

Tazria-Metzora, Torah, April 18, 2026

Leviticus 12:1-13:39

(1) GOD spoke to Moses, saying: (2) 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 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 purgation offering. (7) He shall offer it before GOD and make expiation on her behalf; she shall then be pure from her flow of blood. Such are the rituals

ויקרא י"ב:א'-י"ג:ל"ט

(א) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
(ב) דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר
אִשָּׁה כִּי תִזְרֹעַ וַיִּלְדָּה זָכָר
וְטָמְאָה שְׁבַע־יָמִים כִּי־מִי נִדְתָּ
דֹּתָהּ תִטְמָא: (ג) וּבַיּוֹם הַשְּׁמִינִי
יִמּוֹל בְּשָׂר עֶרְלָתוֹ: (ד) וּשְׁלֹשִׁים
יוֹם וּשְׁלֹשָׁת יָמִים תֵּשֵׁב בְּדַמִּי
טְהַרָה בְּכָל־קֹדֶשׁ לֹא־תִגַּע
וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־מְלֵאת
יָמֶי טְהַרָה: (ה) וְאִם־נִקְבָּה תִלֵּד
וְטָמְאָה שְׁבַע־יָמִים כְּנִדְתָּהּ וּשְׁלֹשִׁים
יוֹם וּשְׁשָׁת יָמִים תֵּשֵׁב עַל־דַּמִּי
טְהַרָה: (ו) וּבַמְלֵאתָ יָמֶי טְהַרָה
לִבֶּן אִו לְבַת תָּבִיא כֶּבֶשׂ בֶּן־שָׁנָתוֹ
לְעֹלָה וּבֶן־יוֹנָה אוֹ־תֵר לְחֻטָּאת
אֶל־פֶּתַח אֹהֶל־מוֹעֵד אֶל־הַכֹּהֵן:
(ז) וְהִקְרִיבֹו לְפָנַי יְהוָה וְכִפֹּר
עָלֶיהָ וְטְהַרָה מִמִּקְרַדְמִיָּה זֹאת
תּוֹרַת הַיְלָדוֹת לְזָכָר אוֹ לְנִקְבָּה:
(ח) וְאִם־לֹא תִמְצָא יָדָהּ דֵּי שֶׁהָ
וְלִקְחָהּ שְׁתֵּי־תּוֹרִים אוֹ שְׁנֵי בְנֵי
יוֹנָה אֶחָד לְעֹלָה וְאֶחָד לְחֻטָּאת
וְכִפֹּר עָלֶיהָ הַכֹּהֵן וְטְהַרָה:
(א) {פ} וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה

concerning a woman 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 purgation offering. The priest shall make expiation on her behalf, and she shall be pure. (1) GOD spoke to Moses and Aaron, saying: (2) When a person has on their skin a swelling, a rash, or a discoloration, and it develops into a scaly affection on their skin, it shall be reported to Aaron the priest or to one of his sons, the priests. (3) The priest shall examine the affection on the skin: if hair in the affected patch has turned white and the affection appears to be deeper than the skin, 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 that 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 them for another seven days. (6) On the seventh day the priest shall again conduct an examination:

וְאֶל־אֶהֱרֹן לֵאמֹר: (ב) אָדָם
כִּי־יִהְיֶה בְעוֹר־בְּשָׂרוֹ שְׂאֵת
אוֹ־סַפְּחַת אוֹ בַּהֶרֶת וְהָיָה
בְעוֹר־בְּשָׂרוֹ לְנֹגַע צָרְעַת וְהוּבֵא
אֶל־אֶהֱרֹן הַכֹּהֵן אוֹ אֶל־אֶחָד
מִבְּנָיו הַכֹּהֲנִים: (ג) וְרָאָה הַכֹּהֵן
אֶת־הַנֹּגַע בְּעוֹר־הַבָּשָׂר וְשַׁעַר
בִּנְגַע הַפֶּה לִבָּן וּמְרֹאָה הַנֹּגַע
עֲמֹק מֵעוֹר בְּשָׂרוֹ נֹגַע צָרְעַת הוּא
וְרָאָהוּ הַכֹּהֵן וְטָמֵא אֹתוֹ: (ד)
וְאִם־בַּהֶרֶת לִבְנֵהּ הוּא בְּעוֹר
בְּשָׂרוֹ וְעֲמֹק אֵין־מְרֹאָה מִן־הָעוֹר
וְשַׁעֲרָה לֹא־הִפִּךְ לִבָּן וְהִסְגִּיר
הַכֹּהֵן אֶת־הַנֹּגַע שְׁבַעֵת יָמִים:
(ה) וְרָאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי
וְהִנֵּה הַנֹּגַע עֲמֵד בְּעֵינָיו לֹא־פָשָׂה
הַנֹּגַע בְּעוֹר וְהִסְגִּירוֹ הַכֹּהֵן
שְׁבַעֵת יָמִים שְׁנִית: (ו) וְרָאָה
הַכֹּהֵן אֹתוֹ בַּיּוֹם הַשְּׁבִיעִי שְׁנִית
וְהִנֵּה כִּהְיָה הַנֹּגַע וְלֹא־פָשָׂה הַנֹּגַע
בְּעוֹר וְטָהֲרוּ הַכֹּהֵן מִסַּפְּחַת הוּא
וְכַבֵּס בְּגָדָיו וְטָהֵר: (ז) וְאִם־פָּשָׂה
תִּפְשָׂה הַמִּסְפַּחַת בְּעוֹר אַחֲרָי
הִרְאֵתוּ אֶל־הַכֹּהֵן לְטָהֲרָתוֹ
וְנִרְאָה שְׁנִית אֶל־הַכֹּהֵן: (ח)
וְרָאָה הַכֹּהֵן וְהִנֵּה פָשְׂתָהּ
הַמִּסְפַּחַת בְּעוֹר וְטָמֵאוּ הַכֹּהֵן
צָרְעַת הוּא: {פ} (ט) נֹגַע צָרְעַת
כִּי תִהְיֶה בְּאָדָם וְהוּבֵא

if the affection has faded and has not spread on the skin, the priest shall pronounce the person pure. It is a rash; that person, after washing their clothes, shall be pure. (7) But if the rash should spread on the skin after they have 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 them 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 that has turned some hair white, with a patch of undischored flesh in the swelling, (11) it is chronic leprosy on the skin, and the priest shall pronounce the person impure; being impure, they 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 pronounce as pure the affected person, who is pure from having turned all white. (14) But as soon as undischored flesh appears in it, that person shall be impure; (15) when the priest sees the undischored flesh, he shall pronounce them impure. The

אֶל־הַכֹּהֵן: (י) וְרָאָה הַכֹּהֵן וְהִנֵּה
שָׂאת־לִבְנֵהּ בְּעוֹר וְהִיא הַפֶּכֶה
שֵׁעַר לֶבֶן וּמַחִית בְּשָׂר חַי
בְּשָׂאת: (יא) צָרַעַת נוֹשֶׁנֶת הוּא
בְּעוֹר בְּשָׂרוֹ וְטִמְאוֹ הַכֹּהֵן לֹא
יִסְגְּרוּנוּ כִּי טִמָּא הוּא: (יב)
וְאִם־פָּרוּחַ תִּפְרַח הַצָּרַעַת בְּעוֹר
וְכִסְתָּהּ הַצָּרַעַת אֶת כָּל־עוֹר הַנֹּגֵעַ
מֵרֵאשׁוֹ וְעַד־רִגְלָיו לְכָל־מְרֹאֵה
עֵינָיו הַכֹּהֵן: (יג) וְרָאָה הַכֹּהֵן
וְהִנֵּה כִסְתָּהּ הַצָּרַעַת
אֶת־כָּל־בְּשָׂרוֹ וְטָהַר אֶת־הַנֹּגֵעַ
כָּלֹּ הַפֶּךָ לֶבֶן טָהוֹר הוּא: (יד)
וּבַיּוֹם הַרְאֹת בּוֹ בְּשָׂר חַי יִטְמָא:
(טו) וְרָאָה הַכֹּהֵן אֶת־הַבְּשָׂר הַחַי
וְטִמְאוֹ הַבְּשָׂר הַחַי טִמָּא הוּא
צָרַעַת הוּא: (טז) אִן כִּי יִשׁוּב
הַבְּשָׂר הַחַי וְנִהְפָּךְ לְלֶבֶן וּבָא
אֶל־הַכֹּהֵן: (יז) וְרָאָהוּ הַכֹּהֵן
וְהִנֵּה נִהְפָּךְ הַנֹּגֵעַ לְלֶבֶן וְטָהַר
הַכֹּהֵן אֶת־הַנֹּגֵעַ טָהוֹר הוּא:
{פ} (יח) וּבְשָׂר כִּי־יִהְיֶה בּוֹ־בְעֵרוֹ
שָׁחִין וְנִרְפָּא: (יט) וְהָיָה בְּמִקּוֹם
הַשָּׁחִין שָׂאת לִבְנֵהּ אוֹ בַּהֲרַת
לִבְנֵהּ אֲדַמְדָּמַת וְנִרְאָה
אֶל־הַכֹּהֵן: (כ) וְרָאָה הַכֹּהֵן וְהִנֵּה
מֵרֵאשׁוֹ שָׁפַל מִן־הָעוֹר וּשְׁעָרָה
הַפֶּךָ לֶבֶן וְטִמְאוֹ הַכֹּהֵן
נֹגַע־צָרַעַת הוּא בְּשָׁחִין פָּרַחָה:

undiscolored flesh is impure; it is leprosy. (16) But if the undiscolored 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 one's skin 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 turned white, the priest shall pronounce them 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 them for seven days. (22) If it should spread in the skin, the priest shall pronounce them 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 them pure. (24) When one's skin sustains a burn by fire, and the patch from the burn is a discoloration, either white streaked

(כא) וְאִם יִרְאָנָה הַכֹּהֵן וְהִנֵּה אֵינְנָה שְׁעָר לָבָן וְשִׁפְלָה אֵינְנָה מִן־הָעוֹר וְהָיָא כֹּהֵן וְהִסְגִּירוּ הַכֹּהֵן שְׁבַעַת יָמִים: (כב) וְאִם־פָּשָׂה תִפְשָׂה בְּעוֹר וְטִמָּא הַכֹּהֵן אֹתוֹ נִגַּע הוּא: (כג) וְאִם־תַּחֲתִיָּה תַעֲמֵד הַבִּהְרֹת לֹא פִשְׁתָּה צָרְבַת הַשְּׁחִין הוּא וְטָהְרוּ הַכֹּהֵן: {ס}(כד) אִו בָּשָׂר כִּי־יִהְיֶה בְּעוֹרוֹ מְכוֹת־אֵשׁ וְהִיָּתָה מַחֲיֵת הַמְכוֹה בַּהֲרֹת לְבָנָה אֲדַמְדָּמַת אִו לְבָנָה: (כה) וְרָאָה אֹתָהּ הַכֹּהֵן וְהִנֵּה נֶהְפֵּךְ שְׁעָר לָבָן בַּבִּהְרֹת וּמִרְאָהָ עֵמֶק מִן־הָעוֹר צָרַעַת הוּא בַּמְכוֹה פָּרָחָה וְטִמָּא אֹתוֹ הַכֹּהֵן נִגַּע צָרַעַת הוּא: (כו) וְאִם יִרְאָנָה הַכֹּהֵן וְהִנֵּה אֵינְנָה בַּבִּהְרֹת שְׁעָר לָבָן וְשִׁפְלָה אֵינְנָה מִן־הָעוֹר וְהוּא כֹּהֵן וְהִסְגִּירוּ הַכֹּהֵן שְׁבַעַת יָמִים: (כז) וְרָאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי אִם־פָּשָׂה תִפְשָׂה בְּעוֹר וְטִמָּא הַכֹּהֵן אֹתוֹ נִגַּע צָרַעַת הוּא: (כח) וְאִם־תַּחֲתִיָּה תַעֲמֵד הַבִּהְרֹת לֹא־פִשְׁתָּה בְּעוֹר וְהוּא כֹּהֵן שְׂאֵת הַמְכוֹה הוּא וְטָהְרוּ הַכֹּהֵן כִּי־צָרְבַת הַמְכוֹה הוּא: {פ}(כט) וְאִישׁ אִו אִשָּׁה כִּי־יִהְיֶה בּוֹ נִגַּע בְּרֹאשׁ אִו בְּזָקָן: (ל) וְרָאָה הַכֹּהֵן

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 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 them 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 them 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 them 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 them impure; it is a scall, a scaly 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

אֶת־הַנֶּגַע וְהֵנָּה מֵרְאֵהוּ עִמָּק
מִן־הָעוֹר וּבֹ שְׂעָר צָהָב דָּק
וְטִמָּא אֹתוֹ הִכְהִין נִתְּק הוּא
צָרַעַת הָרֵאשׁ אוֹ הִזְקֵן הוּא: (לא)
וְכִי־יִרְאֶה הִכְהִין אֶת־נֶגַע הַנֶּתֶק
וְהֵנָּה אִין־מֵרְאֵהוּ עִמָּק מִן־הָעוֹר
וְשְׂעָר שָׁחַר אִין בּוֹ וְהִסְגִּיר הִכְהִין
אֶת־נֶגַע הַנֶּתֶק שְׁבַעַת יָמִים: (לב)
וְרָאֶה הִכְהִין אֶת־הַנֶּגַע בַּיּוֹם
הַשְּׁבִיעִי וְהֵנָּה לֹא־פָשָׁה הַנֶּתֶק
וְלֹא־הָיָה בּוֹ שְׂעָר צָהָב וּמֵרְאֵה
הַנֶּתֶק אִין עִמָּק מִן־הָעוֹר: (לג)
וְהִתְגַּלַּח וְאֶת־הַנֶּתֶק לֹא יְגַלַּח
וְהִסְגִּיר הִכְהִין אֶת־הַנֶּתֶק שְׁבַעַת
יָמִים שְׁנִית: (לד) וְרָאֶה הִכְהִין
אֶת־הַנֶּתֶק בַּיּוֹם הַשְּׁבִיעִי וְהֵנָּה
לֹא־פָשָׁה הַנֶּתֶק בְּעוֹר וּמֵרְאֵהוּ
אִיןֶנּוּ עִמָּק מִן־הָעוֹר וְטָהַר אֹתוֹ
הִכְהִין וְכַבֵּס בְּגָדָיו וְטָהַר: (לה)
וְאִם־פָּשָׁה יִפְשָׁה הַנֶּתֶק בְּעוֹר
אֲחֵרִי טָהַרְתּוֹ: (לו) וְרָאֵהוּ הִכְהִין
וְהֵנָּה פָּשָׁה הַנֶּתֶק בְּעוֹר לֹא־יִבְקֹר
הִכְהִין לְשְׂעָר הַצָּהָב טִמָּא הוּא:
(לז) וְאִם־בְּעֵינָיו עָמַד הַנֶּתֶק
וְשְׂעָר שָׁחַר צָמַח־בּוֹ נִרְפָּא הַנֶּתֶק
טָהוֹר הוּא וְטָהַרוּ הִכְהִין:
{ס} (לח) וְאִישׁ אוֹ־אִשָּׁה
כִּי־יִהְיֶה בְּעוֹר־בְּשָׂרָם בְּהֶרֶת
בְּהֶרֶת לְבַנֹּת: (לט) וְרָאֵה הִכְהִין

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 them 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 their clothes, they 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 them pure. (38) If a man or a woman has their skin streaked with white discolorations, (39) and the priest sees that the discolorations on the skin are of a dull white, it is a tetter broken out on the skin; they are pure.

וְהִנֵּה בְּעוֹר־בְּשָׂרָם בְּהֵרֵת יִהְיוּ
 לְבִנְתַּת בְּהֵק הוּא פֶּרַח בְּעוֹר טָהוֹר
 הוּא: {ס}

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 grain offering, and with the proper libation— (10) a burnt offering for every sabbath, in addition to the regular burnt offering and its libation. (11) On your new moons you shall present a burnt offering to GOD: two bulls of the herd, one ram, and seven yearling lambs, without blemish. (12) As grain offering for each bull: three-tenths of a measure of choice flour with oil mixed in. As grain offering for each ram: two-tenths of a measure of choice flour with oil mixed in. (13) As grain 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 GOD. (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 purgation offering to GOD, to be offered in addition to the regular burnt offering and its libation.

במדבר כ"ח:ט'-ט"ו

(ט) וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כִבְשִׁים
בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים
סֶלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ:
(י) עֹלֹת שַׁבָּת בְּשַׁבְּתוֹ עַל־עֹלֹת
הַתְּמִיד וְנִסְכָּה: {פ} (יא) וּבְרֵאשִׁי
חֳדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה
פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאַיִל אֶחָד
כִּבְשִׁים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם:
(יב) וּשְׁלֹשָׁה עֶשְׂרֹנִים סֶלֶת
מִנְחָה בְּלוּלָה בְּשֶׁמֶן לְפָר הָאֶחָד
וּשְׁנֵי עֶשְׂרֹנִים סֶלֶת מִנְחָה בְּלוּלָה
בְּשֶׁמֶן לְאַיִל הָאֶחָד: (יג) וְעֶשְׂרֹן
עֶשְׂרֹן סֶלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן
לְכֶבֶשׂ הָאֶחָד עֹלָה רִיחַ נִיחֹחַ
אֲשֶׁה לַיהוָה: (יד) וְנִסְכֵיהֶם חֲצִי
הַהֵינִי יִהְיֶה לְפָר וּשְׁלִישִׁת הַהֵינִי
לְאַיִל וּרְבִיעֵת הַהֵינִי לְכֶבֶשׂ יֵין
זֹאת עֹלֹת חֹדֶשׁ בְּחֹדְשׁוֹ לְחֹדְשֵׁי
הַשָּׁנָה: (טו) וּשְׁעִיר עֲזִים אֶחָד
לְחֻטָּאת לַיהוָה עַל־עֹלֹת הַתְּמִיד
יַעֲשֶׂה וְנִסְכּוֹ: {ס}

