

Tazria, Torah, April 2, 2022

Leviticus 13:29-59

If a man or a woman has an affection on the head or in the beard,
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 the person impure; it is a scall, a scaly eruption in the hair or beard.

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.

On the seventh day the priest shall examine the affection. If the scall has not spread and no yellow hair

ויקרא י"ג:כ"ט-נ"ט

ואיש או אשה כִּי־יִהְיֶה בּוֹ נֹגַע
בְּרֹאשׁ או בְּזָקָן:

וּרְאָה הַכֹּהֵן אֶת־הַנֹּגַע וְהִנִּיחַ
מִרְאֵהוּ עֲמַק מִן־הָעוֹר וּבֹ שֵׁעַר
צָהָב דָּק וְטִמָּא אֹתוֹ הַכֹּהֵן נִתְּקָה
הוּא צָרַעַת הָרֹאשׁ או הַזָּקָן הוּא:
וְכִי־יִרְאֶה הַכֹּהֵן אֶת־נֹגַע הַנִּתְּקָה
וְהִנִּיחַ אִין־מִרְאֵהוּ עֲמַק מִן־הָעוֹר
וְשֵׁעַר שָׁחַר אִין בּוֹ וְהִסְגִּיר הַכֹּהֵן
אֶת־נֹגַע הַנִּתְּקָה שְׁבַעַת יָמִים:
וּרְאָה הַכֹּהֵן אֶת־הַנֹּגַע בַּיּוֹם
הַשְּׁבִיעִי וְהִנִּיחַ לֹא־פָשָׁה הַנִּתְּקָה
וְלֹא־הָיָה בּוֹ שֵׁעַר צָהָב וּמִרְאֵה
הַנִּתְּקָה אִין עֲמַק מִן־הָעוֹר:

has appeared in it, and the scall does not appear to go deeper than the skin, the person with the scall shall shave—but without shaving the scall; the priest shall isolate that person for another seven days.

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 the person pure; after washing those clothes, that person shall be pure.

If, however, the scall should spread on the skin after the person has been pronounced pure, the priest shall conduct an examination. If the scall has spread on the skin, the priest need not look for yellow hair: the person is impure.

But if the scall has remained unchanged in color, and black hair has grown in it, the scall is healed;

וְהִתְגַּלַּח וְאֶת־הַנֶּתֶק לֹא יִגְלַח
וְהִסְגִּיר הַכֹּהֵן אֶת־הַנֶּתֶק שְׁבַע־עַת
יָמִים שְׁנִית׃
וְרָאָה הַכֹּהֵן אֶת־הַנֶּתֶק בַּיּוֹם
הַשְּׁבִיעִי וְהֵינָה לֹא־פִשָּׁה הַנֶּתֶק
בְּעוֹר וּמְרֹאֵהוּ אֵינָנו עִמָּק
מִן־הָעוֹר וְטָהַר אֹתוֹ הַכֹּהֵן וְכִבֵּס
בְּגָדָיו וְטָהַר׃
וְאִם־פִּשָּׁה יִפְשָׁה הַנֶּתֶק בְּעוֹר
אַחֲרֵי טְהָרָתוֹ׃
וְרָאָה הַכֹּהֵן וְהֵינָה פִּשָּׁה הַנֶּתֶק
בְּעוֹר לֹא־יִבְקַר הַכֹּהֵן לְשַׁעַר
הַצֹּהֵב טָמֵא הוּא׃
וְאִם־בְּעֵינָיו עָמַד הַנֶּתֶק וְשַׁעַר
שָׁחַר צָמַח־בּוֹ נִרְפָּא הַנֶּתֶק טָהוֹר
הוּא וְטָהְרוּ הַכֹּהֵן׃ {ס}
וְאִישׁ אִו־אִשָּׁה כִּי־יִהְיֶה
בְּעוֹר־בְּשָׂרָם בְּהָרַת בְּהָרַת לְבַנֹּת׃
וְרָאָה הַכֹּהֵן וְהֵינָה בְּעוֹר־בְּשָׂרָם
בְּהָרַת כִּהְיוֹת לְבַנֹּת בְּהֵק הוּא
פָּרַח בְּעוֹר טָהוֹר הוּא׃ {ס}

the person is pure. The priest shall pronounce that person pure.

If a man or a woman has the skin of the body streaked with white discolorations,

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; that person is pure.

If a man loses the hair of his head and becomes bald, he is pure.

If he loses the hair on the front part of his head and becomes bald at the forehead, he is pure.

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.

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,

וְאִישׁ כִּי יִמְרֹט רֹאשׁוֹ קִרְחַת הוּא
טְהוֹר הוּא:

וְאִם מִפִּאֵת פָּנָיו יִמְרֹט רֹאשׁוֹ גִבַּח
הוּא טְהוֹר הוּא:

וְכִי־יְהִי בְקִרְחַת אֹ אוּ בְגִבַּחַת נֹגַע
לְבָן אֲדַמָּדִם צָרַעַת פִּרְחַת הוּא
בְקִרְחַתוֹ אוּ בְגִבַּחַתוֹ:

וְרָאָה אֹתוֹ הַכֹּהֵן וְהִנִּיחַ

שְׂאֵת־הַנֹּגַע לְבִנְיָה אֲדַמָּדִמַת

בְקִרְחַתוֹ אוּ בְגִבַּחַתוֹ כְּמֵרְאָה

צָרַעַת עוֹר בְּשָׂר:

אִישׁ־צָרוּעַ הוּא טָמֵא הוּא טָמֵא

יִטְמָאנוּ הַכֹּהֵן בְּרֹאשׁוֹ נֹגְעוֹ:

וְהַצָּרוּעַ אֲשֶׁר־בּוֹ הַנֹּגַע בְּגִדָּיו יִהְיוּ

פְּרָמִים וְרֹאשׁוֹ יִהְיֶה פָרוּעַ

וְעַל־שִׁפְמָם יַעֲטֶה וְטָמֵא | טָמֵא

יִקְרָא:

כֹּל־יָמָי אֲשֶׁר הַנֹּגַע בּוֹ יִטְמָא טָמֵא

הוּא בָדָד יֵשֵׁב מִחוּץ לַמַּחֲנֶה

מוֹשָׁבוֹ: {ס}

like the leprosy of body skin in appearance,
he is a leprous man; he is impure.
The priest shall pronounce him impure; he has the affection on his head.

As for the person with a leprous affection: the clothes shall be rent, the head shall be left bare, and the upper lip shall be covered over; and that person shall call out, “Impure! Impure!”

The person shall be impure as long as the disease is present. Being impure, that person shall dwell apart—in a dwelling outside the camp.

When an eruptive affection occurs in a cloth of wool or linen fabric, in the warp or in the woof of the linen or the wool, or in a skin or in anything made of skin;
if the affection in the cloth or the skin, in the warp or the woof, or in any article of skin, is streaky green

וְהִכָּגֵד כִּי־יְהִיָּה בּוֹ נֶגַע צָרַעַת
בְּבִגְד צֹמֵר אֹו בְּבִגְד פְּשֻׁתִים:
אֹו בְּשֵׁתִי אֹו בְּעֵרֵב לְפִשְׁתִּים
וְלִצְמֹר אֹו בְּעוֹר אֹו בְּכָל־מְלֶאכֶת
עוֹר:

וְהָיָה הַנֶּגַע יִרְקַק | אֹו אֲדָמָדָם
בְּבִגְדֹו אֹו בְּעוֹר אֹו־בְּשֵׁתִי
אֹו־בְּעֵרֵב אֹו בְּכָל־כְּלִי־עוֹר נֶגַע
צָרַעַת הוּא וְהִרְאָה אֶת־הַכֹּהֵן:
וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע וְהִסְגִּיר
אֶת־הַנֶּגַע שִׁבְעַת יָמִים:
וְרָאָה אֶת־הַנֶּגַע בַּיּוֹם הַשְּׁבִיעִי
כִּי־פָשָׂה הַנֶּגַע בְּבִגְד אֹו־בְּשֵׁתִי
אֹו־בְּעֵרֵב אֹו בְּעוֹר לְכֹל
אֲשֶׁר־יַעֲשֶׂה הָעוֹר לְמֶלֶאכֶה
צָרַעַת מִמְּאֶרֶת הַנֶּגַע טָמֵא הוּא:
וְשָׂרַף אֶת־הַבִּגְד אֹו אֶת־הַשֵּׁתִי |
אֹו אֶת־הָעֵרֵב בְּצֹמֵר אֹו בְּפִשְׁתִּים
אֹו אֶת־כָּל־כְּלִי הָעוֹר אֲשֶׁר־יְהִיָּה
בּוֹ הַנֶּגַע כִּי־צָרַעַת מִמְּאֶרֶת הוּא
בְּאֵשׁ תִּשְׂרָף:

or red, it is an eruptive affection. It shall be shown to the priest; and the priest, after examining the affection, shall isolate the affected article for seven days.

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 skin, for whatever purpose the skin may be used—the affection is a malignant eruption; it is impure.

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.

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, the priest shall order the affected article washed, and he shall isolate it for another seven days.

וְאִם יֵרָאָה הַכֹּהֵן וְהִנֵּה לֹא־פִשָּׁה
הַנִּגַּע בַּבֶּגֶד אֹד בְּשֵׁתִי אֹד בְּעֶרֶב
אֹד בְּכָל־כְּלִי־עוֹר:
וְצִוָּה הַכֹּהֵן וְכִבְּסוּ אֶת אֲשֶׁר־בוֹ
הַנִּגַּע וְהִסְגִּירוּ שִׁבְעַת־יָמִים שְׁנִית:
וְרָאָה הַכֹּהֵן אַחֲרָי | הַכִּפִּיס
אֶת־הַנִּגַּע וְהִנֵּה לֹא־הָפִךְ הַנִּגַּע
אֶת־עֵינֹו וְהִנִּגַּע לֹא־פִשָּׁה טָמֵא
הוּא בְּאֵשׁ תִּשְׂרָפֶנּוּ פְּחֻתָת הוּא
בְּקִרְחָתוֹ אֹד בְּגִבְחָתוֹ:
וְאִם רָאָה הַכֹּהֵן וְהִנֵּה כִּהָה הַנִּגַּע
אַחֲרָי הַכִּפִּיס אֹתוֹ וְקִרַּע אֹתוֹ
מִן־הַבֶּגֶד אֹד מִן־הָעוֹר אֹד
מִן־הַשֵּׁתִי אֹד מִן־הָעֶרֶב:
וְאִם־תִּרְאָה עוֹד בַּבֶּגֶד אֹד־בְּשֵׁתִי
אֹד־בְּעֶרֶב אֹד בְּכָל־כְּלִי־עוֹר פְּרַחַת
הוּא בְּאֵשׁ תִּשְׂרָפֶנּוּ אֶת אֲשֶׁר־בוֹ
הַנִּגַּע:
וְהַבֶּגֶד אֹד־הַשֵּׁתִי אֹד־הָעֶרֶב
אֹד־כָּל־כְּלִי הָעוֹר אֲשֶׁר תִּכְבֹּס וְסָר
מֵהֶם הַנִּגַּע וְכִבְּס שְׁנִית וְטָהַר:

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 impure. It shall be consumed in fire; it is a fret, whether on its inner side or on its outer side.

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; 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.

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 pure.

Such is the procedure for eruptive affections of cloth, woolen or linen, in warp or in woof, or of any

זֹאת תֹולֶת נִגְע־צִרְעַת בְּגָד הַצִּמָּר
| אֹו הַפְּשָׁתִים אֹו הַשְּׁתִי אֹו
הַיָּרֵב אֹו כָל-כְּלִי-עֹור לְטִהָרוֹ אֹו
לְטַמְּאוֹ: {פ}

article of skin, for pronouncing it pure or impure.

Numbers 28:9-15

On the sabbath day: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering, and with the proper libation—

a burnt offering for every sabbath, in addition to the regular burnt offering and its libation.

On your new moons you shall present a burnt offering to יהוה: two bulls of the herd, one ram, and seven yearling lambs, without blemish.

As meal offering for each bull: three-tenths of a measure of choice flour with oil mixed in. As meal offering for each ram: two-tenths of a measure of choice flour with oil mixed in.

במדבר כ"ח:ט'-ט"ו

וביום השבת שְׁנֵי־כִבְשִׁים
בְּנֵי־שָׁנָה תְּמִימִם וְשֵׁנֵי עֶשְׂרֹנִים
סֶלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ:
עֹלֹת שַׁבַּת בְּשַׁבְּתוֹ עַל־עֹלֹת
הַתְּמִיד וְנִסְכָּהּ: {פ}
וּבְרֵאשֵׁי חֹדְשֵׁיכֶם תִּקְרִיבוּ עֹלָה
לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאַיִל
אֶחָד כִּבְשִׁים בְּנֵי־שָׁנָה שִׁבְעָה
תְּמִימִם:
וּשְׁלֹשָׁה עֶשְׂרֹנִים סֶלֶת מִנְחָה
בְּלוּלָה בַשֶּׁמֶן לֶפָר הָאֶחָד וְשֵׁנֵי
עֶשְׂרֹנִים סֶלֶת מִנְחָה בְּלוּלָה
בַשֶּׁמֶן לְאַיִל הָאֶחָד:
וְעֶשְׂרֹן עֶשְׂרֹן סֶלֶת מִנְחָה בְּלוּלָה
בַשֶּׁמֶן לְכִבֶּשׂ הָאֶחָד עֹלָה רֵיחַ
נִיחַח אֲשֶׁה לַיהוָה:

As meal offering for each lamb: a tenth of a measure of fine flour with oil mixed in. Such shall be the burnt offering of pleasing odor, an offering by fire to יהוה.

Their libations shall be: half a *hin* of wine for a bull, a third of a *hin* for a ram, and a quarter of a *hin* for a lamb. That shall be the monthly burnt offering for each new moon of the year.

And there shall be one goat as a sin offering to יהוה, to be offered in addition to the regular burnt offering and its libation.

וְנִסְכֵיהֶם תְּצִי הַהֵינִי יְהוָה לְפָרֹ
וְשִׁלִישֵׁת הַהֵינִי לְאֵיל וּרְבִיעֵת הַהֵינִי
לְכֶבֶשׂ יִין זֹאת עֹלֹת חֹדֶשׁ בְּחֹדְשׁוֹ
לְחֹדְשֵׁי הַשָּׁנָה:
וְשִׁעִיר עֲזִים אֶחָד לְחַטָּאת לַיהוָה
עַל-עֹלֹת הַתָּמִיד יַעֲשֶׂה וְנִסְכּוֹ: {ס}