

Tazria-Metzora, Torah

Leviticus 13:40-14:32

(40) If a man loses the hair of his head and becomes bald, he is clean. (41) If he loses the hair on the front part of his head and becomes bald at the forehead, he is clean. (42) But if a white affection streaked with red appears on the bald part in the front or at the back of the head, it is a scaly eruption that is spreading over the bald part in the front or at the back of the head. (43) The priest shall examine him: if the swollen affection on the bald part in the front or at the back of his head is white streaked with red, like the leprosy of body skin in appearance, (44) the man is leprous; he is unclean. The priest shall pronounce him unclean; he has the affection on his head. (45) As for the person with a leprous affection, his clothes shall be rent, his head shall be left bare, and he shall cover over his upper lip; and he shall call out, "Unclean! Unclean!" (46) He shall be unclean as long as the disease is on him. Being unclean, he shall dwell apart; his dwelling shall be outside the camp. (47) When an eruptive affection occurs in a cloth of wool or linen fabric, (48) in the warp or in the woof of the linen or the wool, or in a skin or in anything made of skin; (49) if the affection in the cloth or the skin, in the warp or the woof, or in any article of skin, is streaky green or red, it is an eruptive affection. It shall be shown to the priest; (50) and the priest, after examining the affection, shall isolate the affected article for seven days. (51) On the seventh day he shall examine the affection: if the affection has spread in the cloth— whether in the warp or the woof, or in the

ויקרא י"ג:מ'-י"ד:ל"ב

(מ) וְאִישׁ כִּי יִמְרַט רֹאשׁוֹ קַרְחַם הוּא טְהוֹר
הוּא: (מא) וְאִם מִפֹּת פָּנָיו יִמְרַט רֹאשׁוֹ
גִּבְחַם הוּא טְהוֹר הוּא: (מב) וְכִי־יִהְיֶה
בְּקַרְחַת אֹז בְּגִבְחַת נֹגַע לָבָן אֲדַמָּה צָרַעַת
פְּרַחַת הוּא בְּקַרְחָתוֹ אֹז בְּגִבְחָתוֹ: (מג)
וְרָאָה אֹתוֹ הַכֹּהֵן וְהִגִּיהַ שְׂאֵת־הַנֹּגַע לְבָנָה
אֲדַמָּמָת בְּקַרְחָתוֹ אֹז בְּגִבְחָתוֹ כַּמְרָאָה
צָרַעַת עוֹר בְּשָׂר: (מד) אִישׁ־צָרוּעַ הוּא
טָמֵא הוּא טָמֵא יִטְמָאנוּ הַכֹּהֵן בְּרֹאשׁוֹ נֹגְעוֹ:
(מה) וְהִצָּרוּעַ אֲשֶׁר־בּוֹ הַנֹּגַע בְּגִדָּיו יִהְיֶה
כַּרְמִים וְרֹאשׁוֹ יִהְיֶה פְרוּעַ וְעַל־שִׁפְמֹם יַעֲטֶה
וְטָמֵא | טָמֵא יִקְרָא: (מו) כָּל־יָמָי אֲשֶׁר
הַנֹּגַע בּוֹ יִטְמָא טָמֵא הוּא בְּדָד יֵשֵׁב מִחוּץ
לַמַּחֲנֶה מוֹשְׁבּוֹ: (מז) וְהִפְגִּיד כִּי־יִהְיֶה בּוֹ
נֹגַע צָרַעַת בְּבָגֶד צֹמֵר אֹז בְּבָגֶד פִּשְׁתִּים:
(מח) אֹז בְּשֵׁתִי אֹז בְּעֹרֵב לַפִּשְׁתִּים וְלַצֹּמֵר
אֹז בְּעוֹר אֹז בְּכָל־מְלֹאכֶת עוֹר: (מט) וְהִגִּיהַ
הַנֹּגַע יִרְקַק | אֹז אֲדַמָּה בְּבָגֶד אֹז בְּעוֹר
אֹז־בְּשֵׁתִי אֹז־בְּעֹרֵב אֹז בְּכָל־כְּלִי־עוֹר נֹגַע
צָרַעַת הוּא וְהִרְאָה אֶת־הַכֹּהֵן: (נ) וְרָאָה
הַכֹּהֵן אֶת־הַנֹּגַע וְהִסְגִּיר אֶת־הַנֹּגַע שְׂבַעַת
יָמִים: (נא) וְרָאָה אֶת־הַנֹּגַע בַּיּוֹם הַשְּׂבִיעִי
כִּי־פָשָׁה הַנֹּגַע בְּבָגֶד אֹז־בְּשֵׁתִי אֹז־בְּעֹרֵב
אֹז בְּעוֹר לְכֹל אֲשֶׁר־יַעֲשֶׂה הָעוֹר לְמְלֹאכֶה
צָרַעַת מִמְּאֲרַת הַנֹּגַע טָמֵא הוּא: (נב) וְשָׁרַף
אֶת־הַבָּגֶד אֹז אֶת־הַשֵּׁתִי | אֹז אֶת־הָעֹרֵב
בְּצֹמֵר אֹז בַּפִּשְׁתִּים אֹז אֶת־כָּל־כְּלִי הָעוֹר
אֲשֶׁר־יִהְיֶה בּוֹ הַנֹּגַע כִּי־צָרַעַת מִמְּאֲרַת הוּא
בְּאֵשׁ תִּשְׂרָף: (נג) וְאִם יִרְאָה הַכֹּהֵן וְהִנֵּה
לֹא־פָשָׁה הַנֹּגַע בְּבָגֶד אֹז בְּשֵׁתִי אֹז בְּעֹרֵב

skin, for whatever purpose the skin may be used—the affection is a malignant eruption; it is unclean. (52) The cloth—whether warp or woof in wool or linen, or any article of skin—in which the affection is found, shall be burned, for it is a malignant eruption; it shall be consumed in fire. (53) But if the priest sees that the affection in the cloth—whether in warp or in woof, or in any article of skin—has not spread, (54) the priest shall order the affected article washed, and he shall isolate it for another seven days. (55) And if, after the affected article has been washed, the priest sees that the affection has not changed color and that it has not spread, it is unclean. It shall be consumed in fire; it is a fret, whether on its inner side or on its outer side. (56) But if the priest sees that the affected part, after it has been washed, is faded, he shall tear it out from the cloth or skin, whether in the warp or in the woof; (57) and if it occurs again in the cloth—whether in warp or in woof—or in any article of skin, it is a wild growth; the affected article shall be consumed in fire. (58) If, however, the affection disappears from the cloth—warp or woof—or from any article of skin that has been washed, it shall be washed again, and it shall be clean. (59) Such is the procedure for eruptive affections of cloth, woolen or linen, in warp or in woof, or of any article of skin, for pronouncing it clean or unclean. (1) The LORD spoke to Moses, saying: (2) This shall be the ritual for a leper at the time that he is to be cleansed. When it has been reported to the priest, (3) the priest shall go outside the camp. If the priest sees that the leper has been healed of his scaly affection, (4) the priest shall order two live clean birds, cedar wood, crimson stuff, and hyssop to be brought for him who is to be cleansed. (5) The priest shall order one of the birds slaughtered over fresh water in an earthen vessel; (6) and he shall take the live bird, along with the cedar wood, the crimson

או כָּל־כְּלִי־עֹר: (נד) וְצֹנֶה הַכֹּהֵן וְלִכְסֹוֹ
את אֲשֶׁר־בּוֹ הִגָּע וְהִסְגִּירוֹ שְׂבַע־יָמִים
שְׁנִית: (נה) וְרָאָה הַכֹּהֵן אֶת־רֵי אֶת־הַכֶּסֶם
אֶת־הַנִּגַּע וְהִנֵּה לֹא־הִפָּךְ הִגָּע אֶת־עֵינֹו
וְהִגָּע לֹא־פָשָׁה טָמֵא הוּא בְּאֵשׁ תִּשְׂרָפוּ
פְתֻחַת הוּא בְּקִרְחָתוֹ אוֹ בְּגִבְחָתוֹ: (נו) וְאִם
רָאָה הַכֹּהֵן וְהִנֵּה כָּהָה הִנִּגַּע אֶת־רֵי הַכֶּסֶם
אִתּוֹ וְקִרַע אֹתוֹ מִן־הַבִּגְד אוֹ מִן־הָעֹר אוֹ
מִן־הַשִּׁטִּי אוֹ מִן־הָעֵרֶב: (נז) וְאִם־תִּרְאָה
עוֹד בְּבִגְד אוֹ־בְשִׁטִּי אוֹ־בְעֵרֶב אוֹ
בְּכָל־כְּלִי־עֹר פְּרַחַת הוּא בְּאֵשׁ תִּשְׂרָפוּ
את אֲשֶׁר־בּוֹ הִגָּע: (נח) וְהִפָּךְ אוֹ־הַשִּׁטִּי
אוֹ־הָעֵרֶב אוֹ־כָל־כְּלִי הָעֹר אֲשֶׁר תִּכְכֹּס
וְקָר מֵהֶם הִגָּע וְכֶסֶם שְׁנִית וְטָהַר: (נט)
זֹאת תֹּרַת נִגְע־צֹרְעַת בְּגֵד הַצֹּמֵר אוֹ
הַפְּשִׁטִּים אוֹ הַשִּׁטִּי אוֹ הָעֵרֶב אוֹ
כָּל־כְּלִי־עֹר לְטָהַרוֹ אוֹ לְטַמְּאוֹ: (פ) (א)
וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: (ב) זֹאת
תִּהְיֶה תֹרַת הַמְּצֹרֵעַ בְּיוֹם טָהֳרָתוֹ וְהוּבֵא
אֶל־הַכֹּהֵן: (ג) וַיֵּצֵא הַכֹּהֵן אֶל־מִחוּץ לַמַּחֲנֶה
וְרָאָה הַכֹּהֵן וְהִנֵּה נִרְפָּא נִגְע־הַצֹּרְעַת
מִן־הָצֹרֵעַ: (ד) וְצֹנֶה הַכֹּהֵן וְלָקַח לְמִטְהַר
שְׁתֵּי־צִפְרִים חַיִּים טְהוֹרֹת וְעֵץ אֲרִזוֹ וְשִׁנֵּי
תוֹלַעַת וְאַזְבִּי: (ה) וְצֹנֶה הַכֹּהֵן וְשָׁחַט
אֶת־הַצֹּפֹר הָאֶחָת אֶל־כְּלִי־חַרֶשׁ עַל־מַיִם
חַיִּים: (ו) אֶת־הַצֹּפֹר הַשֵּׁנִי יָקַח אֹתָהּ
וְאֶת־עֵץ הָאֲרִזוֹ וְאֶת־שְׁנֵי הַתוֹלַעַת
וְאֶת־הָאֲזָבִי וְטָבַל אוֹתָם וְאֶת | הַצֹּפֹר הַשֵּׁנִי
בְּדָם הַצֹּפֹר הַשָּׁחֻטָה עַל הַמַּיִם הַחַיִּים: (ז)
וְהִזָּה עַל הַמִּטְהַר מִן־הַצֹּרְעַת וְשָׂבַע פְּעָמִים
וְטָהַרוֹ וְשָׁחַט אֶת־הַצֹּפֹר הַשֵּׁנִי עַל־פְּנֵי
הַשֹּׁהַד: (ח) וְכֶסֶם הַמִּטְהַר אֶת־בְּגָדָיו וְגִלְחָה
אֶת־כָּל־שְׂעָרוֹ וְרַחַץ בַּמַּיִם וְטָהַר וְאֶת־
יְבוֹא אֶל־הַמַּחֲנֶה וַיֵּשֶׁב מִחוּץ לְאֹהֶלוֹ שְׂבַע־
יָמִים: (ט) וְהִזָּה בְּיוֹם הַשְּׂבִיעִי יְגַלַּח
אֶת־כָּל־שְׂעָרוֹ אֶת־רֵאשׁוֹ וְאֶת־זָקְנוֹ וְאֶת־
גִּבְתוֹ עֵינָיו וְאֶת־כָּל־שְׂעָרוֹ יְגַלַּח וְכֶסֶם
אֶת־בְּגָדָיו וְרַחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְטָהַר:

stuff, and the hyssop, and dip them together with the live bird in the blood of the bird that was slaughtered over the fresh water. (7) He shall then sprinkle it seven times on him who is to be cleansed of the eruption and cleanse him; and he shall set the live bird free in the open country. (8) The one to be cleansed shall wash his clothes, shave off all his hair, and bathe in water; then he shall be clean. After that he may enter the camp, but he must remain outside his tent seven days. (9) On the seventh day he shall shave off all his hair—of head, beard, and eyebrows. When he has shaved off all his hair, he shall wash his clothes and bathe his body in water; then he shall be clean. (10) On the eighth day he shall take two male lambs without blemish, one ewe lamb in its first year without blemish, three-tenths of a measure of choice flour with oil mixed in for a meal offering, and one log of oil. (11) These shall be presented before the LORD, with the man to be cleansed, at the entrance of the Tent of Meeting, by the priest who performs the cleansing. (12) The priest shall take one of the male lambs and offer it with the log of oil as a guilt offering, and he shall elevate them as an elevation offering before the LORD. (13) The lamb shall be slaughtered at the spot in the sacred area where the sin offering and the burnt offering are slaughtered. For the guilt offering, like the sin offering, goes to the priest; it is most holy. (14) The priest shall take some of the blood of the guilt offering, and the priest shall put it on the ridge of the right ear of him who is being cleansed, and on the thumb of his right hand, and on the big toe of his right foot. (15) The priest shall then take some of the log of oil and pour it into the palm of his own left hand. (16) And the priest shall dip his right finger in the oil that is in the palm of his left hand and sprinkle some of the oil with his finger seven times before the LORD. (17) Some of the oil left in his palm shall be put by the priest on the ridge

(י) ובינזם השמיני יקח שני־כבשים
תמימים וכבשה אחת בת־שנתה תמימה
ושלשה עשר־נים סלת מנחה בלולה בשמן
ולג אחד שמן: (יא) והעמיד הפהו המטהר
את האיש המטהר ואתם לפני יהוה פתח
אהל מועד: (יב) ולקח הפהו את־הכבש
האחד והקריב אתו לאשם ואת־לג השמן
והגיר אתם תנופה לפני יהוה: (יג) ושתט
את־הכבש במקום אשר ישתט את־החטאת
ואת־העלה במקום הקדש כי כחטאת
האשם הוא לפהו קדש קדשים הוא: (יד)
ולקח הפהו מדם האשם ונמל הפהו
על־תנוף און המטהר הימנית ועל־פהו ידו
הימנית ועל־פהו רגלו הימנית: (טו) ולקח
הפהו מלג השמן ויצק על־כף הפהו
השמאלית: (טז) וטבל הפהו את־אצבעו
הימנית מן־השמן באצבעו שבע פעמים לפני
יהוה: (יז) ומיתר השמן אשר על־כפו יתן
הפהו על־תנוף און המטהר הימנית
ועל־פהו ידו הימנית ועל־פהו רגלו
הימנית על גם האשם: (יח) והנותר בשמן
אשר על־כף הפהו יתן על־ראש המטהר
וכפר עליו הפהו לפני יהוה: (יט) ועשה
הפהו את־החטאת וכפר על־המטהר
מטמאתו ואחר ישתט את־העלה: (כ)
והעלה הפהו את־העלה ואת־המנחה
המזבחה וכפר עליו הפהו וטהר: (כא) (כ)
ואם־תל הוא ואין ידו משגת ולקח כבש
אחד אשם לתנופה לכפר עליו ועשרון
סלת אחד בלול בשמן למנחה ולג שמן:
(כב) ושתי תרים או שני בני יונה אשר
תשיג ידו והיה אחד חטאת והאחד עלה:
(כג) והביא אתם ביום השמיני לטהרתו
אל־הפהו אל־פתח אהל־מועד לפני יהוה:
(כד) ולקח הפהו את־כבש האשם ואת־לג
השמן והגיר אתם הפהו תנופה לפני יהוה:
(כה) ושתט את־כבש האשם ולקח הפהו

of the right ear of the one being cleansed, on the thumb of his right hand, and on the big toe of his right foot—over the blood of the guilt offering. (18) The rest of the oil in his palm the priest shall put on the head of the one being cleansed. Thus the priest shall make expiation for him before the LORD. (19) The priest shall then offer the sin offering and make expiation for the one being cleansed of his uncleanness. Last, the burnt offering shall be slaughtered, (20) and the priest shall offer the burnt offering and the meal offering on the altar, and the priest shall make expiation for him. Then he shall be clean. (21) If, however, he is poor and his means are insufficient, he shall take one male lamb for a guilt offering, to be elevated in expiation for him, one-tenth of a measure of choice flour with oil mixed in for a meal offering, and a log of oil; (22) and two turtledoves or two pigeons, depending on his means, the one to be the sin offering and the other the burnt offering. (23) On the eighth day of his cleansing he shall bring them to the priest at the entrance of the Tent of Meeting, before the LORD. (24) The priest shall take the lamb of guilt offering and the log of oil, and elevate them as an elevation offering before the LORD. (25) When the lamb of guilt offering has been slaughtered, the priest shall take some of the blood of the guilt offering and put it on the ridge of the right ear of the one being cleansed, on the thumb of his right hand, and on the big toe of his right foot. (26) The priest shall then pour some of the oil into the palm of his own left hand, (27) and with the finger of his right hand the priest shall sprinkle some of the oil that is in the palm of his left hand seven times before the LORD. (28) Some of the oil in his palm shall be put by the priest on the ridge of the right ear of the one being cleansed, on the thumb of his right hand, and on the big toe of his right foot, over the same places as the blood of the guilt offering; (29) and

מִדָּם הָאֵשֶׁם וְנָתַן עַל־תְּנוּף אֲזֵן־הַמִּטְהָר
הִמְנִית וְעַל־כֶּהֱן יָדוֹ הִמְנִית וְעַל־כֶּהֱן
רִגְלוֹ הִמְנִית: (כו) וּמִן־הַשֶּׁמֶן יִצַק הַכֹּהֵן
עַל־כַּף הַכֹּהֵן הַשְּׂמֵאלִית: (כז) וְהִנִּיחַ הַכֹּהֵן
בְּאֶצְבָּעוֹ הִמְנִית מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ
הַשְּׂמֵאלִית לְשִׁבְעַת פְּעָמִים לִפְנֵי יְהוָה: (כח)
וְנָתַן הַכֹּהֵן מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ
עַל־תְּנוּף אֲזֵן הַמִּטְהָר הִמְנִית וְעַל־כֶּהֱן יָדוֹ
הִמְנִית וְעַל־כֶּהֱן רִגְלוֹ הִמְנִית עַל־מְקוֹם
גַּם הָאֵשֶׁם: (כט) וְהִנּוֹתָר מִן־הַשֶּׁמֶן אֲשֶׁר
עַל־כַּף הַכֹּהֵן יִתֵּן עַל־רֹאשׁ הַמִּטְהָר לְכַפֵּר
עָלָיו לִפְנֵי יְהוָה: (ל) וַעֲשֵׂה אֶת־הָאֶחָד
מִן־הַתְּרִים אֹו מִן־בְּנֵי הַיּוֹנָה מֵאֲשֶׁר תִּשְׁיֵג
יָדוֹ: (לא) אֶת אֲשֶׁר־תִּשְׁיֵג יָדוֹ אֶת־הָאֶחָד
סִטְאָת וְאֶת־הָאֶחָד עֲלֶה עַל־הַמִּנְחָה וְכַפֵּר
הַכֹּהֵן עַל הַמִּטְהָר לִפְנֵי יְהוָה: (לב) זֹאת
תּוֹרַת אֲשֶׁר־בּוֹ נִגְעַת צָרַעַת אֲשֶׁר לֹא־תִשְׁיֵג
יָדוֹ בְּטִהָרְתּוֹ: (פ)

what is left of the oil in his palm the priest shall put on the head of the one being cleansed, to make expiation for him before the LORD. (30) He shall then offer one of the turtledoves or pigeons, depending on his means— (31) whichever he can afford—the one as a sin offering and the other as a burnt offering, together with the meal offering. Thus the priest shall make expiation before the LORD for the one being cleansed. (32) Such is the ritual for him who has a scaly affection and whose means for his cleansing are limited.

