

Tazria-Metzora, Torah, April 22, 2023

Leviticus 12:1-13:39

spoke to Moses, saying: (2) יהוה (1)
Speak to the Israelite people thus:
When a woman at childbirth bears
a male, she shall be impure seven
days; she shall be impure as at the
time of her condition of menstrual
separation.— (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
impure 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

ויקרא י"ב:א'-י"ג:ל"ט

(א) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
(ב) דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר
אִשָּׁה כִּי תִזְרִיעַ וַיִּלְדָּה זָכָר וְטִמְאַה
שִׁבְעַת יָמִים כִּימֵי נִדַת דְּוֹתָהּ
תִּטְמָא: (ג) וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל
בְּשָׂר עֶרְלָתוֹ: (ד) וּשְׁלֹשִׁים יוֹם
וּשְׁלֹשַׁת יָמִים תֵּשֵׁב בְּדָמֵי טְהָרָה
בְּכָל־קֹדֶשׁ לֹא־תִגַּע וְאֶל־הַמִּקְדָּשׁ
לֹא תָבֹא עַד־מְלֵאת יְמֵי טְהָרָה:
(ה) וְאִם־נִקְבָּה תֵלֵד וְטִמְאַה
שִׁבְעִים כְּנִדְתָּהּ וּשְׁלֹשִׁים יוֹם וּשְׁשַׁת
יָמִים תֵּשֵׁב עַל־דָּמֵי טְהָרָה: (ו)
וּבְמֵלֵאת | יְמֵי טְהָרָה לְבֶן אֹ
לְבַת תָּבִיא כֶּבֶשׂ בֶּן־שָׁנָתוֹ לְעֹלָה
וּבְנִיּוֹנָה אֹתָר לְחֹטָאת אֶל־פֶּתַח
אֹהֶל־מוֹעֵד אֶל־הַכֹּהֵן: (ז) וְהִקְרִיב
לְפָנַי יְהוָה וְכִפֵּר עָלֶיהָ וְטְהָרָהּ

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 and make יהוה shall offer it before expiation on her behalf; she shall then be pure 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 expiation on her behalf, and she spoke to יהוה shall be pure. (1) Moses and Aaron, saying: (2) When a person has on the skin of the body a swelling, a rash, or a discoloration, and it develops into a scaly affection on the skin of the body, it shall be reported to Aaron the priest or to one of his sons, the priests. (3) The priest shall examine

מִמֶּקֶר דְּמִיָּה זֹאת תֹּרַת הַיִּלְדֹּת
לְזָכָר אֹו לְנִקְבָּה: (ח) וְאִם-לֹא
תִמְצָא יָדָהּ דֵּי שֶׁהָ וְלִקְחָהּ
שְׁתֵּי-תֹרִים אֹו שְׁנַי בְּנֵי יוֹנָה אֶחָד
לְעֹלָה וְאֶחָד לְחַטָּאת וְכִפֵּר עָלֶיהָ
הַכֹּהֵן וְטָהָרָה: {פ} (א) וַיְדַבֵּר
יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר:
(ב) אָדָם כִּי-יִהְיֶה בְּעוֹר-בְּשָׂרוֹ
שִׁאֵת אֹו-סִפְחַת אֹו בִּהְרֹת וְהָיָה
בְּעוֹר-בְּשָׂרוֹ לְנֹגַע צָרְעַת וְהוּבֵא
אֶל-אַהֲרֹן הַכֹּהֵן אֹו אֶל-אֶחָד מִבְּנֵי
הַכֹּהֲנִים: (ג) וְרָאָה הַכֹּהֵן אֶת-הַנֹּגַע
בְּעוֹר-הַבָּשָׂר וְשָׁעַר בְּנֹגַע הָפֶדָּ |
לָבֹן וּמְרֹאָה הַנֹּגַע עָמַק מֵעוֹר
בְּשָׂרוֹ נֹגַע צָרְעַת הִוא וְרָאָהוּ
הַכֹּהֵן וְטָמֵא אֹתוֹ: (ד) וְאִם-בִּהְרֹת
לְבֹנָה הִוא בְּעוֹר בְּשָׂרוֹ וְעָמַק
אִין-מְרֹאָה מִן-הָעוֹר וְשָׁעַרָהּ
לֹא-הָפֶדָּ לָבֹן וְהִסְגִּיר הַכֹּהֵן
אֶת-הַנֹּגַע שְׁבַעַת יָמִים: (ה) וְרָאָהוּ
הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְהָיָה הַנֹּגַע

the affection on the skin of the body: if hair in the affected patch has turned white and the affection appears to be deeper than the skin of the body, it is a leprous affection; when the priest sees it, he shall pronounce the person impure. (4)

But if it is a white discoloration on the skin of the 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 conduct an examination, and if the affection has remained unchanged in color and the disease has not spread on the skin, the priest shall isolate that person for another seven days. (6) On the seventh day the priest shall again conduct an examination: if the affection has faded and has not spread on the skin, the priest shall pronounce the person pure. It is a rash; after washing those clothes, that person

עָמַד בְּעֵינָיו לֹא־פָשָׁה הַנִּגַּע בְּעוֹר
וְהִסְגִּירוּ הַכֹּהֵן שִׁבְעַת יָמִים שְׁנִית:
(ו) וְרָאָה הַכֹּהֵן אֹתוֹ בַּיּוֹם הַשְּׁבִיעִי
שְׁנִית וְהֵינָה כִּהְיָה הַנִּגַּע וְלֹא־פָשָׁה
הַנִּגַּע בְּעוֹר וְטִהְרוּ הַכֹּהֵן מִסִּפְחַת
הוּא וְכִבֵּס בְּגָדָיו וְטָהַר: (ז)

וְאִם־פָּשָׁה תִּפְשָׁה הַמִּסִּפְחַת בְּעוֹר
אַחֲרָי הִרְאֵתוּ אֶל־הַכֹּהֵן לְטָהֲרָתוֹ
וְנִרְאָה שְׁנִית אֶל־הַכֹּהֵן: (ח) וְרָאָה
הַכֹּהֵן וְהֵינָה פִּשְׁתָּה הַמִּסִּפְחַת
בְּעוֹר וְטִמְאָו הַכֹּהֵן צָרַעַת הוּא:

{פ} (ט) נִגַּע צָרַעַת כִּי תִהְיֶה
בְּאָדָם וְהוּבָא אֶל־הַכֹּהֵן: (י) וְרָאָה
הַכֹּהֵן וְהֵינָה שְׂאֵת־לְבָנָה בְּעוֹר
וְהִיא הַפִּכָה שֵׁעַר לְבָן וּמַחֲיֵת
בְּשָׂר חַי בְּשְׂאֵת: (יא) צָרַעַת נוֹשֶׁנֶת
הוּא בְּעוֹר בְּשָׂרוֹ וְטִמְאָו הַכֹּהֵן לֹא
יִסְגְּרוּ כִּי טִמְאָ הוּא: (יב)

וְאִם־פָּרוּחַ תִּפְרָח הַצָּרַעַת בְּעוֹר
וְכִסְתָּהּ הַצָּרַעַת אֵת כָּל־עוֹר הַנִּגַּע
מִרְאֵשׁוֹ וְעַד־רִגְלָיו לְכָל־מְרָאָה

shall be pure. (7) But if the rash should spread on the skin after the person has been seen by the priest and pronounced pure, that person shall again report to the priest. (8) And if the priest sees that the rash has spread on the skin, the priest shall pronounce that person impure; 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 which has turned some hair white, with a patch of undischored flesh in the swelling, (11) it is chronic leprosy on the skin of the body, and the priest shall pronounce the person impure; being impure, that person need not be isolated. (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

עֵינֵי הַכֹּהֵן: (ג) וְרָאָה הַכֹּהֵן וְהֵיחָה
כִּסְתָהּ הַצָּרְעַת אֶת-כָּל-בְּשָׂרוֹ
וְטָהַר אֶת-הַנֶּגַע כִּלּוֹ הַפֶּפֶר לְבָן
טָהוֹר הוּא: (ד) וּבַיּוֹם הַרְאֹת בּוֹ
בְּשָׂר חַי יִטְמָא: (טו) וְרָאָה הַכֹּהֵן
אֶת-הַבְּשָׂר הַחַי וְטִמְאוּ הַבְּשָׂר
הַחַי טָמֵא הוּא צָרְעַת הוּא: (טז)
אוֹ כִּי יָשׁוּב הַבְּשָׂר הַחַי וְנִהְפָּךְ
לְלֶבֶן וּבָא אֶל-הַכֹּהֵן: (יז) וְרָאָהוּ
הַכֹּהֵן וְהֵיחָה נֶהְפָּךְ הַנֶּגַע לְלֶבֶן
וְטָהַר הַכֹּהֵן אֶת-הַנֶּגַע טָהוֹר הוּא:
{פ} (יח) וּבְשָׂר כִּי־יִהְיֶה בּוֹ-בְעֹרוֹ
שְׁחִין וְנִרְפָּא: (יט) וְהָיָה בַּמָּקוֹם
הַשְּׁחִין שְׂאֵת לְבָנָה אוֹ בַּהֶרֶת
לְבָנָה אֲדַמְדָּמַת וְנִרְאָה אֶל-הַכֹּהֵן:
(כ) וְרָאָה הַכֹּהֵן וְהֵיחָה מִרְאָהּ שְׁפַל
מִן-הָעוֹר וּשְׁעָרָה הַפֶּפֶר לְבָן וְטִמְאוּ
הַכֹּהֵן נִגַע-צָרְעַת הוּא בַּשְּׁחִין
פָּרֻחָה: (כא) וְאִם | יִרְאֶנָּה הַכֹּהֵן
וְהֵיחָה אֵין-בָּהּ שֵׁעַר לְבָן וּשְׁפַלָּה
אֵינָנָה מִן-הָעוֹר וְהִיא כֹּהֵה

pronounce as pure the affected person, who is pure from having turned all white. (14) But as soon as undicolored flesh appears in it, that person shall be impure; (15) when the priest sees the undicolored flesh, he shall pronounce the person impure. The undicolored flesh is impure; it is leprosy. (16) But if the undicolored flesh again turns white, that person shall come to the priest, (17) and the priest shall conduct an examination: if the affection has turned white, the priest shall pronounce as pure the affected person, who is then pure. (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, that person shall report 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

וְהִסְגִּירוּ הַכֹּהֵן שְׁבַעַת יָמִים: (כב)
וְאִם־פָּשָׁה תִפְשָׁה בְּעוֹר וְטִמָּא
הַכֹּהֵן אֹתוֹ נִגַּע הוּא: (כג)
וְאִם־תִּחַתֵּיהָ תַעֲמֹד הַבִּהְרָת לֹא
פִשְׁתָּה צָרְבַת הַשֶּׁחִין הוּא וְטִהְרוּ
הַכֹּהֵן: {ס} (כד) אֹו בָשָׂר כִּי־יִהְיֶה
בְּעוֹר מְכוֹת־אֵשׁ וְהִיֵּתָה מְחִיַּת
הַמְכוֹה בִּהְרָת לְבִנָּה אֲדַמְדָּמַת אֹו
לְבִנָּה: (כה) וְרָאָה אֹתָהּ הַכֹּהֵן
וְהִנִּיחַ נְהַפְדֹּ שְׁעָר לָבֹן בַּבִּהְרָת
וּמְרָאָה עֵמֶק מִן־הָעוֹר צָרַעַת הוּא
בַּמְכוֹה פֶּרַחָה וְטִמָּא אֹתוֹ הַכֹּהֵן
נִגַּע צָרַעַת הוּא: (כו) וְאִם | יִרְאֶנָּה
הַכֹּהֵן וְהִנִּיחַ אֵין־בַּבִּהְרָת שְׁעָר לָבֹן
וְשִׁפְלָה אֵינְנָה מִן־הָעוֹר וְהוּא כִּהָה
וְהִסְגִּירוּ הַכֹּהֵן שְׁבַעַת יָמִים: (כז)
וְרָאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי
אִם־פָּשָׁה תִפְשָׁה בְּעוֹר וְטִמָּא
הַכֹּהֵן אֹתוֹ נִגַּע צָרַעַת הוּא: (כח)
וְאִם־תִּחַתֵּיהָ תַעֲמֹד הַבִּהְרָת
לֹא־פִשְׁתָּה בְּעוֹר וְהוּא כִּהָה שְׂאֵת

turned white, the priest shall pronounce the person impure; 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 that person for seven days. (22) If it should spread in the skin, the priest shall pronounce the person impure; it is an affection. (23) But if the discoloration remains stationary, not having spread, it is the scar of the inflammation; the priest shall pronounce that person pure. (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

הַמְכוּה הוּא וְטָהְרוּ הַכֹּהֵן
כִּי־צָרְבַת הַמְכוּה הוּא: {פ} (כט)
וְאִישׁ אֹ אוֹ אִשָּׁה כִּי־יְהִיָּה בּוֹ נֹגַע
בְּרֹאשׁ אֹ אוֹ בְזָקֹן: (ל) וְרָאָה הַכֹּהֵן
אֶת־הַנֹּגַע וְהִנֵּה מְרֹאֵהוּ עֲמַק
מִן־הָעוֹר וּכְוֹ שֵׁעַר צָהָב דָּק וְטָמֵא
אָתּוּ הַכֹּהֵן יִנְתֵּק הוּא צָרַעַת הַרֹאשׁ
אֹ הַזָּקֵן הוּא: (לא) וְכִי־יִרְאֶה
הַכֹּהֵן אֶת־נֹגַע הַנִּתְּקָה וְהִנֵּה
אִין־מְרֹאֵהוּ עֲמַק מִן־הָעוֹר וְשֵׁעַר
שָׁחַר אִין בּוֹ וְהִסְגִּיר הַכֹּהֵן
אֶת־נֹגַע הַנִּתְּקָה שְׁבַעַת יָמִים: (לב)
וְרָאָה הַכֹּהֵן אֶת־הַנֹּגַע בַּיּוֹם
הַשְּׁבִיעִי וְהִנֵּה לֹא־פָשָׂה הַנִּתְּקָה
וְלֹא־יָהָה בּוֹ שֵׁעַר צָהָב וּמְרֹאֵה
הַנִּתְּקָה אִין עֲמַק מִן־הָעוֹר: (לג)
וְהִתְגַּלַּח וְאֶת־הַנִּתְּקָה לֹא יִגְלַח
וְהִסְגִּיר הַכֹּהֵן אֶת־הַנִּתְּקָה שְׁבַעַת
יָמִים שְׁנִית: (לד) וְרָאָה הַכֹּהֵן
אֶת־הַנִּתְּקָה בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה
לֹא־פָשָׂה הַנִּתְּקָה בְּעוֹר וּמְרֹאֵהוּ

shall pronounce the person impure; 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 that person for seven days. (27) On the seventh day the priest shall conduct an examination: if it has spread in the skin, the priest shall pronounce the person impure; 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 that person pure, 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 the person impure; it is a scall, a scaly

אֵינָנוּ עִמָּךְ מִן־הָעוֹר וְטָהַר אֹתוֹ
הַכֹּהֵן וְכִבֵּס בְּגָדָיו וְטָהַר: (לה)
וְאִם־פִּשְׁהָ יִפְשֶׁה הַנֶּתֶק בְּעוֹר
אֲחֵרֵי טְהַרְתּוֹ: (לו) וְרָאָהוּ הַכֹּהֵן
וְהֵנִיחַ פִּשְׁהָ הַנֶּתֶק בְּעוֹר לֹא־יִבְקָר
הַכֹּהֵן לְשַׁעַר הַצֶּהֱב טָמֵא הוּא:
(לז) וְאִם־בְּעֵינָיו עֲמַד הַנֶּתֶק וְשַׁעַר
שָׁחַר צָמַח־בּוֹ נִרְפָּא הַנֶּתֶק טָהוֹר
הוּא וְטָהְרוּ הַכֹּהֵן: {ס} (לח) וְאִישׁ
אוֹ־אִשָּׁה כִּי־יְהִיָּה בְּעוֹר־בְּשָׂרָם
בְּהֶרֶת בְּהֶרֶת לְבִנֹת: (לט) וְרָאָה
הַכֹּהֵן וְהֵנִיחַ בְּעוֹר־בְּשָׂרָם בְּהֶרֶת
כֶּהוֹת לְבִנֹת בְּהֶק הוּא פֶּרַח בְּעוֹר
טָהוֹר הוּא: {ס}

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—but without shaving the scall; the priest shall isolate that person 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 the person pure; after washing those clothes, that person shall be pure.

(35) If, however, the scall should spread on the skin after the person has been pronounced pure, (36) 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. (37) But if the scall has remained unchanged in color, and black hair has grown in it, the scall is healed; the person is pure. The priest shall pronounce that person pure. (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; that person is pure

Numbers 28:9-15

(9) 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— (10) a burnt offering for every sabbath, in

במדבר כ"ח:ט'-ט"ו

(ט) וּבַיּוֹם הַשַּׁבָּת שְׁנַיִם כִּבְשִׁים
בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים
סֶלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ:
(י) עֲלֹת שַׁבָּת בְּשִׁבְתוֹ עַל־עֹלֹת
הַתָּמִיד וְנִסְכָּה: {פ} (יא) וּבְרֵאשֵׁי
חֲדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה

addition to the regular burnt offering and its libation. (11) 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.

(12) 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. (13) 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. (14) 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. (15) 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.

פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאַיִל אֶחָד
כִּבְשֵׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם:
(יב) וְשִׁלְשָׁה עֶשְׂרֹנִים סֶלֶת מִנְחָה
בְּלוּלָה בַשֶּׁמֶן לֶפָר הָאֶחָד וּשְׁנַיִ
עֶשְׂרֹנִים סֶלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן
לְאַיִל הָאֶחָד: (יג) וְעֶשְׂרֹן עֶשְׂרֹן
סֶלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לְכֹבֵשׁ
הָאֶחָד עֲלֵה רֵיחַ נִיחֹחַ אֲשֶׁה
לַיהוָה: (יד) וְנִסְכֵיהֶם חֲצִי הַהֵינִי
יִהְיֶה לֶפָר וּשְׁלִישֵׁת הַהֵינִי לְאַיִל
וּרְבִיעֵת הַהֵינִי לְכֹבֵשׁ יֵינ זֹאת עֲלֵת
חֹדֶשׁ בְּחֹדְשׁוֹ לְחֹדְשֵׁי הַשָּׁנָה: (טו)
וּשְׁעִיר עֲזִים אֶחָד לְחַטָּאת לַיהוָה
עַל־עֲלֵת הַתְּמִיד יַעֲשֶׂה וְנִסְכּוֹ: {ס}

