץ אֶחְזוּתְכֶם: (לה) וּבֹא אֲשֶׁר־לוֹ הַבַּיִת וְהִגִּיד לַפֹּהֵן לֵאמֹר כִּנְגַע נִרְאָה לִי בַּבַּיִת: (לו) וְצִוָּה הַפֹּהֵן וּפְנֵי אֶת־הַבַּיִת בְּטָרֶם יָבֹא הַפֹּהֵן לְרֵאוֹת אֶת־הַנְּגַע וְלֹא יִטְמָא כָּל־אֲשֶׁר בַּבַּיִת וְאַחֵר כֵּן יָבֹא הַפֹּהֵן לְרֵאוֹת אֶת־הַבַּיִת: (לז) וְרֵאָה אֶת־הַנְּגַע וְהִגָּה הַנְּגַע בְּקִירֹת הַבַּיִת שֶׁקְעָרוֹרֹת יִרְקַרְקֹת אוֹ אֲדָמָדָמָת וּמְרֵאִיהֶן שֶׁפֶל מִן־הַקִּיר: (לח) וַיֵּצֵא הַפֹּהֵן מִן־הַבַּיִת אֶל־פֶּתַח הַבַּיִת וְהִסְגִּיר אֶת־הַבַּיִת שְׂבָעַת יָמִים: (לט) וְשָׁב הַפֹּהֵן בַּיּוֹם הַשְּׂבִיעִי וְרֵאָה וְהִגָּה פֶּשַׁה הַנְּגַע

entrance of the house, and close up the house for seven days. (39) On the seventh day the priest shall return. If he sees that the plague has spread on the walls of the house, (40) the priest shall order the stones with the plague in them to be pulled out and cast outside the city into an unclean place. (41) The house shall be scraped inside all around, and the coating that is scraped off shall be dumped outside the city in an unclean place. (42) They shall take other stones and replace those stones with them, and take other coating and plaster the house. (43) If the plague again breaks out in the house, after the stones have been pulled out and after the house has been scraped and replastered, (44) the priest shall come to examine: if the plague has spread in the house, it is a malignant eruption in the house; it is unclean. (45) The house shall be torn down—its stones and timber and all the coating on the house—and taken to an unclean place outside the city. (46) Whoever enters the house while it is closed up shall be unclean until evening. (47) Whoever sleeps in the house must wash his clothes, and whoever eats in the house must wash his clothes. (48) If, however, the priest comes and sees that the plague has not spread in the house after the house was replastered, the priest shall pronounce the house clean, for the plague has healed. (49) To purge the house, he shall take two birds, cedar wood, crimson stuff, and hyssop. (50) He shall slaughter the one bird over fresh water in an earthen vessel. (51) He shall take the cedar wood, the hyssop, the crimson stuff, and the live bird, and dip them in the blood of the slaughtered bird and the fresh water, and sprinkle on the house seven times. (52) Having

בְּקִירַת הַבַּיִת: (מ) וְצֹוֹה הַכֹּהֵן וְחִלְצוּ
 אֶת־הָאֲבָנִים אֲשֶׁר בָּהֶן הִגָּעַ וְהִשְׁלִיכוּ
 אֹתָהֶן אֶל־מְחוּץ לְעִיר אֶל־מְקוֹם טָמֵא:
 (מא) וְאֶת־הַבַּיִת יִקְצַע מִבַּיִת סָבִיב
 וְשָׁפְכוּ אֶת־הַעֲפָר אֲשֶׁר הִקְצֹו אֶל־מְחוּץ
 לְעִיר אֶל־מְקוֹם טָמֵא: (מב) וְלִקְחוּ
 אֲבָנִים אַחֲרוֹת וְהִבִּיאוּ אֶל־תַּחַת
 הָאֲבָנִים וְעָפָר אֶחָד יִקַּח וְטָח אֶת־הַבַּיִת:
 (מג) וְאִם־יָשׁוּב הִגָּעַ וּפָרַח בַּבַּיִת אֶחָד
 חִלְצוּ אֶת־הָאֲבָנִים וְאֶחָד־יִקְצוּ
 אֶת־הַבַּיִת וְאֶחָד־יִטְוֹחַ: (מד) וְכֹא הַכֹּהֵן
 וְרָאָה וְהִגִּה פְשָׁה הִגָּעַ בַּבַּיִת צָרַעַת
 מִמְּאֲרַת הוּא בַּבַּיִת טָמֵא הוּא: (מה)
 וְנָתַן אֶת־הַבַּיִת אֶת־אֲבָנָיו וְאֶת־עֲצָיו
 וְאֶת כָּל־עֲפָר הַבַּיִת וְהוֹצִיָא אֶל־מְחוּץ
 לְעִיר אֶל־מְקוֹם טָמֵא: (מו) וְהִבֵּא
 אֶל־הַבַּיִת כָּל־יְמֵי הַסְּגִיר אֹתוֹ יִטְמֵא
 עַד־הָעָרֶב: (מז) וְהִשְׁכֵּב בַּבַּיִת יְכַסֵּם
 אֶת־בְּגָדָיו וְהֵאֱכַל בַּבַּיִת יְכַסֵּם
 אֶת־בְּגָדָיו: (מח) וְאִם־בָּא יָבֵא הַכֹּהֵן
 וְרָאָה וְהִגִּה לֹא־פְשָׁה הִגָּעַ בַּבַּיִת אֶחָד־יִקַּח
 אֶת־הַבַּיִת וְטָהַר הַכֹּהֵן אֶת־הַבַּיִת
 כִּי נִרְפָא הִגָּעַ: (מט) וְלִקַּח לְחֵטָא
 אֶת־הַבַּיִת שְׁתֵּי צִפְרִיִּים וְעֵץ אֲרָז וְשִׁנִּי
 תוֹלַעַת וְאֵזֶב: (נ) וְשָׁחַט אֶת־הַצִּפֹּר
 הָאֶחָד אֶל־כְּלִי־חֶרֶשׁ עַל־מִים חַיִּים:
 (נא) וְלִקַּח אֶת־עֵץ־הָאֲרָז וְאֶת־הָאֵזֶב
 וְאֶת שְׁנֵי הַתּוֹלַעַת וְאֶת הַצִּפֹּר הַחַיִּה
 וְטָבַל אֹתָם בְּדָם הַצִּפֹּר הַשְּׁחֻטָה וּבַמַּיִם
 הַחַיִּים וְהִגִּה אֶל־הַבַּיִת שֶׁבַע פְּעָמִים:
 (נב) וְחֵטָא אֶת־הַבַּיִת בְּדָם הַצִּפֹּר
 וּבַמַּיִם הַחַיִּים וּבַצִּפֹּר הַחַיִּה וּבְעֵץ הָאֲרָז
 וּבְאֵזֶב וּבְשִׁנֵּי הַתּוֹלַעַת: (נג) וְשָׁלַח
 אֶת־הַצִּפֹּר הַחַיִּה אֶל־מְחוּץ לְעִיר
 אֶל־פְּנֵי הַשָּׁמַיִם וְכִפֹּר עַל־הַבַּיִת וְטָהַר:

purged the house with the blood of the bird, the fresh water, the live bird, the cedar wood, the hyssop, and the crimson stuff, (53) he shall set the live bird free outside the city in the open country. Thus he shall make expiation for the house, and it shall be clean.

