

Parashat Tazria

The Purification of a Woman Who Has Given Birth

LEVITICUS 12:1-8

The book of Leviticus has focused on matters of sacrificial offerings. It has also listed the permitted and forbidden foods of animal origin, as well as those living creatures whose carcasses impart ritual impurity. Unlike other living creatures, which can impart ritual impurity only after they have died, humans can generate impurity while alive as a result of certain physiological processes or changes. This section, which begins a new unit in the book that deals with the *halakhot* of ritual purity and impurity pertaining to humans, addresses the ritual impurity of a woman who has given birth. This impurity is linked to bringing life into the world. Despite the rationalizations that have been suggested for these *halakhot*, the statutes of ritual purity and impurity are essentially without reason, and the hygienic explanations that have been put forward have no real basis.

- 12:1 The Lord spoke to Moses, saying:
- 2 Speak to the children of Israel, saying: If a woman conceives and bears a male child, she shall be impure seven days; like the days, the duration, of her menstrual [niddat] suffering,^d the pain that comes with her blood of menstruation,¹ so she who gives birth to a male child shall be impure. Some commentaries associate *niddat* with *nadad*, wander, and *nidui*, excommunication, her separation during her sickness.
- 3 Since the text is dealing with a woman who has given birth to a male child, it adds in passing the *halakha* that was already stated in the book of Genesis (17:12), which applies after the seven days mentioned here: **On the eighth day, the flesh of his foreskin shall be circumcised.**^d
- 4 After the seven days of impurity, for **thirty days and three days she shall abide in the blood of purity.**^d Although it is possible that she might continue to bleed even after the first week, this blood is considered blood of purity. In other words, for the next thirty-three days, until a total of forty days have passed since the birth, she is no longer governed by the *halakhot* that distance a menstruating woman or a woman who gave birth from her husband. Nevertheless, **she shall not touch any consecrated item, and she shall not enter the sanctuary until the**

- completion of the days of her purity.** Only after forty days will she become fully purified from the impurity connected to childbirth.
- 5 If she bears a female child, then she shall be impure two weeks as during her menstruation,^d when she must separate herself from her husband and from any items they wish to preserve in a state of ritual purity. **And sixty days and six days she shall abide in the blood of purity.** The days of impurity and purity that follow the birth of a female are double the amount of days that come after the birth of a male.
- 6 With the completion of the days of her purity, the end of the forty-day period for a son or the eighty-day period for a daughter, in order to purify herself fully, she or an agent on her behalf shall bring to the Temple a lamb in its first year as a burnt offering, and either a young pigeon or a turtledove as a sin offering, to the entrance of the Tent of Meeting to the priest.
- 7 He, the priest, shall offer it, the pair of offerings, before the Lord, in accordance with the rites of a burnt offering and a sin offering, and he shall thereby atone for her; and she shall be purified^d from the source of her blood. Only then is she purified from her bleeding, which after an ordinary birth would

פרשת תזריע

יב א וידבר יהוה אל משה לאמר: דיבר אל בני ישראל לאמר אשה כי תזריע וילדה ז
 ג זכר וטמאה שבעת ימים כימי נדת דותה תטמא: וביום השמיני ימול בשר
 ד ערלתו: ושלושים יום ושלשת ימים תשב בדמי טהרה בכל קדש לא תגע
 ה ואל המקדש לא תבא עד מלאת ימי טהרה: ואם נקבה תלד וטמאה שבעים
 ו נדיתה ושלושים יום ושתת ימים תשב על דמי טהרה: ובמלאת ימי טהרה
 ז לבן או לבת תביא כבש בן שנתו לעלה ובן יונה או תרד לחטאת אל פתח
 ח אהל מועד אל הפהן: והקריבו לפני יהוה וכפר עליה וטהרה ממקור דמיה

רשי"י

וגו'. לנדות חת התרומה, לפי שז טבולת יום חרה, שטבולה לטור שבעה, וזין שמשעה מערב לטהרה עד שקיעת החמה של יום חרבעים, שלמחר תביא חת כפדת טהרתה.

ז והקריבו. למדך שזין מעבדה לחבל בקדשים חלה חיה משה, וזו זה הויז? זה חטאת, שצמרה. 'וכפר עליה' הכהן וטהרה' (להלן פסוק ח), מי שהיה פה לכפר, זו הטהרה תלויה. וטהרה. מקבל שער פזון קרינה טמאה:

לשון חכה, לשון מנה וזולו, שזין חשה רוחה דם שלח תחלה, וזלשה וחכיה כדון עליה:

ד תשב. זין 'משב' חלה לשון עבדה, כמו: 'ותשב בקדש' (דברים ח, טו), 'וישב צלעי ממרח' (פדאשית י, יא): בדמי טהרה. חף על פי שהיה דם, טהרה: בדמי טהרה. לח משיח ה'ח, והוא סם דבר, כמו 'טהר': ימי טהרה. משיח ה'ח, ימי טהר שלה: לא תגע. חזקה לחובל, כמו ששניה ביבמות (דף עה ע"א): בכל קדש

ב אשה כי תזריע, חמר כפי שמלחי: קשם שימכתו של חדם חסור כל בהמה חיה ועוף גמנעה גדלשית, כך יזרעה נתקשה חסר תולת בהמה חיה ועוף: כי תזריע. לרבות שחפלו ולדת מוחי, שגמניה ונגעה קעין זרע, חמו טמאה לרה: כימי נדת דותה תטמא, קסדר כל טמאה המערה גנה משמחה טמאית לרה, וחפלו נפתח הקבר גלא דם: דותה, לשון דבר הזב מגופה.

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12:5| **If she bears a female child, then she shall be impure two weeks as during her menstruation:** Although one cannot know for certain the reason for the difference between the cycle of impurity and purity in the case of the birth of a son and the corresponding cycle in the birth of a daughter, one explanation is as follows: The cycle of impurity and purity of a woman who has given birth is connected to the subjugation and freedom of her body in relation to the traumatic event that it experienced. As mentioned above, on the eighth day following the birth of a male child, the father brings him into the covenant of Abraham by means of circumcision. The circumcision serves as a transitional point between the days of the woman's impurity and the process of her purification. Symbolizing the body's liberation from its primal, impulsive nature to moral freedom in

keeping with God's will, the circumcision cuts the woman's cycle of impurity and purity in half (see Rabbi Samson Raphael Hirsch). Another explanation of the disparity in the duration of a woman's impurity following the birth of a boy and a girl is that there is a difference between the curses of the male and female, which were pronounced upon Adam and Eve after they ate from the tree of the knowledge of good and evil. Adam was told: "In suffering shall you eat of it all the days of your life" (Genesis 3:17), whereas Eve was cursed doubly: "I will increase your suffering and your pregnancy; in pain you shall give birth to children" (Genesis 3:16; see *Tzeror HaMor*). 12:7| **He shall offer it before the Lord and atone for her; and she shall be purified:** Several types of impurity require the one who

is impure to sacrifice an offering as part of his or her process of purification. Individuals who contract these types of impurity include: a *zav*, a man who experienced a gonorrhea-like discharge; a *zava*, a woman who experienced an irregular discharge of blood from the uterus; an individual who suffered from leprosy; and a woman following childbirth. The Sages labeled such people, whose time for purification has arrived but whose offerings have not yet been brought, as "those who lack atonement," because they still require further steps to reach atonement (see *Zevahim* 19b; *Karetot* 8b). One can readily understand why the woman brings a burnt offering, as this is an expression of gratitude for a birth that went smoothly (see *Avranel*), but what does her offering have to do with atonement? What sin has she committed? The Sages suggest, though not necessarily

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12:2| **Like the days of her menstrual suffering:** The Torah has not yet presented the *halakhot* of a menstruating woman; these appear below (15:19; 18:19). The ritual impurity of a menstruating woman is severe; she may not approach the Temple or consecrated items, and she also imparts impurity to others. Furthermore, she is prohibited from all sexual contact, which is a ban that is unrelated to the Temple and consecrated items; it applies in all places and at all times while she is impure.

12:3| **On the eighth day, the flesh of his foreskin shall be circumcised:** The connection between the impurity resulting from birth and circumcision is not clear. This may be an instance where the midrashic interpretation of the text is not far from the plain meaning of the text. According to the Midrash, for seven days the woman is withdrawn, as she is ritually impure and forbidden to her husband. Only on the eighth day, when, in principle, she becomes pure, can the parents celebrate the circumcision of their son together (see *Nidda* 31b; see also Rabbi Samson Raphael Hirsch; *Malbim*).

12:4| **Thirty days and three days she shall abide in the blood of purity:** In practice, any woman who experiences vaginal bleeding must count, once the bleeding has ceased, seven clean days during which there is no bleeding whatsoever. After seven clean days pass she must immerse in a ritual bath, at which point she is purified. This *halakha* applies both to a woman after childbirth and to ordinary days of menstruation (see *Nidda* 37a, and Rosh ad loc.; *Shulhan Arukh, Yoreh De'a* 194:1; *Encyclopedia Talmudit* 7:503-504).

זאת תורת הילדת לזכר או לנקבה: ואם לא תמצא ידה די שיה ולקחה שתיה תרים או שני בני יונה אחד לעלה ואחד לחטאת וכפר עליה הפהן וטהרה: וידבר יהוה אל-משה ואל-אהרן לאמר: אדם פיה יהיה בעור-בשרו שאת או-ספחת או בהרת והיה בעור-בשרו לנגע צרעת והובא אל-אהרן הפהן או אל-אחד מבניו הפהנים: וראה הפהן את-הנגע בעור-הבשר ושער בנגע הפך ולבן ומראה הנגע עמק מעור בשרו נגע צרעת הוא וראהו הפהן וטמא אתו: ואם-בהרת לבנה הוא בעור בשרו ועמק אין-מראה מן-העור ושערה לא-הפך לבן והסגיר הפהן את-הנגע שבעת ימים: וראהו הפהן ביום השביעי והנה הנגע עמד בעינו לא-פשה הנגע בעור והסגירו הפהן שבעת ימים שנית: וראה הפהן אתו ביום השביעי שנית והנה פהה הנגע ולא-פשה הנגע בעור שני

have ceased much earlier. **This is the law of the woman after childbirth of a male child or of a female child.**

8 A burnt offering is generally a voluntary offering, and as stated earlier, there are several types: a large bull, a smaller lamb, or a bird (see chap. 1). A woman who has given birth does not bring her burnt offering voluntarily; rather, it is an obligation following childbirth. Therefore, the Torah provides allowances for a poor woman in this situation: **If her means do not suffice**

for buying a lamb for her burnt offering, **she shall take two turtledoves, or two young pigeons**, referred to by the Sages as a nest of birds,² **one bird as a burnt offering** in place of the lamb, **and one as a sin offering**, which all such women must bring (see verse 6); **and the priest shall atone for her** by sacrificing them, **and she shall be purified** for all purposes. At this stage she is permitted to enter the Temple and partake of consecrated foods.

Leprosy of People

LEVITICUS 13:1–46

The following passages deal with a complex, lengthy aspect of the *halakhot* of impurity: The plague of leprosy [*tzara'at*]. In addition to rendering a person or object ritually impure, leprosy also bears a message. Based on the descriptions of the Torah and the statements of the Sages, *tzara'at* is not the same as the illness known today as leprosy, nor is it identical to any other skin disease. It does not appear to be a recognized physical illness: rather, it is a miraculous disease, a sign from Heaven that something is amiss, on account of which the afflicted person must remove himself from the community. Therefore, this leprosy was treated not by a doctor but by one who deals with sacred matters, a priest. Both the descriptions of the affliction and the *halakhot* governing it, which are unlike those of a clinical illness, indicate that leprosy is not a natural skin disease.

The Sages sought to clarify the moral defects which might lead to leprosy. The lepers mentioned in the Bible are not simple people, but people of repute, leaders, or patriots. Leprosy is likely to strike the arrogant and those who, through their statements or actions, invaded a sphere where they do not belong, especially the realm of the sacred. Sometimes leprosy strikes one who brings false accusations against another, or one whose relationship with society is otherwise impaired.

- 1 **The Lord spoke to Moses and to Aaron.** Since the priests play an active role in matters of leprosy, God also addresses Aaron, who is the representative of all priests throughout the generations,³ saying:
- 2 **A man or a woman, whether an adult or a child,⁴ when he shall have in the skin of his flesh a spot, or a scab, or a bright spot, which are various types of skin discolorations,⁵ and it shall become in the skin of his flesh a mark of leprosy, he shall be brought to Aaron the priest, or to one of his sons the priests,⁶ who are the ruling authorities on matters of leprosy.**
- 3 **The priest shall examine the mark, which is like a white spot on the skin of the flesh. If hair in the mark turned white, which shows that the mark is not superficial but reaches the roots of the hair, so that even the hair turns white as a result,⁶ and in addition the appearance of the mark is deeper than the skin of his flesh, although the mark is on the skin, its color or some other quality causes it to appear as though it were sunk deep into the skin,⁷ these facts indicate that it is the mark of**

- leprosy in all aspects. Therefore, **the priest shall see it and pronounce it impure**, a declaration that establishes this person as a leper.
- 4 On the other hand, **if it is a bright white spot on the skin of his flesh⁹** but there are no other symptoms, **and its appearance is not deeper than the skin, and its hair did not turn white, the priest shall issue a ruling to quarantine the person with the mark for seven days⁹** for a follow-up examination.⁸ Some maintain that the priest first marks the boundaries of the initial discoloration.
- 5 **The priest shall examine it, the mark, once again on the seventh day of the quarantine; and behold, if the mark maintained its previous appearance, and the mark did not spread on the skin and grow beyond its original size, then the priest shall quarantine the person with it seven days again.**
- 6 **The priest shall examine it on the seventh day again, for the third time; and behold, the mark has faded, as its whiteness has waned, or at least the mark did not spread on the skin,⁹**

רש"י

בבית חמד ולבן יכלה עד סוף השבעה, וזכיהו סימנים עקלין:
 הו בשנינו. במלחה ובשעורו קראשון: והקצירו שנית. הו חס פשה בשבעה חשון – טמא מקלטו (נעים ג, 4):
 ו בדה. הקבה ממלחיתו. הו חס עמד במלחיתו חו פשה – טמא. מקפחת. חס נגע טהור: וכפס בגדיו וטהר. החיל וטקה להשגר נקח טמא וקציר טבילה:

הו חס פשה חס" (ח"ב לו, כח): אל אהרן וגו'. מצרת הפתוח הו חסין טמאת נעים וטהרתו חלף על פי פהן:
 גו הפך לבן. מתחלה שחור והפך ללבן בתוך הנגע ומעטו שער – פנים: עמק מעור בשרו. כל מלחה לבן עמק הו חס, במלחה חפה עמקה מן הפל וטמא אתו. יחמד לו: שמה חתה, ששער לבן סימן טמאה הו מצרת הפתוח:
 דו וקמק אין מראה. חס ידעתי פרושו: והקציר וקציע

ח אחד לעלה ואחד לחטאת. חס הקדומה הפתוח חלף למקלחה, חבל להקנה תפחת קודם לעלה. כך שנינו פתחים בקליק 'כל המדיר' (דו ג ע"ח):
 פרק יג
 בן שאת או ספחת וגו'. שמות נעים חס, ולבנתו זו מנו: בהרת, תבדולות, טי"ח קלעו, וכן: "קהיר

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➔ more than mere counseling; it bears essential and ritual significance. The priest's declaration is an example of a performative utterance in that it changes the reality it describes: It causes the individual to become impure. Therefore, although a non-priest who is learned and an expert in the details of the *halakhot* of leprosy can advise a priest whether to render a spot pure or impure, ultimately it is only the declaration of the priest that determines the spot's halakhic status (see *Sifra*, end of chap. 9; *Nega'im* 3:1; *Arakhin* 3a, and *Tosafot* ad loc.).

brown similar to the color of the wood of the box tree, *Buxus* (see *Nega'im* 2:1). A white mark will not stand out against light-colored skin, nor will it appear to be deeper than that skin; conversely, it will be highly prominent against a background of brownish skin.

The priest shall quarantine the mark seven days: A quarantined leper is kept in isolation, as a leper must be sent out of the camp (see *Megilla* 8b, Rashi, and *Tur* ad loc.; Rashi and *Tosafot*, *Moed Katan* 7a). However, some explain that this term does not denote physical isolation but rather represents a purely legal determination of the mark as requiring further clarification (see *Mishne LaMelekh*, Rambam, *Sefer Tahara, Hilkhot Tumat Tzara'at* 14:5). Alternatively, some explain that it is the act of drawing an outline around the mark (see *Tur*, citing Rosh).

13:6 | **Scab [*mispahat*]:** Unlike the *sappahat* mentioned in verse 2 as an impure mark, which the Sages understood to mean a secondary mark to a spot or a bright spot, a *mispahat* is not a ritually impure mark. Alternatively, a *mispahat* and a *sappahat* are one and the same, but such a mark is impure only if it spreads (see *Bekhor Shor*, verse 2).

And he shall wash his garments, and he shall be purified: This individual, who bore a quasi-impurity (see Rashi; *Bekhor Shor*), is designated by the Sages as a quarantined leper (*Megilla* 1:7). Although he did not contract the severe impurity of an absolute leper, he must still wash his garments when his period of quarantine ends.

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based on the plain meaning of the verses, that the woman might have committed sins or entertained evil thoughts in the wake of the pregnancy or childbirth. In her pain and suffering she might have expressed herself inappropriately, and she must therefore bring an offering for atonement after a period of time has passed,

during which she would have come to regret her actions (see *Nidda* 31b; Ibn Ezra, and *Keli Yakar* here).

13:2 | **He shall be brought to Aaron the priest, or to one of his sons the priests:** The priests have full authority over halachic decision-making in these matters. This is not necessarily

because they are the foremost experts in the field, although presumably they were knowledgeable on the subject. See, for example, the story of a priest who wished to leave Israel and taught his wife how to examine skin spots (*Midrash Tanhuma, Tazria* 6). Rather, the reason priests must fulfill this role is because it involves

וְטָהַרוּ הַכֹּהֲנִים מִסַּפַּחַת הָאֵשׁ וְכַבֵּס בְּגָדָיו וְטָהַר: וְאִם־פָּשָׁה תִפְשֶׁה הַמִּסְפַּחַת בְּעוֹר אַחֲרֵי הִרְאֹתוֹ אֶל־הַכֹּהֵן לְטַהֲרָתוֹ וְנִרְאָה שְׁנֵית אֶל־הַכֹּהֵן: וְרָאָה הַכֹּהֵן וְהִנֵּה פִשְׁתָּהּ הַמִּסְפַּחַת בְּעוֹר וְטִמְאָה הַכֹּהֵן צָרַעַת הוּא:

וְנָגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבֵא אֶל־הַכֹּהֵן: וְרָאָה הַכֹּהֵן וְהִנֵּה שְׂאֵת־לִבְנָה בְּעוֹר וְהִיא הַפִּכָה שֶׁעַר לִבָּן וּמִחִית בְּשַׂר חַי בְּשֵׂאֵת: צָרַעַת נוֹשֶׁנֶת הוּא בְּעוֹר בְּשָׂרוֹ וְטִמְאָה הַכֹּהֵן לֹא יִסְגְּרוּנוּ כִּי טִמְאָה הוּא: וְאִם־פָּרוּחַ תִּפְרוּחַ הַצָּרַעַת בְּעוֹר וְכִסְתָּהּ הַצָּרַעַת אֶת כָּל־עוֹר הַנֶּגַע מִרְאֵשׁוֹ וְעַד־רִגְלָיו לְכָל־מְרֹאֵה עֵינָיו הַכֹּהֵן: וְרָאָה הַכֹּהֵן וְהִנֵּה כִסְתָּהּ הַצָּרַעַת אֶת־כָּל־בְּשָׂרוֹ וְטָהַר אֶת־הַנֶּגַע כְּלוּ הַפֶּךָ לִבָּן טָהוֹר הוּא: וּבַיּוֹם הִרְאֹתָ בּוֹ בְּשַׂר חַי יִטְמָא: וְרָאָה הַכֹּהֵן אֶת־הַבְּשָׂר הַחַי וְטִמְאָה הַבְּשָׂר הַחַי טִמְאָה הוּא צָרַעַת הוּא: אוֹ כִּי יִשׁוּב הַבְּשָׂר הַחַי וְנִהְפֶךְ לְלִבָּן וּבָא אֶל־הַכֹּהֵן: וְרָאָה הַכֹּהֵן וְהִנֵּה נִהְפֶךְ הַנֶּגַע לְלִבָּן וְטָהַר אֶת־הַנֶּגַע טָהוֹר הוּא:

וּבְשַׂר כִּי־יִהְיֶה בּוֹ־בְעוֹר שְׁחִין וְנִרְפָּא: וְהָיָה בְּמָקוֹם הַשְּׁחִין שְׂאֵת לִבְנָה אוֹ בַּהֲרַת לִבְנָה אֲדַמְדָּמַת וְנִרְאָה אֶל־הַכֹּהֵן: וְרָאָה הַכֹּהֵן וְהִנֵּה מְרֹאֵה שְׂפָל מִן־הָעוֹר וְשַׁעֲרָה הַפֶּךָ לִבָּן וְטִמְאָה הַכֹּהֵן נֶגַע־צָרַעַת הוּא בְּשְׁחִין פְּרָחָה: וְאִם יִרְאֶנָּה הַכֹּהֵן וְהִנֵּה אֵין־בָּהּ שַׁעֲרָה לִבָּן וְשְׂפָלָה אֵינְנָה מִן־הָעוֹר וְהִיא כִּהָה

שלישי

וְטִמְאָה הַכֹּהֵן: וּמִשְׁטֵמָחוּ הַכִּי הוּא מִחֻלָּה, וְחִיּוֹן לְשִׁפְטִים וְלִתְנַחֲמֵת וְלִקְרָבִין הַחֹמֶר בְּפִשְׁתֵּי 'אִתֵּי תִהְיֶה' (לִבְנֵי יוֹ, ח-לב): צָרַעַת הוּא. הַמִּסְפַּחַת הַזֹּאת: צָרַעַת. לְשׁוֹן נִקְבָּה, 'נַעַ' לְשׁוֹן זָכָה.

the priest shall pronounce it pure: It is a scab,⁹ a mere skin disease that does not entail ritual impurity; and he, the person who had been quarantined, shall wash his garments, and he shall be purified.⁹

7 But if the scab spread on the skin, the affected area grew, after he was shown to the priest at the end of the first quarantine for the sake of his purification, he shall be examined again by the priest.

8 The priest shall examine; and behold, the scab spread on the skin, the priest shall pronounce him impure: It is leprosy.

9 It has been established that in order for the priest to determine that a mark is leprosy, he must find one of two indications: Either white hair, or the spreading of the mark during the days of quarantine. The Torah now presents another sign: A mark of leprosy, when it is on a person, he shall be brought to the priest.

10 The priest shall examine; and behold, if there be a white spot⁹ on the skin, and it changed its appearance and turned the hair found in it white, or there is a growth⁹ of raw flesh in the spot, meaning that on the affected area there appears tissue that looks altogether healthy,¹⁰

11 it is an old, extended leprosy in the skin of his flesh; the priest shall pronounce him impure. The growth of healthy flesh does not render the mark pure; on the contrary, it is an indication that it is old leprosy. He, the priest, shall not quarantine him, since this is unnecessary, as he, the afflicted individual, is immediately declared impure.

12 There is a case which contrasts with the previous instances of impurity: And if the leprosy shall erupt, as the discoloration grows larger and larger on the skin, and the leprosy shall cover all the skin of the mark from his head to his feet, for the entire view of the eyes of the priest, meaning that all of the skin exposed to the priest became lighter in color, like the shade of the mark,

13 the priest shall examine; and behold, the leprosy covered all his flesh, as no exposed portion remains unaffected; he

shall pronounce the mark pure. Since it turned white in its entirety, it is pure. A single spot on a person's skin renders him ritually impure, but if the leprosy erupts over his entire body, he is pure.

14 But on the day that raw flesh appears on him, and some of his flesh regains its natural appearance, only then he shall be impure.

15 The priest shall examine the raw flesh and pronounce it impure; the raw flesh is impure: It is leprosy. Paradoxically, if one's entire body is covered by leprosy, he is pure, but if only part of his body is affected, he is impure.

16 Or if some raw flesh appears, so that he is rendered impure, and then the raw flesh is restored and turns white, he shall come to the priest.

17 The priest shall examine him; and behold, the skin affected by the mark turned white, the priest shall pronounce the mark to be pure: It is once again pure.

18 The section so far has dealt with a mark that appears on healthy skin. However, a leprosy mark can also appear in a different manner: Flesh, when there is in its skin a rash⁹ that is healed,

19 on the place of the rash, where the skin has not yet fully mended,¹¹ there is a white spot, or a white-red bright spot. This new form of leprosy, which is red and white in color, is referred to by the Sages as a *patukh*.¹² It shall be shown to the priest.

20 The priest shall examine; and behold, its appearance, the appearance of the bright spot,¹³ is lower than the skin, and its hair turned white, which, as stated above (verse 3), is one of the indications of impurity, the priest shall pronounce it impure: It is a mark of leprosy, as it erupted in the place where there had earlier been a rash.

21 But if the priest shall examine it, and behold, there is no white hair in it, and it is not lower than the skin, and it is faded, meaning that its whiteness is relatively weak, and therefore it does not appear to be lower than the skin,¹⁴ and some explain that the word "not" applies to both clauses, for it is neither

DISCUSSION

13:10 | **White spot [se'et]:** This word is understood to be derived from the root *nun-sin-alef* meaning raise. The spot appears to be raised above the surrounding skin, even if it is not actually raised (see *Targum Yonatan, She'lltot deRav Ahai* 104; Ramban, and *Ha'amek Davar*, verse 3; Ra'avad, based on Ramban, *Sefer Tahara, Hilkhot Tumat Tzara'at* 1:6). Others explain that the *se'et* appears raised in relation to the bright spot, not in relation to the surrounding skin.

Or there is a growth [*mihyat*]: The word *mihyat* is derived from the root *het-yod-heh*, which indicates healing. Some maintain that it is from the root *mem-het-heh*, meaning melting and softening, and that the mark contains raw flesh that emits moisture (Abравanel).

13:18 | **Rash [shehin]:** *Shehin* is a skin disease, likely inflammatory. According to the Sages, *shehin* is a disease connected to excessive heat,

a type of burn that is not inflicted by an external force. The root *shin-het-nun* refers to the quality of being hot and sometimes also dry (see *Sifra: Nega'im* 9:1; *Hullin* 8a, and Rashi ad loc.; see also *Ta'anit* 24b, and Rashi ad loc.; Rashi, Exodus 9:9; *Tosafot, Bava Kama* 101b; Ritva, *Sukka* 40a; *Tashbetz Katan* 131).

יב. מראשו. של חקם ועני גליו'. לכל מראה עיני הכהן. פקט לבחן ששך מאודו:
יד. וביום הראות בו בשר חי. חס נקחה פו מקוה הכי כבד פלש שהמחיה סימן טמאה. חלץ הכי שהיה הנגע בחקד מעשדים וחקבעה לחשי חברים שחין מטמאין משום מקוה, לפי שחין נגחה הנגע פלו בחקד ששופעין חילך וחולך, וחזק ראש החקד ונתעלה שפועו על ידי שמן, כגון שהבדילו ונגעה קרב ונקחית פו המחיה, למקונו הכתוב שטמאו. וביום. מה תלמוד לומר? יש יום שחקה דוחה פו ויש יום שחין חמה דוחה פו: מן הן חמרו, חמו ונתען לו פל שבעת ימי נמשתה לו ולאנטליתו ולכסיתו, וכן נקבל נתען לו פל ימי הקבל:

יח. שחין לשון חמום, שנתחמם הפשר בלקוי הבחן לו מחמת מכה שלח מחמת החוה: ונרפא. הבחן פקט לבחן ששך מאודו:
יט. או בהדרת לבנה אדמדמת. שחין פתוך ומעקב פשת מרחות – לבן וחלם.
כ. מראה שפל. חזון ממששה שפל. חלץ מתוך לבגותו הוה נגחה שפל ועמלו, כמקלה חמה עמקה מן העל:

רשי

והסגירו הַכֹּהֵן שִׁבְעַת יָמִים: וְאִם־פָּשָׁה תִפְשָׁה בְּעוֹר וְטִמְאָה הַכֹּהֵן אֹתוֹ נִגַע
הוא: וְאִם־תַּחֲתִיָּה תִעַמְדַּת הַבְּהֵרֶת לֹא פָשְׁתָּה צִרְבַּת הַשֹּׁחִין הוּא וְטִהְרוּ
הַכֹּהֵן: אוֹ בָשָׂר פִּי־יְהִיָּה בְּעוֹר מִכּוֹת־אֵשׁ וְהִיָּתָה מִחֵית הַמִּכּוֹה
בְּהֵרֶת לְבַנָּה אֲדַמְדָּמַת אוֹ לְבַנָּה: וּרְאָה אֹתָהּ הַכֹּהֵן וְהִנֵּה נִהְפָךְ שֵׁעַר לֶבֶן
בְּבִהָרֶת וּמְרֹאָה עִמָּק מִן־הָעוֹר צִרְעַת הוּא בַּמִּכּוֹה פָּרְחָה וְטִמְאָה אֹתוֹ הַכֹּהֵן
נִגַע צִרְעַת הוּא: וְאִם יִרְאֶנָּה הַכֹּהֵן וְהִנֵּה אֵין־בְּבִהָרֶת שֵׁעַר לֶבֶן וּשְׁפֹלָה אֵינְנָה
מִן־הָעוֹר וְהוּא כֹהֵה וְהַסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים: וּרְאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי
אִם־פָּשָׁה תִפְשָׁה בְּעוֹר וְטִמְאָה הַכֹּהֵן אֹתוֹ נִגַע צִרְעַת הוּא: וְאִם־תַּחֲתִיָּה תִעַמְדַּת
הַבְּהֵרֶת לֹא־פָשְׁתָּה בְּעוֹר וְהוּא כֹהֵה שְׂאֵת הַמִּכּוֹה הוּא וְטִהְרוּ הַכֹּהֵן פִּי־צִרְבַּת
הַמִּכּוֹה הוּא:
וְאִישׁ אוֹ אִשָּׁה פִּי־יְהִיָּה בוֹ נִגַע בְּרֹאשׁ אוֹ בְּזָקֵן: וּרְאָה הַכֹּהֵן אֶת־הַנֶּגַע וְהִנֵּה
מִרְאֵהוּ עִמָּק מִן־הָעוֹר וּבוֹ שֵׁעַר צָהָב דָּק וְטִמְאָה אֹתוֹ הַכֹּהֵן נִתַּק הוּא צִרְעַת
הָרֹאשׁ אוֹ הַזָּקֵן הוּא: וְכִי־יִרְאֶה הַכֹּהֵן אֶת־נִגַע הַנֶּתֶק וְהִנֵּה אֵין־מִרְאֵהוּ עִמָּק
מִן־הָעוֹר וְשֵׁעַר שָׁחַד אֵין בוֹ וְהַסְגִּיר הַכֹּהֵן אֶת־נִגַע הַנֶּתֶק שִׁבְעַת יָמִים:
וּרְאָה הַכֹּהֵן אֶת־הַנֶּגַע בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה לֹא־פָשָׁה הַנֶּתֶק וְלֹא־הָיָה בוֹ
שֵׁעַר צָהָב וּמְרֹאָה הַנֶּתֶק אֵין עִמָּק מִן־הָעוֹר: וְהִתְגַּלַּח וְאֶת־הַנֶּתֶק לֹא יִגְלַח
וְהַסְגִּיר הַכֹּהֵן אֶת־הַנֶּתֶק שִׁבְעַת יָמִים שְׁנִית: וּרְאָה הַכֹּהֵן אֶת־הַנֶּתֶק בַּיּוֹם
הַשְּׁבִיעִי וְהִנֵּה לֹא־פָשָׁה הַנֶּתֶק בְּעוֹר וּמִרְאֵהוּ אֵינְנוֹ עִמָּק מִן־הָעוֹר וְטִהְרֵה
אֹתוֹ הַכֹּהֵן וּכְבֹּס בְּגָדָיו וְטִהְרֵה: וְאִם־פָּשָׁה יִפְשָׁה הַנֶּתֶק בְּעוֹר אַחֲרֵי טִהְרָתוֹ:

רביעי
שני/

ח חמישי

כב | נִגַע הוּא. הַשֹּׁחִין הוּא הַכֹּהֵן:
כג | תַּחֲתִיָּה, בְּמִקְוָה: צִרְבַּת הַשֹּׁחִין, כְּתוּבָה: "לֶשֶׁם
שָׁחִין", חֵינוּ חֵלַח לֶשֶׁם הַחֲמוּס הַנֶּכֶד בְּשָׂה. כֹּל "צִרְבַּת"
לְשׁוֹן רִצְעַת עוֹר הַנֶּדָּע מִתְמַת חֲמוּס, כְּמוֹ: "וְנִגְרַט
כֹּה כֹּל פֶּסֶם" (יוֹחֵזֵל כו, ג), רִיטוֹרִיךְ בִּלְעֵז: צִרְבַּת
דַּרְיָאֲמִיט בִּלְעֵז:
כד | מִחֵית הַמִּכּוֹה, שְׂמֹנֶט, פְּשִׁוּיָהּ הַמִּכּוֹה, נִהְפָּכָה
לְכַהֲרֵת פְּתוּכָה אוֹ לְכַהֲרֵת חֲלֻקָה:
כה | בְּרֹאשׁ אוֹ בְּזָקֵן, כֹּה הַכֹּהֵן לְחַלֵּק בֵּין נֶגַע שְׂמֹנֶט
שֵׁעַר לְנִגַע שְׂמֹנֶט בְּשָׂה, שִׁזָּה סִימְנָה בְּשֵׁעַר לֶבֶן וְהָ
סִימְנָה בְּשֵׁעַר צָהָב:
לו | וּבוֹ שֵׁעַר צָהָב, שְׂפָהּךְ שֵׁעַר שָׁחִד שֶׁנֶּחֱבָה לְעֵהָב: נִתַּק
הוּא, כִּךְ שְׂמֹן שֶׁל נֶגַע שְׂמֹנֶט שֵׁעַר:
לא | וְשֵׁעַר שָׁחִד אֵין בוֹ, כֹּה חֵם הָיָה בוֹ שֵׁעַר שָׁחִד –
טְהוֹר וְאֵין צָרִיךְ לְהַפְסֵהוּ, שֵׁעַר שָׁחִד סִימְנָה טְהוֹרָה
הוּא בְּנִתְקוּס, כְּמוֹ שְׂמֹנֶט: "שֵׁעַר שָׁחִד עִמָּם בוֹ" וְגו'
(גִּילְתָּן פְּסוּק טז):

lower nor faded,¹⁵ then the priest shall quarantine him in a
specific place (see verse 4.) for seven days.
22 After seven days he is examined once again, and if it shall
spread on the skin, the priest shall pronounce him impure:
It is a mark.
23 But if the bright spot shall remain in place, meaning that it
stays the same size, and it did not spread, it is a scar of the
rash. It is merely the natural consequence of an inflammation
and has no significance with regard to ritual purity or impurity,
and therefore the priest shall pronounce him pure.
24 The verse states a similar case: Or flesh, when there is on its
skin a burn by fire, and the healed flesh of the burn became
a bright spot, reddish white, or white,
25 the priest shall examine it; and behold, hair in the bright
spot turned white, and its appearance is deeper than the
skin, it is leprosy that erupted in the spot of the burn; the
priest shall pronounce him impure: It is a mark of leprosy.
26 But if the priest shall examine it, and behold, there is no
white hair in the bright spot, and it is no lower than the
skin, and it is faded (see verse 21), the priest shall quarantine
him seven days.
27 The priest shall examine him on the seventh day; if the bright
spot has spread on the skin, the priest shall pronounce him
impure, because it is a mark of leprosy.
28 But if the bright spot remains in its place and has not spread
on the skin,¹⁶ and it is faded, it is not as bright as it was at the
outset, it is the spot of the burn; the priest shall pronounce
him pure,¹⁷ as it is the scar of the burn.
29 The section has discussed marks found on exposed skin,
whether it is hairy or smooth; it now shifts to marks found
aliya

on areas with a high concentration of hair. A man or woman,
when there shall be a mark on a head or on a beard,
30 the priest shall examine the mark, which might be the symp-
tom of an illness, the result of an accident, or perhaps a sign
of leprosy.¹⁶ And behold, its appearance is deeper than the
skin, and there is yellow, thin hair¹⁹ in it. The priest shall
pronounce it impure: It is a scall;¹⁹ it is leprosy of the head
or of the beard.
31 When the priest examines the mark of the scall, and behold,
its appearance is not deeper than the skin, and yet there is
no black hair in it, as would be found on a healthy head, since
black is the most common hair color among Jews, the priest
shall quarantine the mark of the scall seven days.
32 The priest shall examine the mark on the seventh day; and
behold, the scall did not spread, and there is no yellow hair
in it, and the appearance of the scall is not deeper than the
skin.
33 In this case the mark must be re-examined. He, the quarantined
leper, shall be shaved, one must shave the hair surrounding the
mark,¹⁷ but the hair growing in the scall itself or along its edges
he shall not shave.¹⁸ This enables the priest to examine the
edges of the mark and follow its progress. And the priest shall
quarantine the scall seven days again, a kind of intermediate
stage between impurity and purity.
34 The priest shall examine the scall once again on the seventh
day; and behold, the scall did not spread in the skin, and
its appearance is not deeper than the skin, the priest shall
pronounce it pure; and he shall wash his garments and be
purified.
35 But if the scall did not spread during the period that the leper
was quarantined, and yet it shall spread on the skin after his
purification,

DISCUSSION

13:28 | **But if the bright spot remains in place and has not spread on the skin:** According to the plain meaning of the text, there are two conditions for pronouncing the mark pure: It did not spread and it faded. However, the *halakhais* that one of these conditions is enough: The mark is declared pure either if it did not spread or if it faded below the four levels of whiteness that characterize marks of leprosy. Rabbi Samson Raphael Hirsch explains that the phrase "and it is faded" means: Even if it faded slightly, e.g., the shade of a bright spot turned into the shade of a slightly fainter spot, it is pure, provided that it did not spread. Others maintain, as in verse 21, that the word "not" refers to both conditions, and the verse is saying: If it did not spread on the

skin and it is not faded, as it retained its strong whiteness, it is pure (*Hizkuni*).
The priest shall pronounce him pure: The *halakhot* of leprosy of an inflammation or a burn are very similar to those of leprosy of the flesh. There too, the mark's status is determined by whether or not the hair turned white and whether the mark spread on the skin. It can be inferred from the verses that there are two differences between these cases: With regard to inflammations and burns, if signs of impurity were not seen after a week of quarantine, the mark is pure, as the skin was already damaged. By contrast, in the case of leprosy of the flesh, a further week of quarantine is necessary to determine the matter. Another difference is that only two signs of impurity are mentioned for

inflammations and burns, while the third sign of impurity for leprosy of the flesh, that is, the healing of the flesh, is absent here (see Mishna *Nega'im* 3:3-4, 9:1).
13:30 | **Yellow thin [dak] hair:** Unlike the forms of leprosy discussed earlier, these hairs are not white, but they are also not their natural color. Their appearance is unusual in another way as well; *tannai'im* disagree whether the word *dak* means thin or short (see *Nega'im* 10:1).
Scall [netek]: Some interpret this term as an unexplained detachment [*nituk*] of hair from a particular area, even if is not accompanied by a change in the appearance of the skin (see Rambam, *Sefer Tahara, Hilkhot Tumat Tzara* at 8:1, and Ra'avad ad loc.).

וּרְאֵהוּ הִכְהִין וְהִנֵּה פֶשֶׁה הִנְתַּק בְּעוֹר לֹא־יִבְקֵר הִכְהִין לְשַׁעַר הַצֹּהֵב טָמֵא הוּא׃
 וְאִם־בְּעֵינָיו עָמַד הִנְתַּק וְשַׁעַר שְׁחֹר צִמְחָבוּ נִרְפָּא הִנְתַּק טְהוֹר הוּא וְטִהְרוּ
 הַכְּהֵן׃ וְאִישׁ אֹו־אִשָּׁה כִּי־יִהְיֶה בְּעוֹר־בְּשָׂרָם בַּהֲרֹת בַּהֲרֹת לְבִנְתָּ׃
 וּרְאֵה הִכְהִין וְהִנֵּה בְּעוֹר־בְּשָׂרָם בַּהֲרֹת בַּהֲרֹת לְבִנְתָּ בַּהֲרֹת הוּא פָּרַח בְּעוֹר טְהוֹר
 הוּא׃ וְאִישׁ כִּי יִמְדַּט רֹאשׁוֹ קָרַח הוּא טְהוֹר הוּא׃ וְאִם מִפְּאֵת פָּנָיו
 יִמְדַּט רֹאשׁוֹ גִּבַּח הוּא טְהוֹר הוּא׃ וְכִי־יִהְיֶה בְּקִרְחָתוֹ אוֹ בְּגִפְחָתוֹ נִגַּע לְבָן אֲדַמְדָּם
 צָרַעַת פְּרֹחַת הוּא בְּקִרְחָתוֹ אוֹ בְּגִפְחָתוֹ׃ וּרְאֵה אֹתוֹ הִכְהִין וְהִנֵּה שְׂאֵת־הַנִּגַּע
 לְבִנְה אֲדַמְדָּמַת בְּקִרְחָתוֹ אוֹ בְּגִפְחָתוֹ כַּמֵּרֶאֶה צָרַעַת עוֹר בְּשָׂר׃ אִישׁ־צָרוּעַ הוּא
 טָמֵא הוּא טָמֵא יִטְמָאנוּ הִכְהִין בְּרֹאשׁוֹ נִגְעוּ׃ וְהִצָּרוּעַ אֲשֶׁר־בוּ הִנִּיחַ בְּגָדָיו יִהְיוּ
 פָּרָמִים וְרֹאשׁוֹ יִהְיֶה פָּרוּעַ וְעַל־שָׂפָם יַעֲטֶה וְטָמֵא ׀ טָמֵא יִקְרָא׃ כָּל־יָמֵי אֲשֶׁר
 הִנִּיחַ בוּ יִטְמָא טָמֵא הוּא בְּדָד יֵשֵׁב מִחוּץ לַמַּחֲנֶה מוֹשְׁבוֹ׃ וְהִפְגֵּד
 כִּי־יִהְיֶה בוּ נִגַּע צָרַעַת בְּבֶגֶד צֹמֵר אוֹ בְּבֶגֶד פְּשָׁתִים׃ אוֹ בְּשָׂתֵי אוֹ בְּעָרֵב

ששי
/שלישי/

36 the priest shall examine him; and behold, the scall spread on the skin, and therefore the priest shall not have to inspect for the yellow hair and see whether or not there is any yellow hair in it, as in any case it is impure. The spread of the scall alone is confirmation of the impurity of the mark.
 37 But if the scall maintained its appearance after the quarantine, and black hair grew in it,^d it is a sign that the scall has healed, it is pure. The priest shall pronounce it pure. Although the scall healed and there is no longer any reason for it to be impure, the priest must declare and establish its purity.
 38 Next, the Torah deals with a case similar to that of a scall with black hair in it, which is not an impure mark: A man or a woman, if there will be in the skin of their flesh bright spots, bright white spots,
 39 the priest shall examine; and behold, the bright spots in the skin of their flesh are faded white, whitish but not pure white, it is a tetter, a certain skin disease, that erupted on the skin, and therefore it is pure.
 40 Having presented the *halakhot* of marks on the flesh and marks on the hairy part of the head, the Torah adds: A man, if the hair of his head falls out for any reason, he is merely bald; he is pure, as baldness in itself has no significance with respect to the *halakhot* of ritual impurity. Since baldness is more common among men, the verse refers to a man.¹⁹
 41 And likewise, if on the front side of his face the hair of his head falls,²⁰ he is frontally bald; this too is a natural phenomenon, and therefore he is pure.

Sixth aliya
(Third aliya)

42 But when there is on the bald head, or the bald forehead, a reddish-white mark, a white mark with a reddish hue, it is leprosy erupting on his bald head or on his bald forehead.
 43 The priest shall examine it; and behold, if the spot of the mark is reddish white on his bald head, or on his bald forehead, and it is like the appearance of ordinary leprosy in the skin of the flesh,
 44 he is a leprous man, he is impure; the priest shall pronounce him impure: His mark is on his head. This is like the ordinary leprosy of the skin, except for the fact that it lacks the sign of impurity which stems from the color of the hair, as it appears on a bald spot of the head. Even if a small amount of white hair grew on the mark in the bald area, it would not necessarily be a sign of impurity.²¹
 45 After explaining the various appearances of leprous marks, the Torah addresses the *halakhot* governing the leper himself: And the leper in whom the mark is, and whom the priest has pronounced as a leper, his garments shall be rent. He must tear his garments, among other reasons, as a sign of mourning.²² And the hair of his head shall be grown out.^d Some explain that this means that his hair shall be uncovered.²³ And he shall cover his mouth and his upper lip^d with his outer garment and shall cry: Impure, impure, thereby informing others of his ritually impure status.
 46 All the days that the mark is on him he shall be impure; he is impure; he shall live alone; outside the camp is his dwelling,^d where he is cut off almost entirely from human society.

Leprosy of Clothing

LEVITICUS 13:47-59

After dealing with the *halakhot* of leprosy that appears on the human body, the Torah discusses an even stranger phenomenon: Leprosy of clothing, a ball of thread, or a leather implement. This phenomenon, which is unique to the Jewish people, is likewise perceived as a sign from Heaven. The list of specific materials that are subject to this impurity, which is repeated in almost every verse in the passage, perhaps serves to

emphasize the wondrous nature of the plague.

The *halakhot* of leprosy of clothing differ from those of leprosy of the body both with regard to the signs of purity and impurity and with regard to the eventual obligation to burn the impure garment. Nevertheless, there is a certain similarity between the cases: In both instances the suspicious mark must be brought to a priest for examination, and it is he who determines whether there is indeed cause for concern and whether the mark must be left under observation. A week later he examines it again. If the mark grew in size, it is confirmed leprosy, which imparts impurity. If it did not grow, he continues to track the progress of the mark, by additional quarantine in the case of a human body, or by laundering in the case of clothing.

47 The garment, if there shall be in it a mark of leprosy, whether in a woolen garment, or in a linen garment. This verse is not referring to a spot caused by some external factor

or one that can easily be removed through rinsing and the like, but to an abnormal mark growing on the garment through no apparent cause.

DISCUSSION

13:37 | But if the scall maintained its appearance and black hair grew in it: It is unclear from the verse whether both conditions are necessary for purity or if one suffices. The Sages interpret the text in a lenient fashion (*Bekhor Shor; Hizkuni*; see *Nega'im* 10:3).

13:45 | His garments shall be rent and the hair of his head shall be grown out: Leprosy is a relatively severe form of ritual impurity, similar to the impurity imparted by a corpse. It is considered like the penetration of death into a living body. Although this infiltration occurs

only at the surface, on the skin, nevertheless it symbolizes that the leper is a walking corpse, as it were, and that he is cut off from human society (see Numbers 12:12; *Nedarim* 64b). This might be the reason that the leper observes certain mourning practices, as though he were



לוי וְשַׁעַר שְׁחֹר מִנֵּן חָף הִילִיחַ וְהִחֲלֵם שְׁחִינוּ עָהָב?
 תַּלְמוּד לֹמֵר: "וְשַׁעַר" וְלֹמֵר עָהָב דֹּמֶה? לְתַבְנִית הַזֶּה:
 טְהוֹר הוּא וְטִהְרוּ דַּבְּהֵן. הִיא טָמֵא שְׁטַהֲבוּ הִכְהֵן לֹא
 טָהֵר.
 לְחַן בַּהֲרֹת הַכְּפֹדוֹת.
 לֹט בַּהֲרֹת לְבִנְתָּ שְׁחִין לְבָן שְׁלֵהֵן עַן חֵלֶף כֶּהֱן. בַּהֲרֹת.
 כִּמְיוֹן לְבָן הַנִּנְחָה בְּשֵׁל חֵלֶם חֵלֶם שְׁקוּלִין רֹיֵשׁ בִּין
 חֲבֵרָיוּת לְחֵמִיּוּתוֹ. קָרוֹי פֶּהֶן קָחִים עֲדָשָׁן, שְׁבִין עֲקָשָׁה
 לְעִנְיָה מַבְהִיחַ הַשָּׂר בְּלִבָּן עַי:
 מו קָרַח הוּא טְהוֹר הוּא. מִטְּמֵאֵת נִתְקוּן. שְׁחִין נִדוּן
 בְּשִׂמְעַ לֹאֵם וְחָן שָׁהָ מִקּוֹם שַׁעַר. חֵלֶף בְּשִׂמְעַ נִגְעַ
 עוֹר בְּשָׂר – מִתְּהַה וּפְשָׁיוֹן.

מא וְאִם מִפְּאֵת פָּנָיו מִשְׁפַּעַת תְּקוּדָה כְּלָפִי פָּנָיו קָרוֹי
 'צִצְחָת', וְחָף הַנִּדְעִין שְׁמִפְחוֹן וּמִפְּחוֹן בְּכֻלָּל וּמִשְׁפַּעַת
 תְּקוּדָה כְּלָפִי חֲחוּקִיו קָרוֹי 'קִרְחָת'.
 מבו נִגַּע לְבָן אֲדַמְדָּם. פִּתְוֹן. מִנֵּן שְׁחֹר הַמִּתְחַזֵּית?
 תַּלְמוּד לֹמֵר: "נִגַּע".
 בגו כַּמֵּרֶאֶה צָרַעַת עוֹר בְּשָׂר. כַּמֵּרֶאֶה הַצָּרַעַת הַחֲמוּר
 בְּכַפְשֵׁת עוֹר בְּשָׂר: "חֵלֶם כִּי יִהְיֶה בְּעוֹר בְּשָׂרוֹ" (לְעֵיל
 פִּסּוּחַ ב). וְיִמֵּה חֲמוּר פּוֹ? שְׁמִטְמוֹחַ בְּחֻדְבָּעָה מִקְחוֹת וְנִדוּן
 בְּשֵׁנִי שְׁבוּעוֹת. וְלֹא כַּמֵּרֶאֶה נִצְרַעַת הַחֲמוּר בְּשִׁחִין וּמִכְּהָה
 שְׁחִין נִדוּן בְּשִׁבְעַת חֹדֶר. וְלֹא כַּמֵּרֶאֶה נִתְקוּן שֶׁל מִקּוֹם
 שַׁעַר שְׁחִין מִטְּמֵאֵין בְּחֻדְבָּעָה מִקְחוֹת.
 מדו בְּרֹאשׁוֹ נִגְעוּ. חִין לִי חֵלֶף נִתְקוּן. מִנֵּן לְכַפּוֹת

DISCUSSION

➔ mourning his own death in his lifetime. The Midrash of Rabbi Pinehas ben Ya'ir notes additional parallels between a leper and a corpse with regard to their *halakhot* and processes of purification (Eisenstein, *Otzar Midrashim*, 482).
And he shall cover his upper lip: It was customary to wear a large linen or woolen cloth in the biblical period. It was easy to wrap one's body and face with such a garment. Covering

one's face was a standard mourning practice (see II Samuel 15:30, 19:5), along with rending one's garments and growing the hair long (see 10:6).
 13:46 | **He shall live alone; outside the camp is his dwelling:** This description refers to the camp of the Israelites in the wilderness, which had boundaries outside of which a leper could dwell. Lepers in the Land of Israel lived alone

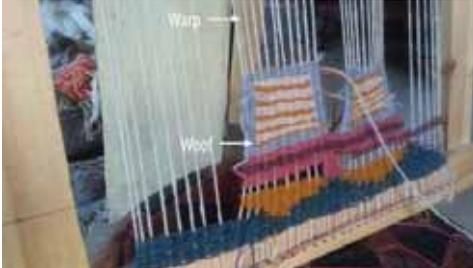
outside the city walls (see II Kings 7:3, 15:5; *Kelim* 1:7).
 In principle, this isolation could last the leper's entire lifetime. This fate befell Uzia, king of Judah, who was afflicted with leprosy and had to live in "a house set apart," an isolated place outside the city, for many years until his death (II Chronicles 26:21).

מט לַפְּשֵׁתִים וְלַצֹּמֵד אוֹ בְעוֹר אוֹ בְּכָל־מְלֹאכֶת עוֹר: וְהָיָה הַנֶּגַע יִדְרָקֵךְ וְאוֹ אֲדָמָדִם
 בַּפָּגָד אוֹ בְעוֹר אוֹ־בִשְׂתֵי אוֹ־בְעָרֵב אוֹ בְּכָל־כְּלֵי־עוֹר נִגַע צָרַעַת הוּא וְהִרְאָה
 ג אֶת־הַכֹּהֵן: וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע וְהִסְגִּיר אֶת־הַנֶּגַע שְׁבַע־עַת יָמִים: וְרָאָה אֶת־
 נא הַנֶּגַע בַּיּוֹם הַשְּׂבִיעִי כִּי־פָשָׂה הַנֶּגַע בַּפָּגָד אוֹ־בִשְׂתֵי אוֹ־בְעָרֵב אוֹ בְעוֹר לְכֹל
 נב אֲשֶׁר־יַעֲשֶׂה הָעוֹר לְמִלְאכָה צָרַעַת מִמְאֵרֶת הַנֶּגַע טָמֵא הוּא: וְשָׂרַף אֶת־הַפָּגָד
 אוֹ אֶת־הַשֵּׂתִי וְאוֹ אֶת־הָעֵרֵב בַּצֹּמֵד אוֹ בַּפְּשֵׁתִים אוֹ אֶת־כָּל־כְּלֵי הָעוֹר אֲשֶׁר־
 גג יְהִיָּה בּוֹ הַנֶּגַע כִּי־צָרַעַת מִמְאֵרֶת הוּא בְּאֵשׁ תִּשְׂרָף: וְאִם יִרְאָה הַכֹּהֵן וְהִנֵּה
 גד לֹא־פָשָׂה הַנֶּגַע בַּפָּגָד אוֹ בִשְׂתֵי אוֹ בְעָרֵב אוֹ בְּכָל־כְּלֵי־עוֹר: וַיִּצְוֶה הַכֹּהֵן וּכְבָּסוּ
 גה אֶת אֲשֶׁר־בּוֹ הַנֶּגַע וְהִסְגִּירוּ שְׁבַע־עַת יָמִים שְׁנִית: וְרָאָה הַכֹּהֵן אַחֲרָי וְהַכֹּפֶס
 גו אֶת־הַנֶּגַע וְהִנֵּה לֹא־הִפָּךְ הַנֶּגַע אֶת־עֵינוֹ וְהַנֶּגַע לֹא־פָשָׂה טָמֵא הוּא בְּאֵשׁ
 תִּשְׂרָפְנוּ פְחֹתָת הוּא בְּקִרְחָתוֹ אוֹ בְּגִבְחָתוֹ: וְאִם רָאָה הַכֹּהֵן וְהִנֵּה פָּהָה הַנֶּגַע
 אַחֲרָי הַכֹּפֶס אֹתוֹ וְקָרַע אֹתוֹ מִן־הַפָּגָד אוֹ מִן־הָעוֹר אוֹ מִן־הַשֵּׂתִי אוֹ מִן־הָעֵרֵב:

שביעי /רביעי/

- 48 Such a mark might be found not only on a woven garment: Or in the warp, the threads that runs lengthwise in a woven fabric, or in the woof, the threads that run crosswise in such a fabric, at right angles to the warp threads, for linen or for wool, or in leather, used for clothing or as an implement, e.g., a jacket or rug made from the hide of an animal without further processing. The verse concludes the list of materials: Or in anything made of leather, an implement made from, among other materials, leather pieces or strips.
- 49 If the mark was deep green or deep red, an unnatural appearance which is a certain indication that it emerged from the garment itself, and such a spot is found in the garment, or in the leather, or in the warp, or in the woof, or in any implement of leather, it is a mark of leprosy and shall be shown to the priest.
- 50 The priest shall examine the mark, and he shall quarantine the mark seven days for observation.
- 51 Unlike leprosy of the body, leprosy of clothing cannot be confirmed upon the priest's first examination, but only after re-examination. He shall examine the mark on the seventh day: If the mark spread in the garment, or in the warp, or in the woof, or in the leather, for any labor that leather is utilized, the mark is a malignant leprosy, it depletes and impairs the item and has no remedy. It is impure, as this is a sign from Heaven that the garment is banned.
- 52 Therefore, he shall burn the garment, or the warp, or the woof, of wool or of linen, or any leather implement in which there is a mark; the garment or implement is entirely impure, as it is a malignant leprosy; it shall be burned in fire.
- 53 If the priest shall examine the garment or implement at the end of the seven days, and behold, the mark did not spread in the garment, or in the warp, or in the woof, or in any implement of leather,

- 54 the priest shall command, and in accordance with his instructions they shall wash that in which there is a mark with certain cleansing agents, and he shall quarantine it seven days again.
- 55 The priest shall examine after the mark has been washed, and behold, the mark has not changed its appearance, its hue remains as it was, and even if the mark did not spread, it is nevertheless impure. Therefore, you shall burn it in fire; it is a depression, a deficiency, a loss, or a cavity. This is the designation of leprosy of clothing, whether it is in its back or its front. Similar terms appear with regard to a person's head (verses 40-41), where they refer to the back of the skull and its front. In contrast to leprosy of the body, where a person can never become a confirmed leper without the appearance of at least one sign of impurity, in the case leprosy of clothing this is possible, if it retains its appearance after having been washed.



Warp and woof on a loom

- 56 And if the priest examines, and behold, the color of the mark has faded after it has been washed, he shall rip it, the affected area, from the garment, or from the leather, or from the warp, or from the woof.

או בגבחתו. בתרגומו: "בשחיקותיה חו בתחתיה": קרחתו. שחוקים, ישנים. ומפני המלכש שהצדך לגזקה שנה: מעין לפריחה בבגדים שהיא טהורה? נחמקה קרחת ונבחת בחדם (לעיל פסוק מג) ונחמקה קרחת ונבחת בבגדים, מה להלן פרח קבלו טהור (לעיל פסוק טו), חו פרח פרח קבלו טהור – לכך חזו בכתוב לאון קרחת ונבחת. ולענין פרושו ותרגומו זהו משמעו: קרחת לאון ישנים ונבחת לאון חדשים, פחלו נחמב: "בתחתיה חו בתחתיה", שהקרחת לאון חזוקים והנבחת לאון פנים, כמו שכתוב: "וחם מפחת פניו" וגו' (לעיל פסוק טו), והקרחת כל פאשע ויודד מן הקרקד ולחחיו. כך מכלש בתולדת כהנים (פיר טו ט):

נד את אשר בו הנגע. יכול מקום הנגע פלגד? תלמוד לומר: "חת חשר בו הנגע". יכול כל הגעד כלו טעון כגוס? תלמוד לומר: "הנעע". הו כינד? יבס מן הפעד עמו:

נה אחרי הכפס. לאון העשות: לא הפך הנגע את עינו לא הכה ממחיתו: והנגע לא פשה. שמענו שחס לא הפך ולא פשה טמא, וחין צידך לומר לא הפך ופשה. הפך ולא פשה חיו יודע מה יעשה לו? תלמוד לומר: "הסגיר חת הנגע". מכל מקום, דברי רבי יהודה ורבננים חזקנים וכו', פדחיתח בתולדת כהנים (פיר טו ט), וקמחיתח פחו לאש המוקח על חפניו: פחתת הוא. לאון צמח, כמו: "פחתת הפחתים" (שמואל ב' ט, פלומר שקלה היא, נע שפדחיו שוקעו: בקרחתו

מח לַפְּשֵׁתִים וְלַצֹּמֵד. של פשתים חו של צמר: או בעור. זה עור שלא נעשה בו מלאכה: או בכל מלאכת עור. עור שנעשה בו מלאכה:

מט וְיִרְקָךְ. ירח שבקרו: אדמדם. חדם שבחלמים:

נא צרעת ממארת. לאון "סלון ממחיר" (יחזקאל כח טז), טוניכט בלעו. ומקדשו, תן בו מלכה, שלא תהנה הימנו:

נב בצמר או בפשתים. של צמר חו של פשתים, זהו פשוטו. ומקדשו, יכול ירח צי צמר וחניע פשתן וישקפס עמו? תלמוד לומר: "הוח פחש תשקר", חניע צריכה דבר חחר עמה. חס כן מה תלמוד לומר: "בצמר חו בפשתים" להויע חת החמקיות שבו שהן ממין חחר 'חמקיות' לאון שפה. כמו: 'חמקח':

DISCUSSION

→ the garment is declared definitely impure, even if no additional signs of impurity have appeared.

In its back or its front: There are other explanations of these unusual terms: Worn out or new; a smooth garment or one with protruding wool fibers which raise the mark (see *Sifra*:

Pesikta Zutrati; Rambam, *Sefer Tahara, Hilkhot Tzara'at* 12:9; Rambam's commentary, *Mishna Nega'im* 11:11).

DISCUSSION

13:48 | For linen or for wool, or in leather: Some authorities maintain that even a hide that has not been tanned at all is subject to the impurity of leprosy, like the warp and the woof, which contract no ritual impurity other than the impurity of leprosy (see Rashi; *Bekhor Shor*).

13:49 | Deep green [yarakrak] or deep red [adamdam]: Over the course of the generations, the Sages have disputed the meaning of the terms *yarakrak* and *adamdam*. The change in form from *yarok*, green, and *adam*, red, clearly expresses a quality of the color. However, it is unclear whether this indicates a deepening of

the color or its weakening. In modern Hebrew the word *yarakrak* means slightly green, but it is likely that in the Bible it means very green, and *adamdam* accordingly means heavily red (see *Sifra*; Rashi; Ibn Ezra; *Nega'im* 11:4-5, and Vilna Gaon ad loc.; Jerusalem Talmud, *Sukka* 3:6; Rambam, *Sefer Tahara, Hilkhot Tumat Tzara'at* 12:1; *Responsa Havvat Ya'ir*).

13:51 | Malignant [mam'eret]: Some associate *mam'eret* with *me'era*, curse or deficiency; others explain that it means piercing and painful (see Rashi; Ibn Ezra; Rashbam; Ramban; Rashi, Radak, and Rabbi Eliezer of Beaugency, *Ezekiel* 28:24).

13:55 | After the mark has been washed: A confirmed determination that a mark on the body has the ritual impurity of leprosy depends on the signs of impurity: If signs of impurity appear on the body one is impure, even after only the first examination, and if signs of impurity did not appear on the body he is pure, even if the mark remains permanently. In contrast, in the case leprosy of clothing, the element of time is decisive. Although on the one hand there is no immediate confirmation, as at least a week must pass from the initial examination, on the other hand, after a certain amount of time has passed

וְאִם-תִּרְאֶה עוֹד בְּבִגְד אוֹ-בְשֵׁתִי אוֹ-בְעֵרֵב אוֹ בְּכָל-כְּלִי-עוֹר פְּדַחַת הוּא בְּאִשׁ מִפְטִיר תִּשְׂרַפְנוּ אֹת אִשְׂרָבוּ הַנֶּגַע: וְהַפְּגֵד אוֹ-הַשֵּׁתִי אוֹ-הָעֵרֵב אוֹ-כָל-כְּלִי הָעוֹר אֲשֶׁר תִּכְבֵּס וְסָר מֵהֶם הַנֶּגַע וְכַבֵּס שְׁנֵית וְטָהַר: זֹאת תּוֹרַת נֶגַע-צִרְעַת בִּגְד הַצֹּמֵר וְאוֹ הַפְּשֵׁתִים אוֹ הַשֵּׁתִי אוֹ הָעֵרֵב אוֹ כָל-כְּלִי-עוֹר לְטָהָרוֹ אוֹ לְטַמְאוֹ:

רש"י
 נח | וְסָר מֵהֶם הַנֶּגַע חֵם כְּשֶׁכִּפְסוּהוּ פְתַחְלָה עַל פִּי כִּהְיוּ סָר מִמֶּנּוּ הַנֶּגַע לְגִמְרֵי: וְכַבֵּס שְׁנֵית: לְשׁוֹן טְבִילָה. תְּרַגְסֵם שֶׁל כְּבוֹסִין שֶׁכִּפְסָהּ ז"ל לְשׁוֹן לְבוּן. 'וַיִּתְחַנְדוּ' חוֹן מִזֶּה שְׁחִינֵו לְלַבּוֹן חֵלֶף לְטַבֵּל. לִכְךָ תְּרַגְמוּ: 'וַיִּנְטְבֵעוּ'. וְכֵן כָּל כְּבוֹסֵי הַגְּזִים שֶׁהֵן לְטְבִילָה מִתְרַגְמְנוּ: 'וַיִּנְטְבֵעוּ':

פרשת מצורע

יְדָבֵר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: זֹאת תִּהְיֶה תּוֹרַת הַמִּצְוֶה בְּיוֹם טָהָרְתוֹ וְהוּבֵא אֶל-הַכֹּהֵן: וַיִּצַּא הַכֹּהֵן אֶל-מַחֲוֵץ לְמַחְנֶה וּרְאֵה הַכֹּהֵן וְהִנֵּה נִרְפָּא נֶגַע-הַצִּרְעַת מִן-הָצֹרֵעַ: וַיִּצוּהוּ הַכֹּהֵן וְלָקַח לְמַטְהַר שְׁתֵּי-צִפְרִים חַיִּים טְהוֹרִים וְעֵץ אֲרֵז וּשְׁנֵי תוֹלַעַת וְאַזֹּב: וַיִּצוּהוּ הַכֹּהֵן וְשָׁחַט אֶת-הַצִּפּוֹר הָאֶחָת אֶל-כְּלִי-חֶרֶשׁ עַל-מִים

רש"י
 ה | חַיִּים פִּקֵּט לְטוֹרֵפוֹ: טְהוֹרִים פִּקֵּט לְעוֹף טַמֵּא. לְמִי שֶׁהֵנְעִים בְּחַיִּין עַל לְשׁוֹן הַדָּע שֶׁהֵיחַ מַעֲשֵׂה פְטוּטוֹי דְבָרִים. לְמִיכָּךְ הִזְקִיחוּ לְטָהָרְתוֹ צִפְרִים, שֶׁמִּפְטָטוּן תַּמִּיד בְּעֵטֶף קוֹל וְעֵץ אֲרֵז: לְמִי שֶׁהֵנְעִים בְּחַיִּין עַל גַּסוֹת הַרִנֹּחַ: וּשְׁנֵי תוֹלַעַת וְאַזֹּב. מֵה תַּקְנֵתוֹ וַיִּתְרַפְּחוּ?

BACKGROUND

14:4 | **Cedar:** The cedar, *Cedrus*, a coniferous tree from the Pinaceae family, is an impressive tree in both height and appearance. It can grow to a height of 30 m, and its trunk can reach 3 m in diameter. It grows in cold, elevated regions, notably in Lebanon. Due to its durability and its straight, long branches, cedar wood was utilized in biblical times in construction, especially in public structures and palaces. It also serves as a symbol of strength and resilience.

Scarlet wool: This appears to refer to a red dye produced from the aphid called *qirmiz* in Arabic, and is consistent with the explanation given by many commentaries (Rav Se'adya Gaon; Rashi; Radak; see Sifra). Current research identifies it as a scale insect known as the *Kermes echinatus*, which exists on oak trees and from which a bright red-orange dye is produced through drying the aphid, grinding it, and cooking it.

Hyssop: This appears to refer to the common hyssop, *Majorana syriaca* L. The hyssop is an aromatic bush from the Lamiaceae family of plants; it grows approximately 40 cm high and branches out from its base into hard and woody branches. Erect stems grow from these branches annually and then dry out and wither each winter. White flowers cluster at the ends of the branches of the bush. The plant grows in rocky terrain of limestone and chalk and in undergrowth throughout the Middle East. Dried hyssop leaves are used as a spice, and they are one of the primary ingredients in the well-known spice mixture *za'atar* (Numbers 19:6). In addition, they are considered to have medicinal properties. Hyssop, together with the ashes of the red heifer and scarlet wool, is also used in the purification ritual of those impure with impurity imparted by a corpse. It serves as a symbol for lowliness and baseness (I Kings 5:13).

- 57 If it, the mark, shall be seen again in the garment, or in the warp, or in the woof, or in any leather implement, although one cut off and removed the affected area, the mark nevertheless appeared once again in the garment or the leather, it is erupting leprosy, and therefore you shall burn in fire that in which the mark is.
- 58 The garment, or the warp, or the woof, or any leather implement, that you shall wash and the mark leaves them, that

Maftir on Shabbat HaHodesh is read from Exodus 12:1-20.

Parashat Metzora

The Leper's Purification
 LEVITICUS 14:1-32

The previous chapter concluded with a discussion of leprosy of a garment; however, the treatment of the matter addressed prior to that, the law of the leprous person, has yet to be completed. That section discussed the ways in which one becomes ritually impure with leprosy, as well as the required comportment while impure. This chapter concludes the topic of the leprosy of a person with a detailed description of his purification process, which consists of a series of different actions. No other procedure in the Torah contains as many stages and details as the ritual purification of the leper.

- 14 1 The Lord spoke to Moses, saying:
 2 This shall be the law of the leper on the day, at the time, of his purification, his healing: He shall be brought to the priest. The leper must return to the priest, as he has the exclusive authority to deal with leprosy.
 3 The priest shall go outside the camp, and the leper shall come before him for examination.¹ And the priest shall examine, and behold, the mark of leprosy has been healed from the leper, that is, it disappeared or signs of purification appeared (see 13:13, 37).
 4 The priest shall command, and one, that is, any person, shall take for the one being purified two living, pure birds. When the Torah mentions an unspecified bird, the reference is to a sparrow or to another small, chirping bird.² And cedar³ wood, which by tradition is a wooden beam that is not particularly large,³ and scarlet wool⁴ and hyssop.⁵
 5 The priest shall command, and one shall slaughter the one bird of the two, in an earthenware vessel, so that its blood will be poured over spring water that is already in the vessel.



Cedar Kermes insects on an oak tree Hyssop

חיים: את הצפור החיה יקח אתה ואת עץ הארז ואת שני התולעת ואת האזב וטבל אותם ואת הצפור החיה בדם הצפור השחטה על המים החיים: והזה על המטהר מן הצרעת שבע פעמים וטהרו ושלח את הצפור החיה על פני השדה: וכבס המטהר את בגדיו וגלח את כל שערו ורחץ במים וטהר ואחר יבוא אל המחנה וישב מחוץ לאהל שבעת ימים: והיה ביום השביעי יגלח את כל שערו את ראשו ואת זקנו ואת גבת עינו ואת כל שערו יגלח וכבס את בגדיו ורחץ את בשרו במים וטהר: וביום השמיני יקח שני כבשים תמימים וכבשה אחת בת שנתה תמימה ושלשה עשרנים סלת מנחה בלולה בשמן ולג אחד שמן: והעמיד בהן המטהר את האיש המטהר ואתם לפני יהוה פתח אהל מועד: ולקח בהן את הכבש האחד והקריב אותו לאשם ואת לג השמן והניף אותם תנופה לפני יהוה: ושחט את הכבש במקום אשר ישחט את החטאת ואת העלה במקום הקדש לי כחטאת האשם הוא לבהן קדש קדשים הוא: ולקח בהן מדם האשם ונתן בהן על תנוך אזן המטהר הימנית ועל ביהן ידו הימנית ועל ביהן רגלו הימנית: ולקח בהן מלג השמן ויצק על כף הבהן השמאלית: וטבל בהן את אצבעו הימנית מן השמן אשר על כפו השמאלית והזה מן השמן באצבעו שבע פעמים לפני יהוה:

דש"י

לפי שניצח הוא מהכלל חשמונת לדון בהעמדה, יכול תהא חשיטתו במקום העמדתו? לכן נחמדי: 'אשחט במקום אשר שחטו' וגו': כי בחטאת. כי ככל החטאות האשם הזה הוא לבהן, ככל עבודות התלויות פלגן השנה חשם זה לחטאות, שלא תחמר החיול ויצא דמו מכלל שחט חשמונת לנתן על תנוך ובהונות, לא יהא טעון מנן דמים ואמוגים לגבי מנחה, לכן נחמדי: 'כי פחטאת האשם הוא לבהן'. יכול יהא דמו נתן למעלה פחטאת? תלמוד לומר וכו'. בתורת כהנים (מכ"א ח').

יד. תנוך. גדר חמנעו שבידו, ולאון 'תנוך' לא נודע לו, והפותרים קורים לו עמדיים. בהן. גזל.

טו. לפני ה'. כנגד בית קדשי הקדשים.

לפי ששכחם הלה, שחטתו וחסמו של מלכע טעונו נכסו: ולג אחד שפון. להזית עליו שבע ולתן ממנו על תנוך חינו ומתן כהונות.

יא. לפני ה'. בשער ניקוד ולא בעננה ענמה, לפי שהוא מקשר כפודים.

יב. והקריב אותו לאשם. וקריבנו לתוך העמדה לשם האשם: והניף טעון תנופה חי: והניף אתם. חת האשם וחת הלה.

יג. במקום אשר ישחט וגו'. על ירך המנחה בפסון ומה תלמוד לומר? והלא כבר נחמר בתורת חשם פקדשת 'ע' חת חזקו' שהאשם טעון חשיטה בפסון (על"ה ב').

יד. וכבשה אחת. לחטאת. ושלשה עשרנים. לגסגי

- 6 The living bird, he shall take it, and separately the cedar wood, and the scarlet wool, and the hyssop bound together,⁵ and he shall dip them and the living bird, by the ends of its limbs and its tail, adjacent to its body.⁶ In this manner, the bird's wings remain out of the blood, so that they will not adhere to its body, thereby enabling it to fly over the field at a later point. He shall dip them in the blood of the slaughtered bird that is over the spring water.
- 7 He shall sprinkle from this mixture of the blood of the slaughtered bird and the spring water into which the aforementioned items were dipped, on the one being purified from the leprosy seven times, and he shall then be able to pronounce him pure,⁷ and shall dispatch the living bird over the field,⁸ set it free, concluding its role in this ritual. This completes the first stage of the leper's purification, which is performed in the field, outside the camp.
- 8 In the next stage, the one being purified shall wash, immerse, his garments, as they too were rendered ritually impure by his wearing them, shave all his hair, bathe, immerse⁸ in water, and be purified; and then he shall enter the camp, and shall dwell outside his tent seven days. Although he is now inside the Israelite camp, or the city, he remains somewhat in isolation, as he may not enter his house and must remain apart from his wife.⁹ According to rabbinic tradition, he renders people and vessels impure through contact.¹⁰
- 9 It shall be on the seventh day; he shall again shave all his hair, his head and his beard and his eyebrows; all his hair he shall shave from his entire body, or alternatively, only from hairy places.¹¹ There is an opinion that by Torah law he is required to shave only those parts of his body where the hair is visible, and by rabbinic law he must shave all his hair.¹² And he shall wash his garments a second time, bathe his flesh in water, and be purified.
- 10 Although the leper is ritually purified, his status is that of one who lacks atonement; he must bring the requisite offerings in order to be rendered fit to enter the Temple and partake of

- consecrated food. Therefore, on the eighth day he shall take two unblemished male lambs, and one unblemished ewe in its first year, and three-tenths of an ephah of high-quality flour mixed with oil as a meal offering. In current measures, three-tenths of an ephah equals more than 7 L; and there is an opinion that it equals 12.8 L. And one log of oil, which according to the conventional opinion is about 0.33 L, and according to the other opinion, approximately 0.6 L.
- 11 The priest who purifies shall position the man who is being purified and them, the lambs, before the Lord, at the entrance of the Tent of Meeting.¹¹
- 12 The priest shall take one of the lambs and present it as a guilt offering, and likewise he shall present the log of oil brought by the one who is being purified, and wave them, the living sheep with the log, as a wave offering before the Lord. If he waved each separately, he fulfills his obligation.¹³
- 13 He shall slaughter the lamb in the same place where one slaughters the sin offering and the burnt offering, in the holy place, on the north side of the altar (1:11, 6:18), and unlike offerings of lesser sanctity, it may not be slaughtered anywhere else in the Tabernacle courtyard. Since like the sin offering, the guilt offering is for the priest, they are similar with regard to all matters involving the service of the priest,¹⁴ or in that both are given solely to the priest.¹⁵ This is an indication that it is a sacred sacrament, an offering of the most sacred order.
- 14 The priest shall take from the blood of the slaughtered guilt offering, and the priest shall place some of the blood on the tip¹⁶ of the right ear of the one being purified, and on the thumb of his right hand, and on the big toe of his right foot.
- 15 The priest shall take with his right hand from the log of oil brought by the one undergoing purification, and pour it on the cupped left palm of the priest, either a different priest or on his own palm.¹⁷
- 16 The priest shall dip his right finger from, into, the oil that is accumulated on his left palm, and he shall sprinkle¹⁸ from the oil with his finger seven times before the Lord, toward the Sanctuary.

DISCUSSION

14:7 | **And shall dispatch the living bird over the field:** Although the Torah does not explain the mystery of leprosy and its purification process, there are some things we can intuit from the details of the rite. Perhaps the release of the bird alludes to the removal of the ritual impurity from the individual, as well as his release from a state of social isolation (see *Bekhor Shor*; Rabbeinu Bahya; Rabbi Samson Raphael Hirsch).

14:11 | **The priest who purifies shall position the man who is being purified and them before the Lord, at the entrance of the Tent of**

Meeting: Since this is not merely a process of atonement, but a process of purification as well, the Sages discuss how it was permitted for the leper to enter the Temple for performance of this rite, in light of the fact that it is prohibited for ritually impure individuals to enter the holy place. They explain that in the course of his purification, the leper stands outside the courtyard at the Nicanor Gate, an area that was not sanctified with the sanctity that exists in the courtyard of the Temple and the Tabernacle. His participation in the purification process is accomplished

though extending the various parts of his body, e.g., ear, thumb, big toe, into the courtyard (see Rashi, *Nega'im* 14:8-9; *Tosefta Nega'im* 8:9-10).

14:16 | **The priest shall dip his right finger from the oil that is on his left palm, and he shall sprinkle:** This is a clear illustration of the halakic principle that the priests must perform the primary rites of the Temple service with the right hand (see *Zevahim* 25a). In fact, left-handed priests were not permitted to perform the Temple service (see *Bekhorot* 45b).

יז ומִיתֵר הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ יִתֵּן הַכֹּהֵן עַל־תַּנּוּךְ אֶזְוֹן הַמִּטְהָר הַיְמָנִית וְעַל־בִּהֶן
 יח יְדוֹ הַיְמָנִית וְעַל־בִּהֶן רִגְלוֹ הַיְמָנִית עַל דָּם הָאֲשֶׁם: וְהַנּוֹתֵר בַּשֶּׁמֶן אֲשֶׁר עַל־כַּף
 יט הַכֹּהֵן יִתֵּן עַל־רֹאשׁ הַמִּטְהָר וּכְפָר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה: וַעֲשֵׂה הַכֹּהֵן אֶת־
 כ החֲטָאֹת וּכְפָר עַל־הַמִּטְהָר מִטְּמֵאתוֹ וְאַחֵר יִשְׁחַט אֶת־הָעֵלָה: וְהָעֵלָה הַכֹּהֵן
 כא אֶת־הָעֵלָה וְאֶת־הַמִּנְחָה הַמִּזְבְּחָה וּכְפָר עָלָיו הַכֹּהֵן וְטָהַר: וְאִם־דָּל
 כב הוּא וְאִין יְדוֹ מִשְׁגַּת וְלָקַח כֶּבֶשׂ אֶחָד אֲשֶׁם לַתְּנוּפָה לְכַפֵּר עָלָיו וְעִשְׂרוֹן סֹלֶת
 כג אֶחָד בְּלוּל בַּשֶּׁמֶן לְמִנְחָה וְלֶג שֶׁמֶן: וְשֵׁתִי תָרִים אוֹ שְׁנֵי בָנֵי יוֹנָה אֲשֶׁר תִּשְׁיג יְדוֹ
 כד וְהִיָּה אֶחָד חֲטָאֹת וְהָאֶחָד עֹלָה: וְהִבִּיא אֹתָם בַּיּוֹם הַשְּׁמִינִי לְטַהֲרָתוֹ אֶל־הַכֹּהֵן
 כה אֶל־פֶּתַח אֹהֶל־מוֹעֵד לִפְנֵי יְהוָה: וְלָקַח הַכֹּהֵן אֶת־כֶּבֶשׂ הָאֲשֶׁם וְאֶת־לֶג הַשֶּׁמֶן
 כו וְהִגִּיף אֹתָם הַכֹּהֵן תְּנוּפָה לִפְנֵי יְהוָה: וְשָׁחַט אֶת־כֶּבֶשׂ הָאֲשֶׁם וְלָקַח הַכֹּהֵן מִדָּם
 כז הָאֲשֶׁם וְנָתַן עַל־תַּנּוּךְ אֶזְוֹן הַמִּטְהָר הַיְמָנִית וְעַל־בִּהֶן יְדוֹ הַיְמָנִית וְעַל־בִּהֶן רִגְלוֹ
 כח הַיְמָנִית: וּמִן־הַשֶּׁמֶן יִצַק הַכֹּהֵן עַל־כַּף הַכֹּהֵן הַשְּׁמָאֵלִית: וְהִזָּה הַכֹּהֵן בְּאַצְבָּעוֹ
 כט הַיְמָנִית מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ הַשְּׁמָאֵלִית שִׁבְעַ פְּעָמִים לִפְנֵי יְהוָה: וְנָתַן
 ל אֶת־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ עַל־תַּנּוּךְ אֶזְוֹן הַמִּטְהָר הַיְמָנִית וְעַל־בִּהֶן יְדוֹ
 מא הַיְמָנִית וְעַל־בִּהֶן רִגְלוֹ הַיְמָנִית עַל־מְקוֹם דָּם הָאֲשֶׁם: וְהַנּוֹתֵר מִן־הַשֶּׁמֶן אֲשֶׁר
 מב עַל־כַּף הַכֹּהֵן יִתֵּן עַל־רֹאשׁ הַמִּטְהָר לְכַפֵּר עָלָיו לִפְנֵי יְהוָה: וַעֲשֵׂה אֶת־הָאֶחָד
 מג מִן־הַתָּרִים אוֹ מִן־בָּנֵי הַיּוֹנָה מֵאֲשֶׁר תִּשְׁיג יְדוֹ: אֵת אֲשֶׁר־תִּשְׁיג יְדוֹ אֶת־הָאֶחָד
 מד חֲטָאֹת וְאֶת־הָאֶחָד עֹלָה עַל־הַמִּנְחָה וּכְפָר הַכֹּהֵן עַל הַמִּטְהָר לִפְנֵי יְהוָה: זֹאת
 מה תּוֹרַת אֲשֶׁר־בּוֹ נִגְעַ צָרַעַת אֲשֶׁר לֹא־תִשְׁיג יְדוֹ בְּטַהֲרָתוֹ:

שלישי
חמישי/

- 17 And from the rest of the oil that is inevitably left on his palm, the priest shall place some on the tip of the right ear of the one being purified, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering, which he previously placed on those spots.
- 18 Even after placing the three drops on the parts of the leper's body, oil will remain on the priest's palm. The remainder of the oil that is on the priest's palm, he, the priest, shall place, that is, spread, on the head of the one being purified; and the priest shall thereby atone for him before the Lord.
- 19 The priest shall perform the service of the ewe of the sin offering that was brought by the one undergoing purification and atone for the one being purified from his impurity; and then he shall slaughter the sheep of the burnt offering.^d
- 20 The priest shall offer up the burnt offering and the meal offering, consisting of the three-tenths of an ephah of fine flour that was brought by the purifying leper, on the altar; and the priest shall atone for him through these rites, and he shall become pure.
- 21 If the leper is impoverished,^d and his means do not suffice for all the above offerings, he shall take one lamb as a guilt offering for waving, to atone for him as would the offering of a wealthy individual, and only one-tenth, not three-tenths, of an ephah of high-quality flour mixed with oil as a meal offering, and a log of oil.
- 22 And instead of bringing the ewe of the sin offering and the sheep of the burnt offering, the poor leper shall bring two turtledoves or two young pigeons, for which his means suffice, that he can afford; one of them shall be a sin offering and the other one a burnt offering.
- 23 He shall bring them, the sheep and the two birds, on the eighth day of his purification to the priest, to the entrance of the Tent of Meeting, before the Lord.

- 24 The priest shall take the lamb of the guilt offering and the log of oil, and the priest shall wave them as a wave offering before the Lord.
- 25 He shall slaughter the lamb of the guilt offering, and the priest shall take from the blood of the guilt offering, and place it on the tip of the right ear of the one being purified, and on the thumb of his right hand, and on the big toe of his right foot.
- 26 The priest shall pour from the oil on the left palm of the priest.
- 27 The priest shall sprinkle with his right finger from the oil that is on his left palm seven times before the Lord.
- 28 The priest shall place from the oil that is on his palm on the tip of the right ear of the one being purified, and on the thumb of his right hand, and on the big toe of his right foot, on the place of the blood of the guilt offering.
- 29 The remainder of the oil that is on the priest's palm he shall place on the head of the one being purified, to atone for him before the Lord.
- 30 He shall offer one of the turtledoves or one of the young pigeons, from that which his means suffice. Turtledoves are birds that exist in the wild and are at times easy to acquire without payment. In contrast, pigeons were more plentiful in the Land of Israel; however, their acquisition often involved payment or greater exertion.
- 31 The priest shall sacrifice that for which his means suffice, one as a sin offering and one as a burnt offering, with, in addition to, the meal offering;^d the priest shall thereby atone for the one being purified before the Lord.
- 32 This is the law of one in whom there is a mark of leprosy, whose means do not suffice in his purification.

דשי
 כא | וְאִם־דָּל הוּא וְאִין יְדוֹ מִשְׁגַּת וְלָקַח כֶּבֶשׂ אֶחָד אֲשֶׁם לַתְּנוּפָה לְכַפֵּר עָלָיו וְעִשְׂרוֹן סֹלֶת אֶחָד בְּלוּל בַּשֶּׁמֶן לְמִנְחָה וְלֶג שֶׁמֶן: וְשֵׁתִי תָרִים אוֹ שְׁנֵי בָנֵי יוֹנָה אֲשֶׁר תִּשְׁיג יְדוֹ וְהִיָּה אֶחָד חֲטָאֹת וְהָאֶחָד עֹלָה: וְהִבִּיא אֹתָם בַּיּוֹם הַשְּׁמִינִי לְטַהֲרָתוֹ אֶל־פֶּתַח אֹהֶל־מוֹעֵד לִפְנֵי יְהוָה: וְלָקַח הַכֹּהֵן אֶת־כֶּבֶשׂ הָאֲשֶׁם וְאֶת־לֶג הַשֶּׁמֶן וְהִגִּיף אֹתָם הַכֹּהֵן תְּנוּפָה לִפְנֵי יְהוָה: וְשָׁחַט אֶת־כֶּבֶשׂ הָאֲשֶׁם וְלָקַח הַכֹּהֵן מִדָּם הָאֲשֶׁם וְנָתַן עַל־תַּנּוּךְ אֶזְוֹן הַמִּטְהָר הַיְמָנִית וְעַל־בִּהֶן יְדוֹ הַיְמָנִית וְעַל־בִּהֶן רִגְלוֹ הַיְמָנִית: וּמִן־הַשֶּׁמֶן יִצַק הַכֹּהֵן עַל־כַּף הַכֹּהֵן הַשְּׁמָאֵלִית: וְהִזָּה הַכֹּהֵן בְּאַצְבָּעוֹ הַיְמָנִית מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ הַשְּׁמָאֵלִית שִׁבְעַ פְּעָמִים לִפְנֵי יְהוָה: וְנָתַן אֶת־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ עַל־תַּנּוּךְ אֶזְוֹן הַמִּטְהָר הַיְמָנִית וְעַל־בִּהֶן יְדוֹ הַיְמָנִית וְעַל־בִּהֶן רִגְלוֹ הַיְמָנִית עַל־מְקוֹם דָּם הָאֲשֶׁם: וְהַנּוֹתֵר מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּף הַכֹּהֵן יִתֵּן עַל־רֹאשׁ הַמִּטְהָר לְכַפֵּר עָלָיו לִפְנֵי יְהוָה: וַעֲשֵׂה אֶת־הָאֶחָד מִן־הַתָּרִים אוֹ מִן־בָּנֵי הַיּוֹנָה מֵאֲשֶׁר תִּשְׁיג יְדוֹ: אֵת אֲשֶׁר־תִּשְׁיג יְדוֹ אֶת־הָאֶחָד חֲטָאֹת וְאֶת־הָאֶחָד עֹלָה עַל־הַמִּנְחָה וּכְפָר הַכֹּהֵן עַל הַמִּטְהָר לִפְנֵי יְהוָה: זֹאת תּוֹרַת אֲשֶׁר־בּוֹ נִגְעַ צָרַעַת אֲשֶׁר לֹא־תִשְׁיג יְדוֹ בְּטַהֲרָתוֹ:
 כא | וְאִם־הַמִּנְחָה מִנְחַת נְסֻכִים שֶׁל כֶּהֱמָה:
 כא | וְעִשְׂרוֹן סֹלֶת אֶחָד. לְכֶבֶשׂ זֶה שֶׁהוּא חֶמֶד, יְבִיא עֲשׂוֹן חֶדֶד לְנִסְכָּיו: וְלֶג שֶׁמֶן, לְתֵת מִמֶּנּוּ עַל הַכֹּהֵן. וְשֵׁתִי תָרִים אוֹ שְׁנֵי בָנֵי יוֹנָה אֲשֶׁר תִּשְׁיג יְדוֹ הַיְמָנִית לְטַהֲרָתוֹ. שְׁמִינִי לְגִמְרִים וְלְהַזְחִיל עַן חֶדֶד וְחֹזֶק וְשֵׁן תּוֹלַעַת.

DISCUSSION
 14:19| And then he shall slaughter the burnt offering: The sin offering [*hataf*] is brought in order to cleanse oneself [*lehith'atef*] from sin and to ask forgiveness. The burnt offering is in essence a voluntary offering, brought "of his own free will" (1:3, 22:9), and it is therefore characterized by the Sages as a gift. Accordingly, the leper must present the sin offering first, and only after he has requested forgiveness and atonement, and, he hopes, God has granted his request and forgiven him, is his gift offering appropriate (see *Zevahim* 7b).
 14:21| If the leper is impoverished: All the actions in the purification process of a poor leper are performed in the same manner as they are performed in the process of a wealthy person. In the following verses, the entire process is described again. In fact, the Torah could have sufficed with: "The priest shall perform as he performed with the wealthy leper." Perhaps the repetition serves to emphasize that there is no difference between the purification of a rich leper and that of a poor leper. Although the offering of the poor person appears inferior and the priests derive less benefit from it, the series of actions and the result are identical.
 14:31| The meal offering: A meal offering always accompanies animal offerings but not bird offerings. In addition, it always accompanies burnt offerings and peace offerings, but not sin offerings or guilt offerings (see Numbers 15:11-12). The sin offering and guilt offering of a leper are exceptions to this principle, as a meal offering is sacrificed with them. Therefore, a wealthy leper, who brings animals for his sin offering and guilt offering, brings one-tenth of an ephah for each sheep as a meal offering. Since a poor leper sacrifices only one sheep, as a guilt offering, and his sin offering and burnt offering are birds, he brings only one-tenth of an ephah as his meal offering (see *Menahot* 90b).

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: כִּי תָבֹאוּ אֶל־אֶרֶץ כְּנָעַן אֲשֶׁר אָנֹכִי שִׁשִּׁי/רְבִיעִי
 נָתַן לָכֶם לְאֶחָזָה וְנָתַתִּי נֹגַע צֹרְעַת בְּבַיִת אֶרֶץ אֲחֻזְתְּכֶם: וּבֹא אֲשֶׁר־לוֹ הַפֵּיִת
 וְהִגִּיד לַכֹּהֵן לֵאמֹר כְּנָגַע נִרְאָה לִי בְּבַיִת: וְצֹוֹה הַכֹּהֵן וּפְנֹו אֶת־הַפֵּיִת בְּטָרֶם
 יָבֹא הַכֹּהֵן לִדְאוֹת אֶת־הַנֹּגַע וְלֹא יִטְמָא כָּל־אֲשֶׁר בְּבַיִת וְאַחַר כֵּן יָבֹא הַכֹּהֵן
 לִדְאוֹת אֶת־הַבַּיִת: וְרָאָה אֶת־הַנֹּגַע וְהִנֵּה הַנֹּגַע בְּקִירַת הַפֵּיִת שֶׁקְעוּרֹוֹת
 יִרְקַקְרוּת אוֹ אֲדַמְדָּמֹוֹת וּמִדְּאִיהֶן שֶׁפֶל מִן־הַקִּיר: וַיֵּצֵא הַכֹּהֵן מִן־הַפֵּיִת אֶל־פֶּתַח
 הַבַּיִת וְהִסְגִּיר אֶת־הַפֵּיִת שִׁבְעַת יָמִים: וְשָׁב הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְרָאָה וְהִנֵּה
 פָּשָׂה הַנֹּגַע בְּקִירַת הַפֵּיִת: וְצֹוֹה הַכֹּהֵן וְחִלְצוּ אֶת־הָאֲבָנִים אֲשֶׁר בָּהֶן הַנֹּגַע
 וְהִשְׁלִיכוּ אֶתְהֶן אֶל־מַחֻוץ לְעִיר אֶל־מְקוֹם טָמֵא: וְאֶת־הַפֵּיִת יִקְצַע מִבַּיִת
 סָבִיב וְשִׁפְכוּ אֶת־הָעֶפֶר אֲשֶׁר הִקְצוּ אֶל־מַחֻוץ לְעִיר אֶל־מְקוֹם טָמֵא: וְלִקְחוּ
 אֲבָנִים אַחֲרוֹת וְהִבִּיאוּ אֶל־פֶּתַח הָאֲבָנִים וְעֶפֶר אַחַר יִקַּח וְטַח אֶת־הַפֵּיִת:

רש"י
 לו | בְּטָרֶם יָבֹא הַכֹּהֵן וְהִנֵּה הַנֹּגַע בְּקִירַת הַפֵּיִת שֶׁקְעוּרֹוֹת יִרְקַקְרוּת אוֹ אֲדַמְדָּמֹוֹת וּמִדְּאִיהֶן שֶׁפֶל מִן־הַקִּיר: וַיֵּצֵא הַכֹּהֵן מִן־הַפֵּיִת אֶל־פֶּתַח הַבַּיִת וְהִסְגִּיר אֶת־הַפֵּיִת שִׁבְעַת יָמִים: וְשָׁב הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְרָאָה וְהִנֵּה פָּשָׂה הַנֹּגַע בְּקִירַת הַפֵּיִת: וְצֹוֹה הַכֹּהֵן וְחִלְצוּ אֶת־הָאֲבָנִים אֲשֶׁר בָּהֶן הַנֹּגַע וְהִשְׁלִיכוּ אֶתְהֶן אֶל־מַחֻוץ לְעִיר אֶל־מְקוֹם טָמֵא: וְאֶת־הַפֵּיִת יִקְצַע מִבַּיִת סָבִיב וְשִׁפְכוּ אֶת־הָעֶפֶר אֲשֶׁר הִקְצוּ אֶל־מַחֻוץ לְעִיר אֶל־מְקוֹם טָמֵא: וְלִקְחוּ אֲבָנִים אַחֲרוֹת וְהִבִּיאוּ אֶל־פֶּתַח הָאֲבָנִים וְעֶפֶר אַחַר יִקַּח וְטַח אֶת־הַפֵּיִת:

DISCUSSION
 14:34 | **When you come to the land of Canaan:** The laws of leprosy of the house are recorded in the Torah after those of leprosy of the body and leprosy of the garment, and after the laws of their purification. Perhaps this is because leprosy of the body and of the garments was already relevant at the time the Torah was given, whereas leprosy of the house would only be applicable in the future (based on *Or HaHayyim*).
 14:36 | **The priest shall command and they shall empty the house, before the priest shall come to see the mark, so all that is in the house shall not become impure:** Clearing the house is not a component of the purification process. Rather, its primary purpose is to spare the owner unnecessary exertion and financial loss, as the moment that the priest enters the house and declares it ritually impure, all the vessels inside the house are rendered impure. Accordingly, earthenware vessels, which are not subject to purification, must be broken, while the other vessels require immersion. The Torah commands the priest to be considerate vis-à-vis the owner and minimize the damage to his property. Therefore, the priest urges him to remove from the house any item susceptible to impurity (see *Sifra*; Rashi; *Nega'im* 12:5, and commentaries ad loc.).
 According to one tannaitic opinion in the Mishna (*Nega'im* 12:5), one must remove even bundles of wood and straw from the house, even though such objects are not susceptible to ritual impurity. Some commentaries understand this position as incompatible with the above reasoning, since leaving these items in the house would cause no inconvenience to the owner. Rather, these *tanna'im* apparently hold that clearing the house entirely is a biblically mandated obligation for other reasons. This appears to be the position of the Rambam as well (Rambam, *Sefer Tahara, Hilkhot Tumat Tzara'at* 14:4).

Leprosy of Houses

LEVITICUS 14:33-57

Leprosy is a form of nonverbal divine revelation, whereby God intimates to a person in a supernatural manner that his matters are not being conducted properly. Just as leprosy of the body and leprosy of the garment are not natural diseases, the same is true with regard to leprosy of a house, which is the next stage that afflicts a person after his skin and his garments. This leprosy too, is not a natural phenomenon, like dampness, but a heavenly sign. The green mark, the red mark, or both together, are miraculous indicators that the house is not ritually pure. Their appearance necessitates treatment of the afflicted part of the house, and at times, its total demolition. It should be noted that there were Sages who asserted that there was never an actual case of leprosy of the house, while others stated that there were cases, albeit rare, of leprosy of the house.¹⁸

Following its treatment of leprosy of the house, the Torah proceeds to address another form of ritual impurity, the impurity of one who experiences a discharge. Although such a condition is primarily an illness, it also contains an element of impurity, and its treatment, as addressed in detail by the Torah, reflects this fact. However, the process of purification from leprosy is longer and far more intricate than that of purification from discharge. That difference underscores the fact that leprosy in the Torah is not an illness, but a wondrous sign.

Fourth 33 The Lord spoke to Moses and to Aaron, saying:
aliya 34 When you come to the land of Canaan,⁹ which I give to you
 (Sixth as a portion, if I shall place a mark of leprosy on a house,
 aliya) that is, on one of the houses, in the land of your ancestral portion.

Although the various forms of leprosy are somewhat similar in that they involve the appearance of a mark and are all included in the general framework of the laws of leprosy, it is obvious that a mark on one's skin is very different from a spot found on a garment or on stones.¹⁹

35 He to whom the house belongs shall come and tell to the priest, saying: Something like a mark seems to me to be on the house. He cannot attest to the fact that it is leprosy, as he is not authorized to make that determination. Until a priest diagnoses the plague, the owner of the house can only assert his suspicion that there is leprosy in his house.²⁰

36 The directive in this verse does not relate to treatment of the leprosy; rather, it relates to another aspect of this matter. **The priest shall command and they shall empty the house** of any vessels, **before the priest shall come to see the mark, so that all that is in the house shall not become impure;**²¹ **and afterward the priest shall come to see the house.**

37 He, the priest, shall examine the mark after entering the house, **and behold, the mark is, or appears to be, recessed [sheka'arurot] in the walls of the house,** similar to the shape of a bowl [*ke'ara*], giving the impression of **deep green or deep reddish recesses, and their appearance is lower than the wall.** Due to their color, they appear to be sunken relative to the wall, although that is not the case.

38 The priest shall exit the house and proceed to the entrance of the house, and he shall quarantine the house, he shall issue an instruction to seal the house²¹ **for seven days.**

39 The priest shall return on the seventh day, and shall examine it; and behold, the mark has spread on the walls of the

house. The mark that was on one wall has now relocated to other walls, or it has become enlarged.

40 The priest shall command, and they shall remove the stones on which there is a mark. The stone house described in the verse was apparently not compactly constructed; therefore, it was possible to remove an individual stone from the wall. **And they shall dispose of them,** as they are ritually impure, **in an impure place outside the city.** Although not all places outside the city are impure, there were certain areas designated for the disposal of impure objects, perhaps in places where there were garbage heaps or graves, locations not frequented by those carrying ritually pure items.²²

41 And as for the house, in which there are holes, he shall scrape⁸ and remove the layer of plaster²³ from inside all around. According to the *Sifra*, cited by Rashi, he would scrape only the plaster immediately around the mark.²⁴ **And they shall pour out the plaster that they scraped outside the city in an impure place.**

42 They shall take other stones, and they shall bring them in the place of the stones that they removed from the wall; and he shall take other plaster, and then he shall plaster the house, at which point it may once again serve as a residence.



Stones and plaster in the walls of a house

BACKGROUND

14:41 And the house, he shall scrape: To this day it is the practice in Middle Eastern countries to build with stones or bricks coated with earth or clay, in order to smooth the walls and seal gaps and cracks. Occasionally, the walls are built of two layers of stone, with a filling of earth between them, in order to construct a thicker wall and provide insulation.

וְאִם־יָשׁוּב הַנִּגְעַל וּפָרַח בַּבַּיִת אַחַר חֲלִיץ אֶת־הָאֲבָנִים וְאַחֲרֵי הַקְּצוֹת אֶת־הַבַּיִת
 וְאַחֲרֵי הַטּוּחַ: וּבֹא הַכֹּהֵן וּרְאָה וְהָיָה פֶּשֶׁה הַנֶּגַע בַּבַּיִת עֲרֵעַת מִמֶּאֲרַת הוּא
 בַּבַּיִת טָמֵא הוּא: וְנָתַן אֶת־הַבַּיִת אֶת־אֲבָנָיו וְאֶת־עֲצָיו וְאֶת כָּל־עֵפֶר הַבַּיִת
 וְהוֹצִיא אֶל־מַחוּץ לָעִיר אֶל־מְקוֹם טָמֵא: וְהִבֵּא אֶל־הַבַּיִת כָּל־יְמֵי הַסִּגְיֹר
 אֹתוֹ יִטְמָא עַד־הָעֶרֶב: וְהִשְׁכַּב בַּבַּיִת יְכַסֵּם אֶת־בְּגָדָיו וְהֵאֱכַל בַּבַּיִת יְכַסֵּם
 אֶת־בְּגָדָיו: וְאִם־בָּא יָבֵא הַכֹּהֵן וּרְאָה וְהָיָה לֹא־פֶשֶׁה הַנֶּגַע בַּבַּיִת אַחֲרֵי הַטּוּחַ
 אֶת־הַבַּיִת וְטָהַר הַכֹּהֵן אֶת־הַבַּיִת כִּי נִרְפָּא הַנֶּגַע: וְלָקַח לַחֲטָא אֶת־הַבַּיִת
 שְׁתֵּי צִפְרִים וְעֵץ אֲרָז וּשְׁנֵי תוֹלַעַת וְאֹזֹב: וּשְׁחַט אֶת־הַצִּפֹּר הָאֶחָת אֶל־כְּלִי־
 חָרָשׁ עַל־מִים חַיִּים: וְלָקַח אֶת־עֵץ־הָאֲרָז וְאֶת־הָאֹזֹב וְאֶת שְׁנֵי הַתּוֹלַעַת וְאֶת
 הַצִּפֹּר הַחַיָּה וְטָבַל אֹתָם בְּדָם הַצִּפֹּר הַשְּׁחוּטָה וּבַמִּים הַחַיִּים וְהִזָּה אֶל־הַבַּיִת
 שִׁבַּע פְּעָמִים: וְחִטָּא אֶת־הַבַּיִת בְּדָם הַצִּפֹּר וּבַמִּים הַחַיִּים וּבַצִּפֹּר הַחַיָּה וּבְעֵץ
 הָאֲרָז וּבְאֹזֹב וּבְשְׁנֵי הַתּוֹלַעַת: וּשְׁלַח אֶת־הַצִּפֹּר הַחַיָּה אֶל־מַחוּץ לָעִיר אֶל־פְּנֵי
 הַשָּׂדֶה וּכְפֹר עַל־הַבַּיִת וְטָהַר: זֹאת הַתּוֹרָה לְכָל־נֶגַע הַצִּרְעָת וּלְצִרְעַת
 הַבֶּגֶד וּלְבַיִת: וְלִשְׂאֵת וּלְסַפַּחַת וּלְבַהֲרַת: לְהוֹדֹת בַּיּוֹם הַטָּמֵא וּבַיּוֹם הַטָּהוֹר
 זֹאת תּוֹרַת הַצִּרְעָת:

43 If these actions are ineffective, and the mark returns and erupts in the house, after removing the stones, and after scraping the house and after plastering it,
 44 the priest shall come and examine; and if behold, the mark has spread again either in the same place or elsewhere in the house, it is a malignant leprosy, a leprosy accompanied by a curse (see 13:51), in the house, which does not affect only those particular stones, but the entire house, and it is impure.
 45 He, that is, anyone, shall demolish the entire house, its stones, and its timber, and all the plaster of the house; and he shall take it, all these, outside the city to an impure place.
 46 Special laws of impurity apply to a leprosy house: One who comes into the house all the days that it is quarantined shall be impure^o until the evening.
 47 One who remains and sleeps in the house shall wash his garments that he is wearing; and one who eats in the house, even if he did not sleep there but remained there long enough to eat,²⁵ shall wash his garments. These laws of ritual impurity apply to this house during the quarantine period, at which point it is uncertain whether the house will be purified.
 48 Until this point, the reference has been to a case where the leprosy returned after the removal of the stones and the scraping of the plaster. The Torah now proceeds to address the alternative case. If the priest shall come and examine, and behold, the mark did not spread in the house after the plastering of the house, the priest shall pronounce the house pure, because the mark was healed.

49 He shall take, to cleanse, purify, the house, two birds, cedar wood, scarlet wool, and hyssop.
 50 He shall slaughter one of the birds in an earthenware vessel over spring water.
 51 He shall take the cedar wood, and the hyssop, and the scarlet wool, and the living bird, and dip them in the blood of the slaughtered bird and in the spring water, and he shall sprinkle on the house seven times. This entire process parallels the purification process of a leprosy individual; however, in this case, one sprinkles on the leprosy house rather than on a leprosy person.
 52 He shall thereby cleanse the house with the blood of the bird, and with the spring water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet wool.
 53 He shall dispatch the living bird outside the city out on the field; and he shall atone for the house, eliminate its punishment, and it shall be purified.
 54 This is the law for any leprosy mark, which appears primarily on the skin, and for a scall, leprosy of the head or the beard;
 55 and for leprosy of the garment, and of the house;
 56 and for the following marks specifically: for the spot, and for the scab, and for the bright spot.
 57 To teach on which day it is impure, when one must declare the afflicted house impure, and on which day it is pure; this is the law of leprosy.

חמישי

רש"י

לסוף השבוע. "כי נרפא הנגע", ואם חזר, קבר פושע על החוץ שטעון נתניע.
 בו. כל ימי הקגור ארו. ולא ימים שקלף חת נגעו. וכול שחץ מנויח המחלט שקלף חת נגעו? תלמוד לומר: "כל ימי". ויטבא עד הערב. מלמד שאין מטמא בגדים. וכול חטפו שיה בקבו חבילת פקס? תלמוד לומר: "והחבל פצות יכבס חת בגדיו" (להלן ספוק נו). חין לי חלף חוכל, שובק מנעו? תלמוד לומר: "והשכב". חין לי חלף חוכל ושאוב, לא חוכל ולא שובק מנעו? תלמוד לומר: "יכבס" ו"יכבס" דבה. חס כן למה נזמנר. 'חוכל' ו'שאוב' לתן שעור לשאוב קדי חבילת פקס.

וראה והנה פשה" (מד). ודבר הפתע בעומד בראשון שנתן לו שבע שני להסגרו, ובסוף שבע שני להסגרו פה וראהו שפשה, ומה יעשה לו? חולץ וקוצה וטח ונתן לו שבע חזר - נתן, לא חזר - טעון צפרים, שאין בגנעוים יורק משלשה שבועות. "ואם פה יבא" (מח) לסוף שבע שני. "וראה והנה לא פשה", מקרא זה פה ללמד בעומד פגיעו בראשון ובשני. ומה יעשה לו? וכול יטהרנו כמשמעו של מקרא "וטהר הכהן חת הבית?" תלמוד לומר: "כי נרפא הנגע", לא טהרתי חלף חת הקטני, וחין קטני חלף הבית שהקנה והטח ולא חזר הנגע. חבל זה טעון חלצה וקטני וטיחה ושבע שלישי. וכן המקרא נדרש: "ואם פה יבא" פשע "וראה והנה לא פשה", וטיחה, וחין טיחה בלא חלון וקטני. ו"חטני הטהר חת הבית, וטהר הכהן חת הבית" חס לא חזר

תלמוד לומר: "ובא" "ואם פה יבא" (להלן ספוק מח). במה הפתע מדבר? חס פפשה בראשון - הכי קבר חמוה חס פפשה בשני - הכי קבר חמוה, הו חינו חומר "ובא" "ואם פה יבא" חלף חת שפח בסוף שבע ראשון ובה בסוף שבע שני "וראה והנה לא פשה" זה העומד - מה יעשה לו? וכול יפטר וליך, כמו שכתוב פה: "וטהר חת הבית?" תלמוד לומר: "כי נרפא הנגע", לא טהרתי חלף חת הקטני. מה יעשה לו? ביחה חמויה למעלה וביחה חמויה למטה (להלן ספוק מח). מה פגלוהו חולץ וקוצה וטח ונתן לו שבע, דגמר לה זהו שיה זהו ביחה, חף פתיחתה בן וכו', קדחתה פתחת פהנים (פסחים י, ד-ט) גמרו של דבה, חין נתינה חלף בגנע החוץ חזר חלצה וקטע וטיחה, וחין החוץ גרין פשוין. וסקר המקראות כך הו, "ואם ישוב" (מט), "ונתן" (מה), "והחבל פצות" (מו), "והחבל פצות" (מז), "ובא הכהן

ספוק טט) כלום בעומד פגיעו בשבוע ראשון, ולמדך קרו בשפשוין זה, שאינו מדבר חלף בעומד בראשון ופשה בשני. ומה יעשה לו? וכול יתכנו כמו שכתוב לו: "ונתן חת הבית?" תלמוד לומר: "ושב הכהן" (לעיל ספוק טט) "ובא הכהן", ללמד ביחה משיבה, מה שיה חולץ וקוצה וטח ונתן לו שבע, חף ביחה חולץ וקוצה וטח ונתן לו שבע, ואם חוזר - נתן, לא חזר - טהור. ומנעו שאם עמד בזה ובה חולץ וקוצה וטח ונתן לו שבע?

ונחמך: "נדרעת ממחלת" (לעיל י, ח-ט), מה להלן טמא חת החוץ חף על פי שאינו פושה, חף פרו טמא חת החוץ חף על פי שאינו פושה. חס בן מה תלמוד לומר: "והנה פשה" חין פרו מוקומו של מקרא זה, חלף: "ונתן חת הבית" היה לו לכתב חזר: "ואם ישוב", מה 'שיבה' החמויה להלן בסוף שבע, חף 'שיבה' החמויה פרו בסוף שבע.

בגן הקצות. לשון העשות, וכן 'הטוח', חבל 'חלץ חת החבנים' מוסב הלשון חל החכם שחלפו, והוא משקל לשון קבר, כמו 'כפר', 'דבר': 'ואם ישוב הנגע וגו'. וכול חזר בו ביום זהו טמא? תלמוד לומר: "ושב הכהן", "ואם ישוב", מה 'שיבה' החמויה להלן בסוף שבע, חף 'שיבה' החמויה פרו בסוף שבע.

מדן ובה הכהן וראה והנה פשה. וכול חף הוא החוץ טמא חלף חס כן פשה? נחמך: "נדרעת ממחלת" בביתו,

DISCUSSION

14:46 | One who comes into the house all the days that it is quarantined shall be impure: This exceptional form of ritual impurity is similar to the impurity imparted by a corpse in a tent

(Numbers 19:14). In both cases, all items under the same roof are rendered impure, even if they did not come into direct contact with the source of impurity (see *Tosefta Megilla* 1:12). As stated

earlier, the impurity of microprosy is to a certain extent considered a microcosm of death (see commentary on 13:45).

טו וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: דַּבְּרוּ אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתֶּם אֲלֵהֶם יֵאָמֵר אִישׁ אִישׁ כִּי יִהְיֶה זָב מִבְּשָׁרוֹ זָבֹו טָמֵא הוּא: וְזֹאת תִּהְיֶה טָמְאָתוֹ בְּזָבֹו רַךְ בְּשָׂרוֹ אֶת־זָבֹו אוֹ־הַחֲתָמִים בְּשָׂרוֹ מִזָּבֹו טָמְאָתוֹ הוּא: כֹּל־הַמְּשַׁכָּב אִשָּׁר יֹשֵׁב עָלָיו הֵזֵב יִטְמָא וְכֹל־הַכֹּלִי אִשָּׁר יֹשֵׁב עָלָיו יִטְמָא: וְהַיֹּשֵׁב עַל־הַכֹּלִי אִשָּׁר יֹשֵׁב עָלָיו הֵזֵב יִכַּסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: וְהַנֹּגֵעַ בְּבֶשֶׂר הֵזֵב יִכַּסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: וְכִי־יִרְק הֵזֵב בְּטַהוֹר וְכַסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: וְכֹל־הַמְּרֻכָּב אִשָּׁר יִרְכַּב עָלָיו הֵזֵב יִטְמָא: וְכֹל־הַנֹּגֵעַ בְּכֹל אִשָּׁר יִהְיֶה תַּחְתָּיו יִטְמָא עַד־הָעֶרֶב וְהַנּוֹשֵׂא אוֹתָם יִכַּסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: וְכֹל אִשָּׁר יִגְעַבֹּו הֵזֵב וַיְדִיֹו לֹא־שָׁטַף בַּמַּיִם וְכַסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: וְכֹל־יֶחֱרַשׁ אִשָּׁר־יִגְעַבֹּו הֵזֵב יִשְׁבֵר וְכֹל־כֹּלִי־עֵץ יִשְׁטַף בַּמַּיִם:

טו וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: דַּבְּרוּ אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתֶּם אֲלֵהֶם יֵאָמֵר אִישׁ אִישׁ כִּי יִהְיֶה זָב מִבְּשָׁרוֹ זָבֹו טָמֵא הוּא: וְזֹאת תִּהְיֶה טָמְאָתוֹ בְּזָבֹו רַךְ בְּשָׂרוֹ אֶת־זָבֹו אוֹ־הַחֲתָמִים בְּשָׂרוֹ מִזָּבֹו טָמְאָתוֹ הוּא: כֹּל־הַמְּשַׁכָּב אִשָּׁר יֹשֵׁב עָלָיו הֵזֵב יִטְמָא וְכֹל־הַכֹּלִי אִשָּׁר יֹשֵׁב עָלָיו יִטְמָא: וְהַיֹּשֵׁב עַל־הַכֹּלִי אִשָּׁר יֹשֵׁב עָלָיו הֵזֵב יִכַּסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: וְהַנֹּגֵעַ בְּבֶשֶׂר הֵזֵב יִכַּסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: וְכִי־יִרְק הֵזֵב בְּטַהוֹר וְכַסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: וְכֹל־הַמְּרֻכָּב אִשָּׁר יִרְכַּב עָלָיו הֵזֵב יִטְמָא: וְכֹל־הַנֹּגֵעַ בְּכֹל אִשָּׁר יִהְיֶה תַּחְתָּיו יִטְמָא עַד־הָעֶרֶב וְהַנּוֹשֵׂא אוֹתָם יִכַּסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: וְכֹל אִשָּׁר יִגְעַבֹּו הֵזֵב וַיְדִיֹו לֹא־שָׁטַף בַּמַּיִם וְכַסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: וְכֹל־יֶחֱרַשׁ אִשָּׁר־יִגְעַבֹּו הֵזֵב יִשְׁבֵר וְכֹל־כֹּלִי־עֵץ יִשְׁטַף בַּמַּיִם:

הוא, "הא ביצד? פטים לטמאה והשלישית מנותקתו להקב".
 ד וְכֹל הַמְּשַׁכָּב, הַרְחִיף לְמַסְבָּה. וְכֹל חֲפָלוֹ מִיָּחִד לְמַלְאֲכָה חֲרִיטִי? תִּלְמֹוד לֹמַר: "חֲשֶׁר יִשְׁכַּב", "חֲשֶׁר יִשְׁכַּב לֹא נִחְמָה, חֲלָף "חֲשֶׁר יִשְׁכַּב", הַמִּיָּחִד תְּמִיד לְכַךְ, יִחַף זֶה שְׂחֹמְרוֹ לֹ: עֵמֶל וְנִגְשָׁה מִלְּאֲכָנֵי: אִשָּׁר יֹשֵׁב יִשְׁכַּב" לֹא נִחְמָה, חֲלָף "חֲשֶׁר יִשְׁכַּב עָלָיו" הַזֶּה, בְּמִיָּחִד תְּמִיד לְכַךְ.
 ה וְאִישׁ אִשָּׁר יִגְעַבֹּו בְּמִשְׁכָּבוֹ. לְמַד עַל הַמְּשַׁכָּב שְׂחֹמְרוֹ מִן הַמַּגֵּעַ, שֶׁזֶה נִגְשָׁה חֵטְ הַטְּמָאָה לְטָמֵא חֵטְ לְטָמֵא בְּגָדָיו, וְהַמַּגֵּעַ שְׂחִינֵי מַסְבָּב חִינֵי חֲלָף וְלֹד הַטְּמָאָה, וְחִינֵי מַטְמֵא חֲלָף חֲכָלוֹ וְיִמְשָׁקוּ.
 ו וְהַיֹּשֵׁב עַל הַכֹּלִי, חֲפָלוֹ לֹא נִגְעַב, חֲפָלוֹ נִגְשָׁה כְּפִלִּים זֶה עַל זֶה כְּלָן מִשְׁמִינֵי מַשׁוּם מִנְּשָׁב, וְכֹן בְּמַסְבָּב:
 ח וְכִי־יִרְק הֵזֵב בְּטַהוֹר, וְנִגְעַב עַל חוֹ נִשְׁאֹו, שֶׁהִרְק מִטְמֵא בְּמַגָּח:

פרק טו
 ב כי יהיה זב, יכול זב מקבל מקום יהא טמא? תלמוד לומר: "מגשדו", ולא כל גשדו. חחר שחלק הפתוח בין גשד לגשד, וזכתי לדון. טמא קב וטמא קבה, מה זכה ממקום שהיה מטמאה טמאה קלה – נדה, מטמאה טמאה חמונה – זבה, חף הזב ממקום שמטמא טמאה קלה – קרי, מטמא טמאה חמונה – זבה, זב וטמא. למד על הטפה שהיא מטמאה, זב דומה למי בעק של שעוריו, ורחיו, ודומה ללבן ביצה המונחת, שכבת זרע, קשור בלבן ביצה שחיה מונחת.
 ג רך, לשון ריד, קב גשדו "חית זבו", כמו ריד שיוצא עלול: או החתים, שיוצא עב וסומם חת פי החמה, ונקתם גשדו מטפת זבו, זהו פשוטו, ומקדשו, מנה הפתוח הרחוק לחיות שמים והקראו טמא, שחמה: "זב מגשדו זבו טמא הוי", ומנה הפתוח השני לחיות שלם והקראו טמא, שחמה: "טמאתו זבונו" רך גשדו חת זבו חו החתים גשדו מזובו טמאתו

DISCUSSION

15:2 | **From his flesh:** In this chapter, the recurring mention of "flesh" has two meanings. Here it is a euphemism for the male reproductive organ (see also, e.g., Genesis 17:13; Exodus 28:42; Ezekiel 44:7). Elsewhere in the chapter, it bears the more common meaning of one's entire body (see, e.g., verse 7).

15:9 | **Saddle:** There is an opinion that a regular saddle is in the category of articles fashioned for sitting. Instead, the reference here is to an article on which the rider leans but does not sit (see *Kelim* 23:2 and commentaries ad loc.; *Kelim* 1:2; *Sifra*).

15:11 | **Anyone whom the one who has a discharge shall touch when he did not rinse his hands in water, he shall wash his garments and bathe in water, and he is impure until the evening:** This verse is apparently superfluous, as it is already stated above: "One who touches the flesh of the one who has a

Bodily Impurities Due to Emissions

LEVITICUS 15:1-33

After a lengthy discussion of the ritual impurity of leprosy, the Torah turns to other forms of impurity, mainly various types of *zava*, emissions from the reproductive organs. Unlike leprosy, *zava* is still recognized as a malady today. Male *zava*, or gonorrhea, is essentially an infectious sexual disease, which cannot be entirely eradicated, even by antibiotics.

This topic concludes the *halakhot* of ritual impurity and purity in Leviticus. Although these matters are mentioned elsewhere in the Torah, the majority of their *halakhot* appear here.

- 1 The Lord spoke to Moses and to Aaron, saying:
- 2 Speak to the children of Israel, and say to them: Any man, when he has a discharge from his flesh,⁹ the member, his discharge is impure.
- 3 This shall be his impurity with his discharge: Whether his flesh, member, emits his discharge of fluid, or his flesh is blocked from his discharge, due to the fact that the discharge is thick and blocks the orifice,²⁶ either way it is his impurity.
- 4 Any bedding or article of furniture designed for reclining, on which the one who has a discharge lies, shall be impure; and any item on which he sits, any object fashioned for sitting, shall be impure. In other words, any object designed for reclining, e.g., a bed or chair, is rendered impure by the use of the one who had the discharge, even if he did not touch the object with an exposed part of his body.
- 5 A man who will touch his bedding shall wash his garments and bathe in water, and he is impure until the evening. The seats and bedding rendered impure by a *zav* have a severe level of impurity; in the terminology of the Sages, they are referred to as a primary source of ritual impurity. Like the *zav* himself, they transmit impurity to people with whom they come in contact and to the garments those people are wearing at the time.
- 6 Furthermore, one who sits on an article on which the one who has a discharge sat, even if neither he nor the *zav* touched it directly with an exposed part of the body, he too shall wash his garments and bathe in water, and he is impure until the evening.
- 7 In addition to the impurity of vessels and items upon which the *zav* has leaned, there is also the impurity of his own body: One who touches the flesh, any part of the body, of the one who has a discharge shall wash his garments and bathe in water, and he is impure until the evening.
- 8 If the one who has a discharge shall spit on one who is pure, that individual who was pure shall wash his garments and bathe in water, and he is impure until the evening. Not only does the discharge of the *zav* itself, and his body, transmit impurity, but his spittle is also impure and imparts impurity. This category includes other emissions, the so-called founts of a *zav*, in the terminology of the Sages,²⁷ which also render one who touches them ritually impure.

- 9 Any saddle⁹ on which the one who has a discharge shall ride shall be impure. Similar to items used for lying and sitting, articles on which a *zav* rides, such as a saddle, are rendered impure even without direct contact with his body.
- 10 Anyone who touches any item that was underneath him, the *zav*, such as the aforementioned articles used for bedding, sitting, and riding,²⁸ shall be impure until the evening, as stated above. The verse adds: And one who carries them, one of these articles, even if he does not touch it, shall wash his garments and bathe in water, and he is impure until the evening. The two ways in which one can contract this impurity are direct contact with one of those objects upon which the *zav* leaned, or by carrying and leaning without direct contact, e.g., the sitting mentioned in verse 6.²⁹
- 11 Anyone whom the one who has a discharge shall touch when he, the *zav*, did not rinse his hands in water, if the *zav* has yet to immerse himself from his impurity,³⁰ he shall wash his garments and bathe in water, and he is impure until the evening.⁹ The touch of a *zav* transmits impurity even if the flow of his emission has ceased until he immerses for his purification.
- 12 And an earthenware vessel, which cannot be purified while it remains whole (see 11:33), that the one who has a discharge shall touch, shall be broken; and every wooden implement, and likewise vessels made from other materials, such as metal³¹ shall be rinsed in water, it is immersed in a ritual bath and is thereby purified.



Ancient wooden vessel



Earthenware vessel

יג וְכִי־יִטְהַר הַזָּב מִזּוּבּוֹ וְסָפַר לוֹ שִׁבְעַת יָמִים לְטַהֲרָתוֹ וְכַבֵּס בְּגָדָיו וְרוּחָם בְּשֵׁרוֹ
יד בַּמַּיִם חַיִּים וְטָהַר: וּבַיּוֹם הַשְּׁמִינִי יִקַּח־לוֹ שִׁתֵּי תָרִיסִים אֹר שְׁנֵי בָנִי יוֹנֶה וּבָא וּלְפָנָי
טו יִהְיֶה אֶל־פֶּתַח אֹהֶל מוֹעֵד וּנְתַנֵּם אֶל־הַפֶּהָן: וַעֲשֵׂה אֹתָם הַפֶּהָן אֶחָד חֲטָאֹת
טז וְהָאֶחָד עָלָה וּכְפָר עָלָיו הַפֶּהָן לִפְנֵי יְהוָה מִזּוּבּוֹ: וְאִישׁ כִּי־תִצֵּא מִמֶּנּוּ
יז שִׁבְבַת־זֹרַע וְרוּחָם בַּמַּיִם אֶת־כָּל־בְּשָׂרוֹ וְטָמֵא עַד־הָעֶרֶב: וְכָל־בְּגָד וְכָל־עוֹר
יח אֲשֶׁר־יְהִיָּה עָלָיו שִׁבְבַת־זֹרַע וְכַבֵּס בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: וְאִשָּׁה אֲשֶׁר יִשְׁכַּב
יט אִישׁ אִתָּהּ שִׁבְבַת־זֹרַע וְרוּחָצוּ בַּמַּיִם וְטָמְאוּ עַד־הָעֶרֶב:
כ וְאִשָּׁה כִּי־תִהְיֶה זֹבָה דָּם יִהְיֶה זֹבָהּ בְּבִשְׂרָהּ שִׁבְעַת יָמִים תִּהְיֶה בְּנִדְתָּהּ וְכָל־הַנֶּגַע
כא בָּהּ יִטְמָא עַד־הָעֶרֶב: וְכָל־אִשֶׁר תִּשְׁכַּב עָלָיו בְּנִדְתָּהּ יִטְמָא וְכָל־אֲשֶׁר־תִּשְׁב
כב עָלָיו יִטְמָא: וְכָל־הַנֶּגַע בְּמִשְׁכַּבָּהּ יִכַּבֵּס בְּגָדָיו וְרוּחָם בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:
כג וְכָל־הַנֶּגַע בְּכָל־כְּלִי אֲשֶׁר־תִּשְׁבַּע עָלָיו יִכַּבֵּס בְּגָדָיו וְרוּחָם בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:
כד וְאִם עַל־הַמִּשְׁכָּב הוּא אֹר עַל־הַכְּלִי אֲשֶׁר־הוּא יִשְׁבַּת־עָלָיו בְּנִגְעוֹ־בּוֹ יִטְמָא
כה עַד־הָעֶרֶב: וְאִם שָׁכַב יִשְׁכַּב אִתָּהּ וְתִהְיֶה נִדְתָּהּ עָלָיו וְטָמֵא שִׁבְעַת יָמִים
כז וְכָל־הַמִּשְׁכָּב אֲשֶׁר־יִשְׁכַּב עָלָיו יִטְמָא: וְאִשָּׁה כִּי־יִזְוֹב זֹב דָּמָה יב

ששי
/שבועי/

רשי

על המקדש שנתקבה מ"על הכל". בנגעו בו יטמא. וחינו טענו כפוס בגדים, שהמקדש חיו נגעו מטמא חכם לטמא בגדים:

כד ויהי נדתה עליו. יכול יעלה לנגלה, שחס פח עליה כחמישי לנדתה לא יטמא חלף שלשה ימים כמותה? תלמוד לומר: "וטמא שבעת ימים". ומה תלמוד לומר: "ותיה נדתה עליו"? מה היא מטמאה חכם וכל חכם, חף הוא מטמא חכם וכל חכם.

מטמא חלף הפך מן המקור: דם יהיה זבה בבשרה. חיו זובה קרוי זוכ לטמא חלף חס כן הוא חלם: בנדתה. כמו "ומתכל וקהו" (חייב יח יח), שהיה מנדה ממצע כל חכם: תהיה בנדתה. חפלו לא נחתה חלף לחיה לחשונה:

כג ויאם על המשכב הוא. השוכב או היושב על משכבה או על משקה, חפלו לא נגע בו, חף הוא בדת טמאה החמוניה במקרה העליון. טענו כפוס בגדים: על הכלי. לנדת חת המקדש: בנגעו בו יטמא. חינו מקדש חלף

יג וְכִי יִטְהַר: קשיפסקו: שבעת ימים לטהרתו. טמעת ימים טהורים מטמאת זבה שלף ידחה זוב, וכלן לטמין.

יח וְרוּחָצוּ בַּמַּיִם: גזרת מלך היא שטמא חלף גבילה, וחינו הטעם נגע ששכבת זרע, שהבי נגע בית הסתרים הוא:

טז וְאִם עַל־הַמִּשְׁכָּב הוּא אֹר עַל־הַכְּלִי אֲשֶׁר־הוּא יִשְׁבַּת־עָלָיו בְּנִגְעוֹ־בּוֹ יִטְמָא: יכול מיוחד מכל חיבה? תלמוד למר "והוא גלתה חת מקור דמיה" (פלו כ יח), חיו דם

DISCUSSION

→ is produced as a nocturnal emission or as part of sexual intercourse, the vast majority of semen goes to waste. Since each sperm has the potential for life, when it does not bring life to the world but dies, impurity is created. This impurity is unrelated to whether the seminal emission is considered a transgression, but to the fact that a small element of death is present. Likewise, a woman's menstrual cycle involves the death of

cells: A woman's period begins when the ovum dies, and the blood that flows includes other tissues that have undergone a process of erosion and death (see *Kuzari* 2:60; Ramban, verse 17). It is possible that the impurity of a woman after childbirth is also related to death, due to the detachment of the life that was in her body, or because of the life-threatening situation she faced while giving birth.

15:24 | **And any bedding on which he lies shall be impure:** This verse does not say that the bedding of one who lies with a menstruating woman transmits impurity to another person by contact and carrying, as is stated with regard to a menstruating woman herself. Rather, the Sages derive that the impurity of his bedding is of a lesser severity, as it is not a primary source of ritual impurity, which imparts impurity

- 13 The chapter turns to the purification of the *zav*. When the one who has a discharge shall be cleansed from his discharge, after he is healed, he shall count for himself seven days from his cleansing. These are the so-called seven clean days, in the terminology of the Sages, seven days on which one examined himself and did not find an emission. And he shall wash, immerse in water, his garments, those he wore when he was a *zav*, and he shall bathe his flesh in spring water, water connected to its source.³² The requirement of spring water for ritual immersion is stated only with regard to a *zav*; in all other cases, the impure individual may immerse in a different type of ritual bath. And he is thereby purified.
- 14 On the eighth day, he shall take for himself two turtledoves or two young pigeons, and come before the Lord to the entrance of the Tent of Meeting, and he shall give them to the priest.
- 15 The priest shall offer them, one as a sin offering, and one as a burnt offering; and the priest shall atone for him before the Lord from his discharge.³³
- 16 The chapter mentions another type of impurity, which is somewhat similar to *ziva*: And a man, when semen is emitted from him,³⁴ shall bathe, immerse all his flesh in water, and he is impure until the evening. The emission of semen from a man is a light category of impurity, which is unconnected to a disease, unlike the impurity of a *zav*.
- 17 Every garment and any leather skin, upon which there shall be semen, shall be washed in water, and it is impure until the evening.
- 18 And a woman with whom a man shall lie with the emission of semen, as both the man and woman participated in the act, they shall bathe in water, and they are impure until the evening.

- 19 A woman, if she has a discharge, not like the *ziva* of a man, but her discharge from her flesh being blood,³⁵ referring not to an illness but to the blood of the menstrual cycle,³³ seven days she shall be in the ritual impurity of her menstrual state. This severe form of impurity lasts for seven days, regardless of the duration of the blood flow during that period. Anyone who touches her on those days shall be impure until the evening.
- 20 Anything on which she lies in her menstrual state shall be impure; and anything on which she sits shall be impure, whether or not she touches them directly. In this regard, the impurity of a menstruating woman parallels that of a *zav*.
- 21 Anyone who touches her bedding shall wash his garments and bathe in water, and he is impure until the evening.
- 22 Anyone who touches any article on which she sits shall wash his garments and bathe in water, and he is impure until the evening.
- 23 If he, a ritually pure person,³⁴ or a pure vessel,³⁵ or the aforementioned blood³⁶ is on the bedding, or on any article on which she sits, in touching it he shall be impure until the evening.
- 24 If a man lies with her, during her menstrual period or afterward, before she has immersed, then the impurity of her menstrual status shall be upon him, due to contact with a menstruating woman, he has the same level of impurity as she does, but she does not actually transmit menstrual impurity to him.³⁷ And he shall be impure seven days; and also any bedding on which he lies shall be impure.³⁸
- 25 Although menstruation usually occurs at regular intervals, with regard to both its appearance and its duration, a woman occasionally can bleed in a similar manner at other times. And consequently, with regard to a woman, if her discharge of blood

DISCUSSION

discharge shall wash his garments and bathe in water, and he is impure until the evening" (verse 7). The Sages derive from here that there is an additional method of contracting impurity, known as impurity through movement [*hesef*]: If a *zav* moves a person or vessel without touching it, this is considered as if actual contact had occurred. This transfer of impurity is unique to a *zav* (see *Nidda* 43a; *Shabbat* 83b).

15:15 | **From his discharge:** In summary, the ritual impurity of the *zav* includes impurity transferred by contact, carrying, and the impurity of vessels usually found under his body weight, called by the Sages the impurity of

touching [*midras*]. In addition, the severity of the impurity of a *zav* is expressed in various special *halakhot*: Those items upon which he lies or sits become a primary source of ritual impurity, like the *zav* himself; he must immerse in spring water, as gathered water is insufficient for his purification; and only a *zav* transmits impurity by moving an item [*hesef*], even without touching it (see *Shabbat* 83b). The details of the *halakhot* of a *zav* are discussed extensively in tractate *Zavim*.

Although from a medical perspective, *ziva*, or gonorrhea, is a sexual disease that afflicts both men and women, halakhically speaking it

applies to men alone, since a woman who has gonorrhea is not ritually impure.

15:16 | **And a man, when semen is emitted from him:** The emission of a *zav* is not semen. This fact, of which the Sages were aware, became widespread knowledge only about 1,500 years ago. The Sages conducted empirical tests to differentiate between the emission of a *zav* and semen (*Tosefta, Zavim* 2:4; see *Nidda* 35b).

15:19 | **If she has a discharge, her discharge from her flesh being blood:** In a general sense, the laws of ritual impurity are linked to death. Although semen is essential for the start of life, it also involves the death of cells, as whether it

יָמִים רַבִּים בְּלֹא עֵת־נִדְתָּהּ אוֹ כִּי־תִזְוֵב עַל־נִדְתָּהּ כָּל־יָמֵי זִוּב טַמְאָתָהּ כִּי־יָמֵי
 נִדְתָּהּ תִּהְיֶה טַמְאָה הוּא: כָּל־הַמְשַׁכָּב אֲשֶׁר תִּשְׁכַּב עָלָיו כָּל־יָמֵי זִוְבָהּ כַּמְשַׁכָּב
 נִדְתָּהּ יִהְיֶה־לָּהּ וְכָל־הַפְּלִי אֲשֶׁר תִּשָּׁב עָלָיו טַמְאָה יִהְיֶה כְּטַמְאָת נִדְתָּהּ: וְכָל־
 הַנוֹגֵעַ בָּם יִטְמָא וְכַבֵּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטַמְא עַד־הָעֶרֶב: וְאִם־טָהְרָה מִזִּוְבָהּ
 וְסִפְּרָה־לָּהּ שִׁבְעַת יָמִים וְאַחֵר תִּטְהַר: וּבַיּוֹם הַשְּׁמִינִי תִקַּח־לָּהּ שְׁתֵּי תְרִים אוֹ
 שְׁנֵי בָנִי יוֹנָה וְהִבְיֵאָה אוֹתָם אֶל־הַפְּהִין אֶל־פֶּתַח אֹהֶל מוֹעֵד: וַעֲשֵׂה הַפְּהִין אֶת־
 הָאֶחָד חֲטָאֵת וְאֶת־הָאֶחָד עֹלָה וְכִפֹּר עֲלֶיהָ הַפְּהִין לִפְנֵי יְהוָה מִזִּוּב טַמְאָתָהּ:
 וְהִזְרַתְּם אֶת־בְּנֵי־יִשְׂרָאֵל מִטַּמְאָתָם וְלֹא יָמְתוּ בְּטַמְאָתָם בְּטַמְאָם אֶת־מִשְׁכַּנִּי
 אֲשֶׁר בְּתוֹכָם: זֹאת תִּזְוֹרֵת הַזִּב וְאֲשֶׁר תִּצְאָ מִמֶּנּוּ שִׁכְבַּת־זָרַע לְטַמְאָה־בָּהּ:
 וְהַדֹּדָה בְּנִדְתָּהּ וְהַזִּב אֶת־זִוְבוֹ לְזָכָר וּלְנִקְבָהּ וּלְאִישׁ אֲשֶׁר יִשְׁכַּב עִם־טַמְאָה:

shall flow many days not at the time of her menstruation; or alternatively, if it shall flow beyond, in addition to her menstruation, if the blood of her menstruation flows beyond its usual time. In such cases, for all the days of the discharge of her impurity she shall be like during the days of her menstruation; she is impure. This bleeding is considered a type of sickness, and it is ritually impure. Such a woman is referred to by the Sages as a *zava*.

26 Consequently, any bedding on which she lies all the days of her discharge shall be for her like the bedding of her menstruation with regard to ritual impurity, and any article on which she shall sit, including bedsheets, shall be impure, like the impurity of her menstruation.

27 And anyone who touches them, the vessels, furniture, or bedsheets on which she had sat or lain, shall become impure, and he shall wash his garments and bathe in water, and he is impure until the evening.

28 But if she was cleansed from her discharge, when the blood flow ends, she shall count for herself seven days, and then she shall be pure. The counting of seven clean days applies by Torah law only to a *zav* and a *zava*, whose bleeding is considered a form of illness, unlike regular menstrual bleeding, as stated previously in the commentary (see verse 19).

29 Furthermore, like the *zav*, the *zava* must bring offerings to atone for herself and permit her to enter the Temple: **And on the eighth day, after seven days clean without bleeding, she shall take for herself two turtledoves or two young pigeons, and she shall bring them to the priest, to the entrance of the Tent of Meeting.**

30 The priest shall perform one as a sin offering, and one as a burnt offering; and the priest shall atone for her before the Lord for the discharge of her impurity.⁹

31 You shall separate, distance,³⁰ the children of Israel from their impurity, that they shall not die in their impurity, by their rendering My Tabernacle that is in their midst impure.⁹

32 The chapter concludes: **This is the law of the one who has a discharge, and of one from whom semen will be emitted, to become impure through it;**

33 **and the law of she who is suffering⁹ with her menstruation, at the time of her period, and the law for one who has a discharge, for a man or for a woman; and likewise for one who lies with an impure woman, whether she is a menstruating woman, a *zava*, or has given birth.³⁹**

רשי

לב | זאת תזרית הזב. בעל לחיה חיות, ומהו תזריתו?
 ואשר תצא ממנו שקבת זרע. הרי הוא כבעל קרי,
 טמא טמאת ערב.
 לג | והזב את זובו. בעל שתי לחיות ובעל שלש לחיות,
 שתזריתן מכלשת למעלה.

פסוק טו), בין לזכר בין שחינה לחיה. וזרעו פקשה זו
 חזר נעש יום שפיו סוף גדה לתחילת גדה, שכל שלשה
 רעיון שתקחה בחד נעש יום הללו תהא זבה.
 לא | והזריתם. חין טמאה חלף פרישה, וכן "טרו חזרו"
 (שעה ח' ד), וכן "טרו חזרו" (בראשית מט, ט); ולא ימתו
 בטמאתם. הרי הקרת של מטמא מקדש קרוי מיתה.

כה | ימים רבים. שלשה ימים: בלא עת נדתה. חזק
 שינוי: שבעת ימי נדתה: או כי תזוב. חת שלשת הימים
 הללו: על נדתה. מסלג מנעתה יום חזק, זו היא זבה,
 ומשפטה חזק פקשה זו, ולא קרת הנדה, שזו טענה
 ספירת שבעה נקיים וקרבן, והנה חיה טענה ספירת
 שבעה נקיים, חלף "שבעת ימים תהיה בנדתה" (טעל

DISCUSSION

to people and other vessels. Rather, it transmits impurity to food and drink alone, in the manner of a secondary source of ritual impurity (see *Kelim* 1:3; *Nidda* 33a; *Yoma* 6a).

15:30 | **For the discharge of her impurity:** The impurity of a menstruating woman differs from that of a *zava* by Torah law, but not in terms in practical *halakha* as observed today. By Torah law, a menstruating woman counts seven days of impurity from the beginning of her bleeding, although in most normal cases the blood flow of menstruation does not last that long. The time frame of the bleeding is highly variable, not only with regard to different women, but also with regard to the same woman at different stages in her life, as noted by the Sages. Although the menstruation period is generally determined by an independent hormonal cycle, there are certain factors that can affect the hormonal system and change or disrupt regular patterns of menstruation. Likewise, the cause of a blood flow need not be a specific illness; blood flow can

also be the result of physiological or psychosomatic complications (see *Sota* 20b; *Nidda* 20b). The impurity of *ziva*, by contrast, occurs whenever a woman experiences a flow of blood not at the time of her menstruation. In this case, her purification depends on her counting of seven clean days (*Nidda* 35b). However, nowadays no method exists for clearly differentiating between normal menstrual blood and the blood of *ziva* or other types of blood. Therefore, a woman counts seven clean days after every kind of bleeding, as was already the practice in the talmudic period (*Berakhot* 31a; *Nidda* 66a). Unlike menstruation, which is a natural process, the blood flow of *ziva* is indicative of a sickness. It is true that a natural occurrence can also cause ritual impurity; after all, death itself is part of the normal course of events, and yet it leads to a severe level of impurity. Nevertheless, there is no need for atonement following an impurity due to a regular event. Consequently, menstruation, the emission of semen, and the impurity of

a corpse do not render one liable to bring an offering, whereas the diseases of leprosy and *ziva*, both that of a man and of a woman, require the sacrifice of an atonement offering (see Ramban and Sforno, verse 19).

15:31 | **By their rendering My Tabernacle that is in their midst impure:** It is evident from this verse that the laws of impurity are an extension of the regulations surrounding the Temple. In general, ritual impurity is undesirable, but is not intrinsically prohibited. The problem with impurity, and the need to avoid it, arises in practice when one wishes to enter the Temple or handle consecrated items (see commentary on 11:8; Rambam, *Guide of the Perplexed* 3:47; *Sefer HaḤinnukh* 159; *Bekhor Shor*, 11:8).

15:33 | **She who is suffering [hadava]:** This translation follows the Ibn Ezra on 20:18. Alternatively, the word may mean flowing, similar to the word *ziva* (see commentary on 20:18).

הפטרת
שבת ראש חודש

Haftara for
Shabbat Rosh Hodesh

The Future Reward and Punishment

ISAIAH 66:1-24

Alongside a rebuke to those who act improperly and thereby distance themselves from God, the last section of the book of Isaiah also depicts the revelation of God. The future redemption is not portrayed merely as a series of gifts, salvations, and consolations, but also as a time of recompense. Consequently, the prophecy includes a depiction of both

the reward for those who follow the upright path and the punishment that awaits evildoers. The *haftara* concludes with a prophecy that in the future all peoples will ascend to the Temple for the Sabbaths and the New Moons.

- 66 1 So said the Lord: The heavens are My throne and the earth is My footstool; what house could you build for Me and what place could be My resting place? My hand made all these and all these came into being – the utterance of the Lord – but to this I will look, to the poor and the depressed and fervent for My word. He who slaughters an ox, smites a man; he who offers a sheep, beheads a dog; he who presents a meal offering, it is blood of a swine; he who burns frankincense, bestows wickedness. They too chose their ways and their soul desires their abominations. I too will choose their exploits and I will bring their fears upon them, because I called and none answer, I spoke and they did not hear. They performed that which is evil in My eyes and chose that which I did not desire. Hear the word of the Lord, those who are fervent for His word: Your brethren, those who hate you, those who ostracize you, said: For the sake of my name the Lord will be glorified, but we will see your joy and they will be ashamed. The sound of a din is from the city, a sound from the Sanctuary; the Lord pays recompense to His enemies. Before she begins labor, she will give birth; before a pang comes, she will deliver a male child. Who has heard something like this? Who has seen something like these? Will a land complete labor in one day? Is a nation born at one time? For Zion has labored and has also given birth to her children. Will I set the birthing stool and not cause birth, said the Lord? Will I, who causes birth, prevent it, said your God? Rejoice with Jerusalem and all who love it be happy with it; all who mourn for it be gladdened in gladness with it, so that you may nurse and be satisfied from the breast of its consolation, so that you may suck and delight from the aura of its glory. For so said the Lord: Behold, I will direct peace to her like a river and the wealth of the nations like a flowing stream, and you will nurse; you will be borne on the side and dandled on the knees.

- 13 Like a man whose mother comforts him, so will I comfort you; and in Jerusalem you will be comforted. You will see and your heart will be gladdened and your bones will flourish like grass; and the hand of the Lord will be known to His servants and He will rage at His enemies. For behold, the Lord will come in fire and His chariots like a storm to assuage His anger with wrath and His rebuke with flames of fire. For the Lord will judge all flesh with fire and with His sword, and the slain of the Lord will be many. Those who prepare themselves and purify themselves for the gardens after the one in the center, eaters of the flesh of swine, detestable things, and mice, will perish together – the utterance of the Lord. And as for Me, their actions and their thoughts are coming to be, to gather all the nations and the tongues that will come and see My glory. I will place a sign upon them and I will send their survivors to the nations, to Tarshish, Pul, and Lud, drawers of the bow, Tuval and Yavan, the distant lands of the sea that have not heard of My fame and did not see My glory, and they will tell My glory among the nations. They will bring all your brethren from all the nations as a gift to the Lord, on horses and in chariots and in coaches and on mules and on camels, to the mountain of My holiness, Jerusalem, said the Lord, when the children of Israel bring the gift in a pure vessel to the house of the Lord. And from them too will I take as priests and as Levites, said the Lord. For just as the new heavens and the new earth that I will make will remain before Me – the utterance of the Lord – so your descendants and your name will remain. It shall be that on each and every New Moon and on each and every Sabbath all flesh will come to prostrate themselves before Me, said the Lord. They will emerge and they will see the corpses of the people who betray Me, as their worm will not die and their fire will not be extinguished and they will be a disgrace for all flesh.

It shall be that on each and every New Moon and on each and every Sabbath all flesh will come to prostrate themselves before Me, said the Lord.

ס א כה אמר יהוה השמים כסאי והארץ הדם רגלי איזה בית אשר תבנו לי ואיזה מקום
 ב מנוחתי: ואת כל אלה ידי עשתה ויהיו כל אלה נאם יהוה ואל זה אביט אל עני ונכה
 ג רוח וחרד על דברי: שוחט השור מכה איש זובח השף ערף כלב מעלה מנחה דם חזיר
 ד מזכיר לבנה מברך און גם יהמה פחרו בדרכיהם ובשקוציהם נפשם חפצה: גם אני אבחר
 ה בתעלוליהם ומגורתם אביא להם יען קראתני ואין עונה דברתי ולא שמעו ויעשו הרע
 ו בעיני ובאשר לא חפצתי בחרו: שמעו דברי יהוה החרדים אל דברו אמרו
 ו אחילכם שניאיכם מנדיכם למען שמי יכבד יהוה ונראה בשמחתכם והם יבשו: קול שאון
 ז מעיר קול מהיכל קול יהוה משלם גמול לאיביו: בטרם תחיל ילדה בטרם יבוא חבל
 ח לה והמליטה זכר: מי שמע בזאת מי ראה כאלה היוחל ארץ ביום אחד אסוילד גוי
 ט פעם אחת פתחה גם ילדה ציון את בניה: האני אשביד ולא אוליד ואמר יהוה אסו
 י המוליד ועצרתני אמר אלהיך: שמחו את ירושלים וגילו בה כל אהביה
 יא שישו אתה משוש כל המתאבלים עליה: למען תינקו ושבעתם משד תנחמיה למען
 יב תמצו והתענגתם מזיו כבודה: כי כה אמר יהוה הנני נטה אליה פנהד
 יג שלום וכנחל שוטף כבוד גוים וינקתם על צד תנשאו ועל ברבים תשעשעו: באיש אשר
 יד אמו תנחמנו כן אנכי אנחמכם וירושלים תנחמו: וראיתם ושש לבכם ועצמותיכם פדשו
 טו תפרחנה ונדעה יד יהוה את עבדיו וועם את איביו: כיהנה יהוה באש יבוא וכסופה
 טז מדפבתיו להשיב בחמה אפו וגערתו בלהבי אש: כי באש יהוה נשפט ובחרבו את כל
 יז בשר ורבו חללי יהוה: המתקדשים והמטהרים אל הגנות אחר אחד בתוך אכלי בשר
 יח החזיר והשקץ והעכבר יחדו יספו נאם יהוה: ואנכי מעשיהם ומחשבתיהם באה לקבץ
 יט את כל הגוים והלשונות ובאו וראו את כבודי: ושמתי בהם אות ושלחתי מהם פליטים
 כ אל הגוים תרשיש פול ולוד משכי קשת תובל ויון האיים הרחוקים אשר לא שמעו את
 כב שמעי ולא דאו את כבודי והגידו את כבודי בגוים: והבאו את כל אחיכם ומכל הגוים
 כג מנחה ו ליהוה בסוסים וברכב ובצבים ובפרדים ובכרפות על הר קדשי ירושלים אמר
 כד יהוה באשר יביאו בני ישראל את המנחה בכלי טהור בית יהוה: וגם מהם אקח לכהנים
 כה ללוים אמר יהוה: כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני
 כו נאם יהוה כן יעמד זרעכם ושמכם: והיה מדי הודש בחדשו ומדי שבת בשבתו יבוא כל
 כז בשר להשתחות לפני אמר יהוה: ויצאו וראו בפגרי האנשים הפשעים כי תולעתם
 לא תמות ואשם לא תכבה והיו דראון לכל בשר:

והיה מדי הודש בחדשו ומדי שבת בשבתו יבוא כל בשר להשתחות לפני אמר יהוה: