

Nasso, Torah

Numbers 5:11-6:27

(11) The LORD spoke to Moses, saying: (12) Speak to the Israelite people and say to them: If any man's wife has gone astray and broken faith with him (13) in that a man has had carnal relations with her unbeknown to her husband, and she keeps secret the fact that she has defiled herself without being forced, and there is no witness against her— (14) but a fit of jealousy comes over him and he is wrought up about the wife who has defiled herself; or if a fit of jealousy comes over one and he is wrought up about his wife although she has not defiled herself— (15) the man shall bring his wife to the priest. And he shall bring as an offering for her one-tenth of an ephah of barley flour. No oil shall be poured upon it and no frankincense shall be laid on it, for it is a meal offering of jealousy, a meal offering of remembrance which recalls wrongdoing. (16) The priest shall bring her forward and have her stand before the LORD. (17) The priest shall take sacral water in an earthen vessel and, taking some of the earth that is on the floor of the Tabernacle, the priest shall put it into the water. (18) After he has made the woman stand before the LORD, the priest shall bare the woman's head and place upon her hands the meal offering of remembrance, which is a meal offering of jealousy. And in the priest's hands shall be the water of bitterness that induces the spell. (19) The priest shall adjure the woman, saying to her, "If no man has lain with you, if you have not gone astray in defilement while married to your husband, be immune to harm from this water of bitterness that induces the spell. (20) But if you have gone astray while married to your husband and

במדבר ה'י"א-ו'כ"ז

(יא) וידבר יהוה אל־מֹשֶׁה לֵאמֹר: (יב) דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ כִּי־תִשְׁטֶה אִשְׁתּוֹ וּמַעַלָּה בּוֹ מַעַל: (יג) וְשָׁכַב אִישׁ אִתָּהּ שְׁכִיבַת־זָרַע וְנִגְעַלְמִי מֵעֵינַי אִישָׁהּ וְנִסְתַּרְתָּהּ וְהִיא נֹטְמָאָה וְעַד אֵין בָּהּ וְהוּא לֹא נִתְפָּשָׂה: (יד) וְעָבַר עָלָיו רוּח־קִנְיָאָה וְקִנְיָ אֶת־אִשְׁתּוֹ וְהוּא נֹטְמָאָה אוֹ־עָבַר עָלָיו רוּח־קִנְיָאָה וְקִנְיָ אֶת־אִשְׁתּוֹ וְהִיא לֹא נֹטְמָאָה: (טו) וְהִבִּיא הָאִישׁ אֶת־אִשְׁתּוֹ אֶל־הַכֹּהֵן וְהִבִּיא אֶת־קָרְבָּנָהּ עֲלֶיהָ עֲשִׂירֵת הָאִיפָה קֶמַח שְׂעִירִים לֹא־יִצָּק עָלָיו שָׁמֶן וְלֹא־יִתֵּן עָלָיו לֶבְנָה כִּי־מִנְחַת קִנְיָאָת הוּא מִנְחַת זָכָרוֹן מִזְבַּחַת עֹון: (טז) וְהִקְרִיב אֹתָהּ הַכֹּהֵן וְהִעֲמִידָהּ לִפְנֵי יְהוָה: (יז) וְלָקַח הַכֹּהֵן מִיָּם קֹדְשִׁים בְּכַל־יְחָרְשׁוּ וּמִו־הָעֶפֶר אֲשֶׁר יִהְיֶה בְּקַרְקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל־הַמַּיִם: (יח) וְהִעֲמִיד הַכֹּהֵן אֶת־הָאִשָּׁה לִפְנֵי יְהוָה וּפָרַע אֶת־רֹאשׁ הָאִשָּׁה וְנָתַן עַל־כַּפֶּיהָ אֶת מִנְחַת הַזָּכָרוֹן מִנְחַת קִנְיָאָת הוּא וּבִיד הַכֹּהֵן יִהְיוּ מִי הַמָּרִים הַמְאָרְרִים: (יט) וְהִשְׁבִּיעַ אֹתָהּ הַכֹּהֵן וְאָמַר אֶל־הָאִשָּׁה אִם־לֹא שָׁכַב אִישׁ אִתָּךְ וְאִם־לֹא שָׁטִית טְמָאָה תַּחַת אִישׁוֹ הַנָּקִי מִמִּי הַמָּרִים הַמְאָרְרִים הָאֵלֶּה: (כ) וְאִתְּ כִּי שָׁטִית תַּחַת אִישׁוֹ וְכִי נֹטְמָאָת וַיִּתֵּן אִישׁ בָּךְ אֶת־שְׁכִיבָתוֹ מִבְּלַעֲדֵי אִישׁוֹ: (כא) וְהִשְׁבִּיעַ הַכֹּהֵן אֶת־הָאִשָּׁה בְּשִׁבְעַת הָאֵלֶּה וְאָמַר הַכֹּהֵן לָאִשָּׁה יִתֵּן יְהוָה אוֹתָךְ לְאֵלֶּה וְלִשְׁבַעַת בְּתוֹךְ עַמּוֹךְ בְּתַת יְהוָה אֶת־יָרְכּוֹךְ נִפְלֹת וְאֶת־בִּטְנְךָ צָבָה: (כב) וְיָבֹאוּ הַמַּיִם

have defiled yourself, if a man other than your husband has had carnal relations with you”— (21) here the priest shall administer the curse of adjuration to the woman, as the priest goes on to say to the woman—“may the LORD make you a curse and an imprecation among your people, as the LORD causes your thigh to sag and your belly to distend; (22) may this water that induces the spell enter your body, causing the belly to distend and the thigh to sag.” And the woman shall say, “Amen, amen!” (23) The priest shall put these curses down in writing and rub it off into the water of bitterness. (24) He is to make the woman drink the water of bitterness that induces the spell, so that the spell-inducing water may enter into her to bring on bitterness. (25) Then the priest shall take from the woman’s hand the meal offering of jealousy, elevate the meal offering before the LORD, and present it on the altar. (26) The priest shall scoop out of the meal offering a token part of it and turn it into smoke on the altar. Last, he shall make the woman drink the water. (27) Once he has made her drink the water—if she has defiled herself by breaking faith with her husband, the spell-inducing water shall enter into her to bring on bitterness, so that her belly shall distend and her thigh shall sag; and the woman shall become a curse among her people. (28) But if the woman has not defiled herself and is pure, she shall be unharmed and able to retain seed. (29) This is the ritual in cases of jealousy, when a woman goes astray while married to her husband and defiles herself, (30) or when a fit of jealousy comes over a man and he is wrought up over his wife: the woman shall be made to stand before the LORD and the priest shall carry out all this ritual with her. (31) The man shall be clear of guilt; but that woman shall suffer for her guilt. (1) The LORD spoke to Moses, saying: (2) Speak to the Israelites and say to them: If anyone, man or woman, explicitly utters a nazirite’s vow, to set himself apart for the LORD, (3) he shall abstain from

הַמְאָרְרִים הָאֵלֶּה בְּמַעַף לְצַבּוֹת בָּטֹן
וְלִנְפֹל יָרֵךְ וְאָמְרָה הָאִשָּׁה אָמֵן וְאָמֵן: (כג)
וְכָתַב אֶת־הָאֱלֹת הָאֵלֶּה הַכֹּהֵן בְּסֹפֶר
וּמַחָה אֶל־מִי הַמָּרִים: (כד) וְהִשְׁקָה
אֶת־הָאִשָּׁה אֶת־מִי הַמָּרִים הַמְאָרְרִים
וּבָאוּ בָּהּ הַמַּיִם הַמְאָרְרִים לְמָרִים: (כה)
וְלָקַח הַכֹּהֵן מִיַּד הָאִשָּׁה אֶת מִנְחַת
הַקְּנָאִת וְהַגִּיף אֶת־הַמִּנְחָה לְפָנָי יְהוָה
וְהִקְרִיב אֹתָהּ אֶל־הַמִּזְבֵּחַ: (כו) וְקִמֵּץ
הַכֹּהֵן מִן־הַמִּנְחָה אֶת־אֲזִכְרֹתָהּ וְהִקְטִיר
הַמִּזְבֵּחַ וְאַחַר יִשְׁקָה אֶת־הָאִשָּׁה
אֶת־הַמַּיִם: (כז) וְהִשְׁקָה אֶת־הַמַּיִם וְהִיְתָה
אִם־נִטְמָאָה וְתַמְעַל מְעַל בְּאִשָּׁה וּבָאוּ
בָּהּ הַמַּיִם הַמְאָרְרִים לְמָרִים וְצַבְתָּהּ
בְּטִנָּה וּנְפֹלָה יִרְכָּה וְהִיְתָה הָאִשָּׁה לְאֵלֶּה
בְּקָרֵב עֲמָה: (כח) וְאִם־לֹא נִטְמָאָה
הָאִשָּׁה וְטָהֳרָה הִוא וְנִקְתָּה וְנִזְרַעָה זֶרַע:
(כט) זֹאת תּוֹרַת הַקְּנָאִת אֲשֶׁר תִּשְׁטֹה
אִשָּׁה תַּחַת אִישָׁה וְנִטְמָאָה: (ל) אוֹ אִישׁ
אֲשֶׁר תִּעְבֵּר עָלָיו רֵיחַ קְנָאָה וְקָנָא
אֶת־אִשְׁתּוֹ וְהִעֲמִיד אֶת־הָאִשָּׁה לְפָנָי יְהוָה
וַעֲשֵׂה לָּהּ הַכֹּהֵן אֶת כָּל־הַתּוֹרָה הַזֹּאת:
(לא) וְנִקָּה הָאִישׁ מֵעֵן וְהָאִשָּׁה הִיא
תִּשָּׂא אֶת־עוֹנָהּ: {פ}

(א) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: (ב) דַּבֵּר
אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ
אוֹ־אִשָּׁה כִּי יִפְלֵא לְגַדֵּל גִּדְּר נָזִיר לְהִזִּיר
לַיהוָה: (ג) מִיֵּן וְשָׂכַר יִזִּיר חֲמֵץ יֵין וְחֲמֵץ
שֵׁכָר לֹא יִשְׁתֶּה וְכָל־מִשְׁרַת עֵנְבִים לֹא
יִשְׁתֶּה וְעֵנְבִים לַחִים וַיִּבְשִׂים לֹא יֹאכֵל: (ד)
כָּל יְמֵי נְזֻרוֹ מִכֹּל אֲשֶׁר יַעֲשֶׂה מִגִּפְּן הַיֵּין
מִחֲרָצִים וְעַד־זֶג לֹא יֹאכֵל: (ה) כָּל־יְמֵי
גִּדְּר נְזֻרוֹ תִעַר לֹא־יַעֲבֹר עַל־רֹאשׁוֹ
עַד־מְלֹאת הַיָּמִם אֲשֶׁר־יִזִּיר לַיהוָה קִדְּשׁ
יְהִי גִדְּל פָּרַע שְׂעַר רֹאשׁוֹ: (ו) כָּל־יְמֵי
הַזִּירוֹ לַיהוָה עַל־נֶפֶשׁ מֵת לֹא יָבֹא: (ז)
לְאָבִיו וּלְאִמּוֹ וּלְאָחִיו וּלְאֶחָתּוֹ לֹא־יִטְמָא
לָהֶם בְּמָתָם כִּי נָזַר אֱלֹהֵיו עַל־רֹאשׁוֹ: (ח)

wine and any other intoxicant; he shall not drink vinegar of wine or of any other intoxicant, neither shall he drink anything in which grapes have been steeped, nor eat grapes fresh or dried. (4) Throughout his term as nazirite, he may not eat anything that is obtained from the grapevine, even seeds or skin. (5) Throughout the term of his vow as nazirite, no razor shall touch his head; it shall remain consecrated until the completion of his term as nazirite of the LORD, the hair of his head being left to grow untrimmed. (6) Throughout the term that he has set apart for the LORD, he shall not go in where there is a dead person. (7) Even if his father or mother, or his brother or sister should die, he must not defile himself for them, since hair set apart for his God is upon his head: (8) throughout his term as nazirite he is consecrated to the LORD. (9) If a person dies suddenly near him, defiling his consecrated hair, he shall shave his head on the day he becomes clean; he shall shave it on the seventh day. (10) On the eighth day he shall bring two turtledoves or two pigeons to the priest, at the entrance of the Tent of Meeting. (11) The priest shall offer one as a sin offering and the other as a burnt offering, and make expiation on his behalf for the guilt that he incurred through the corpse. That same day he shall reconsecrate his head (12) and rededicate to the LORD his term as nazirite; and he shall bring a lamb in its first year as a penalty offering. The previous period shall be void, since his consecrated hair was defiled. (13) This is the ritual for the nazirite: On the day that his term as nazirite is completed, he shall be brought to the entrance of the Tent of Meeting. (14) As his offering to the LORD he shall present: one male lamb in its first year, without blemish, for a burnt offering; one ewe lamb in its first year, without blemish, for a sin offering; one ram without blemish for an offering of well-being; (15) a basket of unleavened cakes of choice flour with oil mixed in, and unleavened wafers spread with oil; and the

כָּל יְמֵי נִזְרוֹ קֹדֶשׁ הוּא לַיהוָה: (ט)
 וְכִי־יָמוּת מֵת עָלָיו בִּפְתַע פְּתָאֵם וְטָמֵא
 רֹאשׁ נִזְרוֹ וְגִלַּח רֹאשׁוֹ בַּיּוֹם טְהַרְתּוּ בַּיּוֹם
 הַשְּׁבִיעִי יְגַלְחֵנוּ: (י) וּבַיּוֹם הַשְּׁמִינִי יָבֵא
 שְׁתֵּי תָרִים אוֹ שְׁנַי בְּנֵי יוֹנָה אֶל־הַכֹּהֵן
 אֶל־פֶּתַח אֹהֶל מוֹעֵד: (יא) וַעֲשֵׂה הַכֹּהֵן
 אֶחָד לְחֻטָּאת וְאֶחָד לְעֹלָה וּכְפַר עָלָיו
 מֵאֲשֶׁר חָטָא עַל־הַנֶּפֶשׁ וְקִדַּשׁ אֶת־רֹאשׁוֹ
 בַּיּוֹם הַהוּא: (יב) וְהִזִּיר לַיהוָה אֶת־יְמֵי
 נִזְרוֹ וְהֵבִיא כֹּבֵשׁ בֶּן־שָׁנָתוֹ לְאֲשֶׁם וְהֵימִים
 הָרִאשֹׁנִים יָפְלוּ כִּי טָמֵא נִזְרוֹ: (יג) וְזֹאת
 תּוֹרַת הַנָּזִיר בַּיּוֹם מְלֵאת יְמֵי נִזְרוֹ יָבִיא
 אֹתוֹ אֶל־פֶּתַח אֹהֶל מוֹעֵד: (יד) וְהִקְרִיב
 אֶת־קָרְבָּנוֹ לַיהוָה כֹּבֵשׁ בֶּן־שָׁנָתוֹ תְּמִים
 אֶחָד לְעֹלָה וְכֹבֵשֶׁה אֶחָת בֶּת־שָׁנָתָהּ
 תְּמִימָה לְחֻטָּאת וְאֵיל־אֶחָד תְּמִים
 לְשִׁלְמִים: (טו) וְסֹל מִצּוֹת סֹלֶת חֲלֹת
 בָּלוּלֹת בְּשֶׁמֶן וּרְקִיקֵי מִצּוֹת מִשְׁחִים
 בְּשֶׁמֶן וּמִנְחָתָם וְנִסְכֵיהֶם: (טז) וְהִקְרִיב
 הַכֹּהֵן לִפְנֵי יְהוָה וַעֲשֵׂה אֶת־חֻטָּאתוֹ
 וְאֶת־עֹלָתוֹ: (יז) וְאֶת־הָאֵיל יַעֲשֶׂה זֶבַח
 שְׁלָמִים לַיהוָה עַל כָּל הַמִּצּוֹת וַעֲשֵׂה
 הַכֹּהֵן אֶת־מִנְחָתוֹ וְאֶת־נִסְכּוֹ: (יח) וְגִלַּח
 הַנָּזִיר פֶּתַח אֹהֶל מוֹעֵד אֶת־רֹאשׁ נִזְרוֹ
 וְלָקַח אֶת־שֵׁעַר רֹאשׁ נִזְרוֹ וְנָתַן עַל־הָאֵשׁ
 אֲשֶׁר־תַּחַת זֶבַח הַשְּׁלָמִים: (יט) וְלָקַח
 הַכֹּהֵן אֶת־הַזֶּרֶע בְּשִׁלְהֵ מוֹהָאֵיל וְחֲלֹת
 מִצָּה אֶחָת מוֹהָסֵל וּרְקִיק מִצָּה אֶחָד
 וְנָתַן עַל־כַּפֵּי הַנָּזִיר אַחַר הַתְּגַלְחָהּ
 אֶת־נִזְרוֹ: (כ) וְהִנִּיף אוֹתָם הַכֹּהֵן וְהִתְנוּפָהּ
 לִפְנֵי יְהוָה קֹדֶשׁ הוּא לַכֹּהֵן עַל חֲזוֹה
 הַתְּנוּפָה וְעַל שׁוֹק הַתְּרוּמָה וְאַחַר יִשְׁתָּהּ
 הַנָּזִיר יַיִן: (כא) זֹאת תּוֹרַת הַנָּזִיר אֲשֶׁר
 יִדַּר קָרְבָּנוֹ לַיהוָה עַל־נִזְרוֹ מִלְּבָד
 אֲשֶׁר־תִּשְׁיֵג יָדוֹ כָּפִי נִזְרוֹ אֲשֶׁר יִדַּר כֵּן
 יַעֲשֶׂה עַל תּוֹרַת נִזְרוֹ: (כב)
 (כג) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: (כג)
 דַּבֵּר אֶל־אֶהֱרֹן וְאֶל־בְּנָיו לֵאמֹר כֹּה

proper meal offerings and libations. (16) The priest shall present them before the LORD and offer the sin offering and the burnt offering. (17) He shall offer the ram as a sacrifice of well-being to the LORD, together with the basket of unleavened cakes; the priest shall also offer the meal offerings and the libations. (18) The nazirite shall then shave his consecrated hair, at the entrance of the Tent of Meeting, and take the locks of his consecrated hair and put them on the fire that is under the sacrifice of well-being. (19) The priest shall take the shoulder of the ram when it has been boiled, one unleavened cake from the basket, and one unleavened wafer, and place them on the hands of the nazirite after he has shaved his consecrated hair. (20) The priest shall elevate them as an elevation offering before the LORD; and this shall be a sacred donation for the priest, in addition to the breast of the elevation offering and the thigh of gift offering. After that the nazirite may drink wine. (21) Such is the obligation of a nazirite; except that he who vows an offering to the LORD of what he can afford, beyond his nazirite requirements, must do exactly according to the vow that he has made beyond his obligation as a nazirite. (22) The LORD spoke to Moses: (23) Speak to Aaron and his sons: Thus shall you bless the people of Israel. Say to them: (24) The LORD bless you and protect you! (25) The LORD deal kindly and graciously with you! (26) The LORD bestow His favor upon you and grant you peace! (27) Thus they shall link My name with the people of Israel, and I will bless them.

תְּבַרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר
לָהֶם: {ס} (כד) יְבַרְכֶה יְהוָה
וַיִּשְׁמְרֶה: {ס} (כה) יְאֵר יְהוָה אֶפְנֵי
אֱלֹהֵי וַיַּחַנֶּה: {ס} (כו) יִשָּׂא יְהוָה
פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם: {ס}
וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וְאָנִי
אֲבַרְכֶם: {ס}

