

## Nasso, Torah, June 15, 2024

Numbers 5:11-6:27

spoke to Moses, saying: יהוה (11)  
(12) Speak to the Israelite people  
and say to them: Any party whose  
wife has gone astray and broken  
faith with him, (13) in that another  
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 him and he is  
wrought up about his wife although  
she has not defiled herself— (15)  
that party 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

במדבר ה' י"א-ו' כ"ז

(יא) וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:  
(יב) דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ:  
אֵלֵיהֶם אִישׁ אִישׁ כִּי־תִשְׁטֶה אִשְׁתּוֹ  
וּמַעַלָּה בּוֹ מַעַל: (יג) וְשָׁכַב אִישׁ  
אֹתָהּ שְׁכִיבַת־זָרַע וְנִעְלַם מֵעֵינַי  
אִשָּׁה וְנִסְתָּרָה וְהִיא נֹטְמָאָה וְעַד  
אֵין בָּהּ וְהוּא לֹא נִתְפָּשָׂה: (יד)  
וְעָבַר עָלָיו רוּחַ־קִנְיָאָה וְקִנְיָא  
אֶת־אִשְׁתּוֹ וְהוּא נֹטְמָאָה אוֹ־עָבַר  
עָלָיו רוּחַ־קִנְיָאָה וְקִנְיָא אֶת־אִשְׁתּוֹ  
וְהִיא לֹא נֹטְמָאָה: (טו) וְהִבִּיא  
הָאִישׁ אֶת־אִשְׁתּוֹ אֶל־הַכֹּהֵן וְהִבִּיא  
אֶת־קֶרְבָּנָהּ עָלֶיהָ עֲשִׂירֵת הָאֵיפָה  
קֶמַח שְׁעָרִים לֹא־יִצָּק עָלָיו שָׁמֶן  
וְלֹא־יִתֵּן עָלָיו לְבִנָּה כִּי־מִנְחַת  
קִנְיָאָה הוּא מִנְחַת זָכָרוֹן מִזִּבְחֵי  
עֹזֶן: (טז) וְהִקְרִיב אֹתָהּ הַכֹּהֵן

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 The (17) יהוה have her stand before 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 ,יהוה made the woman stand before 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 other party has lain with you, if you have not gone astray in defilement while living in your husband's household, be immune to harm from this water of bitterness that

וְהַעֲמִדָהּ לְפָנַי יְהוָה: (יז) וְלִקְחַת  
הַכֶּהֱן מַיִם קְדוֹשִׁים בְּכָל־יְהִיָּהוּ  
וּמִן־הָעֶפְרָא אֲשֶׁר יִהְיֶה בְּקִרְקַע  
הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל־הַמַּיִם:  
(יח) וְהַעֲמִיד הַכֹּהֵן אֶת־הָאִשָּׁה  
לְפָנַי יְהוָה וּפָרַע אֶת־רֹאשׁ הָאִשָּׁה  
וְנָתַן עַל־כַּפֶּיהָ אֶת מִנְחַת הַזִּכָּרוֹן  
מִנְחַת קִנְיָאֵת הִוא וּבְיַד הַכֹּהֵן יִהְיוּ  
מִי הַמָּרִים הַמְּאָרְרִים: (יט)  
וְהִשְׁבִּיעַ אֹתָהּ הַכֹּהֵן וְאָמַר  
אֶל־הָאִשָּׁה אִם־לֹא שָׁכַב אִישׁ  
אִתְּךָ וְאִם־לֹא שָׁטִית טְמֵאָה תַּחַת  
אִישׁ הַנִּקְיִי מִמֵּי הַמָּרִים  
הַמְּאָרְרִים הָאֵלֶּה: (כ) וְאֵת כִּי  
שָׁטִית תַּחַת אִישׁ וְכִי נְטַמְּאת וַיִּתֶּן  
אִישׁ בְּךָ אֶת־שִׁכְבְּתוֹ מִבְּלַעֲדֵי  
אִישׁךָ: (כא) וְהִשְׁבִּיעַ הַכֹּהֵן  
אֶת־הָאִשָּׁה בְּשִׁבְעַת הָאֵלֶּה וְאָמַר  
הַכֹּהֵן לָאִשָּׁה יִתֵּן יְהוָה אוֹתְךָ  
לָאֵלֶּה וְלִשְׁבַעַת בְּתוֹךְ עַמְּךָ בְּיַד  
יְהוָה אֶת־יָרְכֹךְ וְנִפְלֹת וְאֶת־בִּטְנְךָ

induces the spell. (20) But if you have gone astray while living in your husband's household and have defiled yourself, if any party 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 make you a curse and יהוה — "may an imprecation among your people, causes your thigh to sag and יהוה as 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

צָבָה: (כב) וּבָאוּ הַמַּאֲרָרִים  
הָאֵלֶּה בְּמַעֲיָד לְצָבוֹת בָּטוֹן וְלִנְפֹל  
יִרְדּוּ וְאָמְרָה הָאִשָּׁה אָמֵן | אָמֵן:  
(כג) וְכָתַב אֶת־הָאֱלֹת הָאֵלֶּה הַכֹּהֵן  
בִּסְפָר וּמָחָה אֶל־מֵי הַמָּרִים: (כד)  
וְהִשְׁקָה אֶת־הָאִשָּׁה אֶת־מֵי הַמָּרִים  
הַמַּאֲרָרִים וּבָאוּ בָּהּ הַמַּיִם  
הַמַּאֲרָרִים לְמָרִים: (כה) וְלָקַח  
הַכֹּהֵן מִיַּד הָאִשָּׁה אֶת מִנְחַת  
הַקְּנָאֹת וְהִגִּיף אֶת־הַמִּנְחָה לְפָנָיו  
יְהוָה וְהִקְרִיב אֹתָהּ אֶל־הַמִּזְבֵּחַ:  
(כו) וְקָמַץ הַכֹּהֵן מִן־הַמִּנְחָה  
אֶת־אֲזִכְרֹתָהּ וְהִקְטִיר הַמִּזְבֵּחַהּ  
וְאַחֵר יִשְׁקָה אֶת־הָאִשָּׁה  
אֶת־הַמַּיִם: (כז) וְהִשְׁקָה אֶת־הַמַּיִם  
וְהִיְתָה אִם־נִטְמָאָהּ וְתִמְעַל מִעַל  
בְּאִשָּׁהּ וּבָאוּ בָּהּ הַמַּיִם הַמַּאֲרָרִים  
לְמָרִים וְצָבְתָה בִטְנָהּ וְנִפְלָה יִרְכָּהּ  
וְהִיְתָה הָאִשָּׁה לְאֵלֶּה בְּקִרְב עֲמָה:  
(כח) וְאִם־לֹא נִטְמָאָהּ הָאִשָּׁה  
וְטַהֲרָה הוּא וְנִקְתָּה וְנִזְרְעָה זֶרַע:

take from the woman's hand the meal offering of jealousy, elevate the and , יהוה meal offering before 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 wife 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 living in her husband's household, and defiles herself, (30) or when a fit of jealousy comes over a husband and he is wrought up over his wife: the

(כט) זאת תורת הקנאת אשר  
 תשטה אשה תחת אישה  
 ונטמאה: (ל) או איש אשר תעבר  
 עליו רוח קנאה וקנא את-אשתו  
 והעמיד את-האשה לפני יהוה  
 ועשה לה הכהן את כל-התורה  
 הזאת: (לא) ונקה האיש מעון  
 והאשה יהוא תשא את-עונה:  
 {פ} (א) וידבר יהוה אל-משה  
 לאמר: (ב) דבר אל-בני ישראל  
 ואמרת אליהם איש או-אשה כי  
 יפלא לנדול נדר נזיר להזיר  
 ליהוה: (ג) מיין ושכר יזיר חמץ  
 יין וחמץ שכר לא ישתה  
 וכל-משרת ענבים לא ישתה  
 וענבים לחים ויבשים לא יאכל:  
 (ד) כל ימי נזרו מכל אשר יעשה  
 מגפן היין מחרצנים ועד-זג לא  
 יאכל: (ה) כל-ימי נדר נזרו תער  
 לא-יעבר על-ראשו עד-מלאת  
 הימם אשר-יזיר ליהוה קדש יהיה

woman shall be made to stand and the priest shall carry יהוה before out all this ritual with her. (31) The man shall be clear of guilt; but that woman shall suffer for her guilt. (1) spoke to Moses, saying: (2) יהוה Speak to the Israelites and say to them: If any men or women explicitly utter a nazirite's vow, to (3) יהוה set themselves apart for they shall abstain from wine and any other intoxicant; they shall not drink vinegar of wine or of any other intoxicant, neither shall they drink anything in which grapes have been steeped, nor eat grapes fresh or dried. (4) Throughout their term as nazirite, they may not eat anything that is obtained from the grapevine, even seeds or skin. (5) Throughout the term of their vow as nazirite, no razor shall touch their head; it shall remain consecrated until the completion of the יהוה, their term as nazirite of hair of their head being left to grow

גִּדְלֵי פָרַע שְׂעַר רֵאשׁוֹ: (ו) כָּל־יְמֵי  
הַזִּירֹו לַיהוָה עַל־נַפְשׁ מֵת לֹא  
יָבֹא: (ז) לְאָבִיו וּלְאִמּוֹ לְאָחִיו  
וּלְאֲחֹתוֹ לֹא־יִטְמָא לָהֶם בְּמַתָּם כִּי  
נִזְרֹו אֱלֹהֵיו עַל־רֵאשׁוֹ: (ח) כָּל יְמֵי  
נִזְרוֹ קָדֵשׁ הוּא לַיהוָה: (ט)  
וְכִי־יָמוּת מֵת עָלָיו בְּפִתְעַ פְּתָאֵם  
וְטִמָּא רֵאשׁ נִזְרוֹ וּגְלַח רֵאשׁוֹ בַּיּוֹם  
טְהַרְתּוֹ בַּיּוֹם הַשְּׁבִיעִי יִגְלַח־נּוּ: (י)  
וּבַיּוֹם הַשְּׁמִינִי יָבֹא שְׁתֵּי תְרִים אוֹ  
שְׁנֵי בְנֵי יוֹנָה אֶל־הַכֹּהֵן אֶל־פֶּתַח  
אֹהֶל מוֹעֵד: (יא) וְעָשָׂה הַכֹּהֵן אֶחָד  
לְחֻטָּאת וְאֶחָד לְעֹלָה וְכִפֵּר עָלָיו  
מֵאֲשֶׁר חָטָא עַל־הַנַּפֶּשׁ וְקָדֵשׁ  
אֶת־רֵאשׁוֹ בַּיּוֹם הַהוּא: (יב) וְהִזִּיר  
לַיהוָה אֶת־יְמֵי נִזְרוֹ וְהִבִּיא כֶּבֶשׂ  
בֶּן־שָׁנָתוֹ לְאֲשֶׁם וְהִיָּמִים הָרֵאשֹׁנִים  
יִפְּלוּ כִּי טִמָּא נִזְרוֹ: (יג) וְזֹאת תּוֹרַת  
הַנִּזְרִיר בַּיּוֹם מְלֵאת יְמֵי נִזְרוֹ יָבִיא  
אֹתוֹ אֶל־פֶּתַח אֹהֶל מוֹעֵד: (יד)  
וְהִקְרִיב אֶת־קָרְבָּנוֹ לַיהוָה כֶּבֶשׂ

untrimmed. (6) Throughout the term that they have set apart for they shall not go in where יהוה there is a dead person. (7) Even if their father or mother, or their brother or sister should die, they must not become defiled for any of them, since hair set apart for their God is upon their head: (8) throughout their term as nazirite If (9) יהוה they are consecrated to someone dies suddenly nearby, defiling the consecrated hair, the [nazirite] shall shave the head at the time of becoming pure, shaving it on the seventh day. (10) On the eighth day that person 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 the person's behalf for the guilt incurred through the corpse. That same day the head shall be reconsecrated; (12)

בְּיָשְׁנָתוֹ תָּמִים אֶחָד לְעֵלָה  
וּכְבָּשָׂה אַחַת בֵּת־שְׁנֵתָהּ תְּמִימָה  
לְחֻטָּאת וְאֵל־אֶחָד תָּמִים  
לְשִׁלְּמִים: (טו) וְסָל מִצֹּת סֶלֶת  
חֵלֶת בְּלוּלָת בַּשֶּׁמֶן וּרְקִיקֵי מִצֹּת  
מִשְׁחִים בַּשֶּׁמֶן וּמִנְחָתָם וְנִסְכֵיהֶם:  
(טז) וְהִקְרִיב הַכֹּהֵן לְפָנַי יְהוָה  
וַעֲשֵׂה אֶת־חֻטָּאתוֹ וְאֶת־עֲלֹתוֹ: (יז)  
וְאֶת־הָאֵיל יַעֲשֵׂה זֶבַח שְׁלָמִים  
לְיְהוָה עַל סֵל הַמִּצֹּת וַעֲשֵׂה  
הַכֹּהֵן אֶת־מִנְחָתוֹ וְאֶת־נִסְכּוֹ: (יח)  
וּגְלַח הַנְּזִיר פָּתַח אֶהְל מוֹעֵד  
אֶת־רֹאשׁ נְזִירוֹ וְלָקַח אֶת־שִׁעָר  
רֹאשׁ נְזִירוֹ וְנָתַן עַל־הָאֵשׁ  
אֲשֶׁר־תָּחַת זֶבַח הַשְּׁלָמִים: (יט)  
וְלָקַח הַכֹּהֵן אֶת־הַזֵּרַע בְּשִׁלְּהוֹ  
מִן־הָאֵיל וְחֵלֶת מִצָּה אַחַת  
מִן־הַסֶּל וּרְקִיק מִצָּה אֶחָד וְנָתַן  
עַל־כַּפְּי הַנְּזִיר אַחֲרֵי הַתְּגַלְחוֹ  
אֶת־נְזִירוֹ: (כ) וְהִנִּיף אוֹתָם הַכֹּהֵן |  
תְּנוּפָה לְפָנַי יְהוָה קָדֵשׁ הוּא לְכֹהֵן

and that person shall rededicate to the term as nazirite, bringing a יהוה lamb in its first year as a penalty offering. The previous period shall be void, since the consecrated hair was defiled. (13) This is the ritual for the nazirite: On the day that the term as nazirite is completed, the person shall be brought to the entrance of the Tent of Meeting. that יהוה (14) As an offering to person 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 proper meal offerings and libations. (16) The יהוה priest shall present them before and offer the sin offering and the burnt offering. (17) He shall offer the ram as a sacrifice of well-being

עַל חַטָּאת הַתְּנוּפָה וְעַל שׂוֹק  
הַתְּרוּמָה וְאַחֵר יִשְׁתֶּה הַנָּזִיר יַיִן:  
(כא) זֹאת תּוֹרַת הַנָּזִיר אֲשֶׁר יִדָּר  
קִרְבָּנוֹ לַיהוָה עַל־נִזְרוֹ מִלֶּבֶד  
אֲשֶׁר־תִּשְׁיֵג יָדוֹ כִּפִּי נִדְרוֹ אֲשֶׁר  
יִדָּר כִּן יַעֲשֶׂה עַל תּוֹרַת נִזְרוֹ: {פ}  
(כב) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר:  
(כג) דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו  
לֵאמֹר כֹּה תִבְרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל  
אָמֹר לָהֶם: {ס} (כד) יְבָרַכְךָ יְהוָה  
וַיִּשְׁמְרֶךָ: {ס} (כה) יָאֵר יְהוָה | פְּנֵי  
אֱלֹהֶיךָ וַיַּחַנְדֶּךָ: {ס} (כו) יִשָּׂא יְהוָה |  
פְּנֵי אֱלֹהֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם: {ס}  
(כז) וְשָׂמוּ אֶת־שְׁמֵי עַל־בְּנֵי יִשְׂרָאֵל  
וְאָנִי אֲבָרַכְכֶם: {ס}

together with the basket of ,יהוה to unleavened cakes; the priest shall also offer the meal offerings and the libations. (18) The nazirite shall then shave the consecrated hair, at the entrance of the Tent of Meeting, and take those locks of 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 the consecrated hair has been shaved. (20) The priest shall elevate them as an elevation offering before and this shall be a sacred ;יהוה 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 יהוה those who vow an offering to



of what they can afford, beyond their nazirite requirements, must do exactly according to the vow that they have made beyond their **יהוה** obligation as nazirites. (22)

spoke to Moses: (23) Speak to Aaron and his sons: Thus shall you bless the people of Israel. Say to them: bless you and protect you! **יהוה** (24)

deal kindly and graciously **יהוה** (25)

bestow [divine] **יהוה** with you! (26)

favor upon you and grant you peace! (27) Thus they shall link My name with the people of Israel, and .I will bless them