

Parashat

Tazria

The Purification of a Woman Who Has Given Birth

LEVITICUS 12:1–8

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.

- The Lord spoke to Moses, saying:**
- 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,**^ו 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.
- 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.**^ו
- After the seven days of impurity, for **thirty days and three days she shall abide in the blood of purity.**^ו 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**

ב ו אִשָּׁה כִּי תֵהֵי־יֶלֶד. חֹמֶר כִּבִּי שְׂמָלָהּ: כָּשֶׁם שִׁנְיֹתָהּ שֶׁל חֵדֶם אֶחָד כָּל בְּהֵמָה חַיָּה וְעוֹף בְּמַעֲשֵׂה בְרָאשִׁית, כִּן יִזְכְּרֶנָּה נִתְפַּקְּשָׁה אֶחָד תּוֹלֵת בְּהֵמָה חַיָּה וְעוֹף: כִּי תֵהֵי־יֶלֶד לְבָרוֹת שְׂחָפְלוֹ וְלִדְתָּה מֵחוּי, שְׁנִמּוּחָהּ וְנִנְגָּשָׁה קִעוּן וְזָרַע, אֲמֵנוּ טְמֵאָה לָהּ: כִּימֵי נִידַת דּוֹתָהּ תִּטְבָּא. קִסְדָּה כָּל טְמֵאָה הַחֲמוּדָה בְּנֶגַע מִטְמְאָה בְּטִמְאַת לָהּ, וְחִסְפֹּו נִסְתַּחַר הַקֹּדֶשׁ בָּלֹא דָם: דּוֹתָהּ, לִשׁוֹן דָּבָר הַזֶּה מְגַפֶּה.

לשון חסד, לשון מנוח ויחל, שחין חשה רוחה דם שלא תחלה וילחשה ויחביה בדיון עליה:

ד ו תִּשָּׁב. חֵין 'תשכ' חלח לשון עקבה, כמו: "ותשכו בקדש" (דברים ח, טו), "וישכ פחלצי ממקח" (מדאשית י, יי): בדמיו טהרה. חף על פי שהזיה דם, טהורה: בדמיו טהרה. לח משיח ה'ח, והוא שם דבך, כמו 'טהר': ימי טהרה. משיח ה'ח, ימי טהר שלה: לא תגע. חזקה לחזכל, כמו ששניה ביבמוות (דף עה ע"ח): בכל קדש

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

ספר ויקרא | פרק יב | תזריע

פרשת

תזריע

יב ז וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תֵהֵי־יֶלֶדָה ז

ג זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּימֵי נִדַת דּוֹתָהּ תִּטְמָא: וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בֶּשֶׂר

ד עָרְלָתּוֹ: וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים תֵּשֵׁב בְּדָמֶי טָהָרָה בְּכָל־קֹדֶשׁ לֹא־תִגַּע

ה וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־מְלֵאת יָמֶי טָהָרָה: וְאִם־נִקְבְּהָ תֵלֵד וְטָמְאָה שִׁבְעִים

ו בְּנִדְתָּהּ: וּשְׁשִׁים יוֹם וּשְׁשֶׁת יָמִים תֵּשֵׁב עַל־דָּמֶי טָהָרָה: וּבְמִלֵּאת ו יָמֶי טָהָרָה

ז לִבָּן אוֹ לְבַת תָּבִיא בָּבֶשׁ בֶּן־שָׁנָתוֹ לְעֹלָהּ וּבֶן־יוֹנָה אוֹ־תֵד לַחֲטָאת אֶל־פֶּתַח

ח אֹהֶל־מוֹעֵד אֶל־הַכֹּהֵן: וְהַקְרִיבּוּ לִפְנֵי יְהוָה וְכַפֵּר עָלֶיהָ וְטָהָרָה מִמִּקְדָּר דָּמֶיהָ

וגו'. לבנות חת התרומה, לפי שז טבולת יום חרף, שטבלה לסוף שבועה, וחין שמשה מעריב לטהרה עד שקיעת החמה של יום חרבעים, שלמקרי תביא חת כפדת טהרה:

ז ו והקריבו. למדך שחין מעבדה לחכל בקדשים חלף חרד מהם, וח' זה הוא? זה חטאת, שצמזר: "וכפר עליה הכהן וטהרה" (לחן פסוק ח), מי שהוא ב'ח לכפר, זו הטהרה תלוייה: וטהרה. מקלל שעד כחן קרניה טמאה:

DISCUSSION

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

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:י; *Encyclopedia Talmudit* 7:503–504).

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.

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**

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'a*]. 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'a* 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.

- 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:**
- 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.
- 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 flesh**⁹ 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 days**⁹ 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

Second aliya

DISCUSSION

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 *Kell 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

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זאת תורת הילדת לזכר או לנקבה: ואם לא תמצא ידה די שׁה ולקחה שתי-

תרים או שני בני יונה אחד לעלה ואחד לחטאת וכפר עליה הפהן וטהרה:

וידבר יהוה אל-משה ואל-אהרן לאמר: אדם כי-יהיה בעור-בשרו שאת

או-ספחת או בהרת והיה בעור-בשרו לנגע צרעת והובא אל-אהרן הפהן

או אל-אחד מבני הכהנים: וראה הפהן את-הנגע בעור-הבשר וישער בנגע

הפך ו לבן ומראה הנגע עמק מעור בשרו נגע צרעת הוא וראהו הפהן וטמא

אתו: ואם-בהרת לבנה הוא בעור בשרו ועמק אין-מראה מן-העור וישערה

לא-הפך לבן והסגיר הפהן את-הנגע שבעת ימים: וראהו הפהן ביום השביעי

והנה הנגע עמד בעינוי לא-פשה הנגע בעור והסגירו הפהן שבעת ימים שנית:

וראה הפהן אתו ביום השביעי שנית והנה פהה הנגע ולא-פשה הנגע בעור שני

רש"י		
הוא בפֿשקױס" (חיוב לו, כא): אַל אַהרן וגו'. גֻּזַּרְת הַכְּתוּב הֵיא שְׂחִין מְחִיט נְעִים וְיִהְיֶהוּ חָלָה עַל פִּי בִּהְיוֹ גִּזְרָה לָבוֹן. מִתְחַלֵּה שְׂחִין וְהָכֵן לָלָבוֹן בִּתְוֹךְ הַנֶּגַע וּמַעֲוֵט שָׁעַר – שְׁנִים: עֲמוֹק מַעוֹר בְּשָׂרוֹ. כָּל מִדְּחָה לָבוֹן עֲמוֹק הוּא, כִּמְדֻלָּה חֲשָׁה עֲמוֹקָה מִן הַנֶּגֶל וְטָמֵא אִתּוֹ. יִחְמַר לוֹ: 'עֲמֵא חֲתָה', שְׁשָׁעַר לָבוֹן סִימֵן מְחִיטָה הוּא גֻּזַּרְת הַכְּתוּב:	בבית חֶדֶד וְלֹא יִדְלָה עַד סוֹף הַשָּׁבָע, וְיִזְכִּירוּ סִימְנֵם עֲלֵיו: ה' בְּעֵינָיו. כִּמְדֻלָּהוּ וּבִשְׁעֵירוֹ הִרְאֶשׁוֹן: וְהַסְּגִירוּ שְׁנִית. הָא חֵם פֶּשַׁה בְּשָׁבָעוֹ דְּחֶשְׁשׁוֹן – טָמֵא מִחֻלָּטוֹ (נעם ג, ז).	ו' בָּהֶה. הִכְרָה מִמְּדֻלְחִיתוֹ. הָא חֵם עֲמַד כִּמְדֻלְחִיתוֹ חֹז פֶּשַׁה – טָמֵא: מִסְּפָחָת. שֵׁם נֶגַע טָהוֹר: וְכִפֵּס בְּגִדָיו וְטָהַר. הוֹחִיל וְנִקָּה לְהַסְּגֵר נִקְחָה טָמֵא וְגִדָיו כְּטִילָה:
ד' וְעֲמוֹק אֵין מִדְּחָה. לֹא יִדְעֵיתִי פִּירוּשׁוֹ: וְהַסְּגִירוּ יִסְגִּירָעַ		

DISCUSSION

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'a* 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.

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 leprous 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

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**

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 Rambam, *Sefer Tahara, Hilkhot Tumat Tzara’at* 1:6). Others explain that the *seet* 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 (Abravanel).

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

וְטָהֲרוּ הַכֹּהֵן מִסַּפַּחַת הָהוּא וְכַבֵּס בְּגָדָיו וְטָהָר: וְאִם־פֹּשֶׁה תִּפְשֶׁה הַמִּסְפַּחַת

בְּעוֹר אַחֲרֵי הִירָאוֹתָו אֶל־הַכֹּהֵן לְטַהַרְתּוֹ וְנִרְאָה שְׁנִית אֶל־הַכֹּהֵן: וְרָאָה הַכֹּהֵן וְהִנֵּה פֹשֶׁתָה הַמִּסְפַּחַת בְּעוֹר וְטִמְאָו הַכֹּהֵן צָרַעַת הוּא:

וְנָגַע צָרַעַת כִּי תִהְיֶה בָאָדָם וְהִוָּבֵא אֶל־הַכֹּהֵן: וְרָאָה הַכֹּהֵן וְהִנֵּה שְׂאֵת־לִבְנָה

בְּעוֹר וְהִיא הַפֶּכֶה יִשְׁעַר לָבָן וּמַחִית בִּשְׂרָ חֵי בִשְׂאֵת: צָרַעַת נוֹשֶׁנֶת הוּא בְּעוֹר בִּשְׂרׁוֹ וְטִמְאָו הַכֹּהֵן לֹא יִסְגְּרוּ כִּי טָמֵא הוּא: וְאִם־פָּרוּחַ תִּפְרוּחַ הִצְרַעַת בְּעוֹר וְכִסְתָּהּ הִצְרַעַת אֵת כָּל־עוֹר הַנָּגַע מִרְאֲשׁוֹ וְעַד־רַגְלָיו לְכָל־מִרְאָה עֵינֵי הַכֹּהֵן:

וְרָאָה הַכֹּהֵן וְהִנֵּה כִסְתָּהּ הִצְרַעַת אֶת־כָּל־בִּשְׂרׁוֹ וְטָהָר אֶת־הַנָּגַע כָּלּוֹ הַפֶּךְ לָבָן

טָהוֹר הוּא: וּבַיּוֹם הִרְאוֹת בּוֹ בִּשְׂרָ חֵי יִטְמָא: וְרָאָה הַכֹּהֵן אֶת־הַבִּשְׂרָר הַחֵי

וְטִמְאָו הַבִּשְׂרָר הַחֵי טָמֵא הוּא צָרַעַת הוּא: אוֹ כִּי יָשׁוּב הַבִּשְׂרָר הַחֵי וְנִהפֶךְ לְלָבָן וּבָא אֶל־הַכֹּהֵן: וְרָאָהוּ הַכֹּהֵן וְהִנֵּה נִהפֶךְ הַנָּגַע לְלָבָן וְטָהָר הַכֹּהֵן אֶת־הַנָּגַע

טָהוֹר הוּא:

וּבִשְׂרָר כִּי־יִהְיֶה בּוֹ־בְּעוֹר שְׁחִין וְנִרְפָּא: וְהָיָה בְּמָקוֹם הַשְּׁחִין שְׂאֵת לִבְנָה אוֹ בַּהֲרַת לִבְנָה אֲדַמְדַּמַת וְנִרְאָה אֶל־הַכֹּהֵן: וְרָאָה הַכֹּהֵן וְהִנֵּה מִרְאָה שְׂפַל מִן־הָעוֹר וּשְׁעָרָה הַפֶּךְ לָבָן וְטִמְאָו הַכֹּהֵן נָגַע־צָרַעַת הוּא בִּשְׁחִין פִּרְחָה:

וְאִם ׀ יִרְאָנָה הַכֹּהֵן וְהִנֵּה אֵין־בָּהּ שְׁעַר לָבָן וּשְׂפָלָה אֵינָנָה מִן־הָעוֹר וְהִיא בִּהָה

רש"י

טו | צרעת הוא. הפשר הוא, "בשר" לשון זכר.

יח | שחין. לשון חמום, שנתחמם הפשר בלקוי הבשר לו מחמת מכה שלא מחמת החולי; ונרפא. השחין העלה חרובה, ובמקומו העלה נגע חסר.

יט | או בהדרת לבנה אדמדמת. שחין הנגע לבן חלק, חלק פתוך ומעליב בשתי מקלות – לבן וחלם.

כ | מראה שפל. וזין ממשה שכל, חלק מתוך לבגטית הוא נראה שכל ועמל, כמראה חמה עמקה מן העל.

יב | מראשו. של חלם "ועד קליו". לכל מראה שני הכהן פקט לבחן שספר מחולו:

יד | וביום הראות בו בשר חי. חס נקמה בו מקוה הכי קצר פלש שהמקוה סימן טמאה, חלק הכי שהיה הנגע בחדר מעשדים וחלכעה לחשי כברים שחין מטמאין משום מקוה, לפי שחין נראה הנגע כלו בחדר ששופעין חילך וחילך, וחזר ראש החדר ונתעלה שפועו על ידי שמן, כגון שהבדילו ונגעשה רחב ונרחית בו המקוה, למנעו הכתוב שטמאין וביום. מה תלמוד לומר? יש יום שחמה דאיה בו ויש יום שחין חמה דאיה בו: מכאן חמרו, חתן נותנין לו כל שבעת ימי המעשה לו וחלונטליתן ולקסיתו, וכן נקבץ נותנין לו כל ימי הקבץ.

ח | וטמאין הכהן. ומשטמאין הכי הוא מקלט, ויחזיק לעשרים ולתגלית ולקרבן החמור בקבשת 'זאת תהיה' (הלן יד, ח-כז): צרעת הוא. המספחת הזאת: צרעת.

לשון נקבה, "נע" לשון זכר.

י | ומוחית. שינויניט כלעו, שנהפך מקצת הלבן שבתוך השאת למראה בשר, חף הוא סימן טמאה, שער לבן בלא מקוה, ומחיה בלא שער לבן, וחף על פי שלא נחמדה מקוה חלק בשאת, חף בכל המקלות ותולדותיהן הוא סימן טמאה:

יא | צרעת נושנת הוא. מכה וקעה היא חסת המקוה, ויחזקה זו נרחית בריחה מלמעלה ומחתיה מלטה לטה, שלא תחמז החול ויעלה מקוה חטהקעה:

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 symptom 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 hair^o in it. The priest shall pronounce it impure: It is a scall;^d 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,**

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,^o 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,^o 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

Fifth aliya

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.).

וְהִסְגִּירוֹ הַכֹּהֵן שְׁבַעֵת יָמִים: וְאִם־פָּשָׁה תִּפְשֹׁה בָּעוֹר וְטִמָּא הַכֹּהֵן אֹתוֹ נִגַּע

הָיָא: וְאִם־תַּחֲתִיָּהּ תַעֲמֹד הַבִּהְרֹת לֹא פָשְׁתָּה צִרְבֹת הַשְּׁחִין הוּא וְטִהְרוּ

הַכֹּהֵן:

אוּ בִשֹׁר פִּי־יְהִיָּה בַעֲרוֹ מְכוֹת־אֵשׁ וְהִיתָה מִחִית הַמִּכּוֹה

בַּהֲרֹת לְבִנָּה אֲדַמְדֹמֶת אוּ לְבִנָּה: וְרָאָה אֹתָהּ הַכֹּהֵן וְהִנֵּה נִהְפָךְ שַׁעַר לְבָן

בַּבִּהְרֹת וּמִרְאֶלָּה עָמַק מִן־הָעוֹר צִרְעַת הוּא בַּמִּכּוֹה פָּרַחָה וְטִמָּא אֹתוֹ הַכֹּהֵן

נִגַּע צִרְעַת הָיָא: וְאִם ׀ יֵרָאֶנָּה הַכֹּהֵן וְהִנֵּה אֵין־בַּבִּהְרֹת שַׁעַר לְבָן וּשְׁפֹלָה אֵינֶנָּה

מִן־הָעוֹר וְהוּא כִּהָּה וְהִסְגִּירוֹ הַכֹּהֵן שְׁבַעֵת יָמִים: וְרָאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי

אִם־פָּשָׁה תִּפְשֹׁה בָּעוֹר וְטִמָּא הַכֹּהֵן אֹתוֹ נִגַּע צִרְעַת הוּא: וְאִם־תַּחֲתִיָּהּ תַעֲמֹד

הַבִּהְרֹת לֹא־פָשְׁתָּה בַעֲרוֹ וְהוּא כִּהָּה שְׁאֵת הַמִּכּוֹה הוּא וְטִהְרוּ הַכֹּהֵן פִּי־צִרְבֹת

הַמִּכּוֹה הָיָא:

וְאִישׁ אוֹ אִשָּׁה פִּי־יְהִיָּה בוּ נִגַּע בְּרֹאשׁ אוּ בִזְקָן: וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע וְהִנֵּה ח

מִרְאֵהוּ עָמַק מִן־הָעוֹר וּבוּ שַׁעַר צָהָב דָּק וְטִמָּא אֹתוֹ הַכֹּהֵן נִתַּק הוּא צִרְעַת

הָרֹאשׁ אוֹ הַזָּקָן הָיָא: וְכִי־יֵרָאָה הַכֹּהֵן אֶת־נִגַּע הַנֶּתֶק וְהִנֵּה אֵין־מִרְאֵהוּ עָמַק

מִן־הָעוֹר וְשַׁעַר שָׁחַד אֵין בוּ וְהִסְגִּיר הַכֹּהֵן אֶת־נִגַּע הַנֶּתֶק שְׁבַעֵת יָמִים:

וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה לֹא־פָשָׁה הַנֶּתֶק וְלֹא־הָיָה בוּ

שַׁעַר צָהָב וּמִרְאֵה הַנֶּתֶק אֵין עָמַק מִן־הָעוֹר: וְהִתְגַּלַּח וְאֶת־הַנֶּתֶק לֹא יַגְלַח

וְהִסְגִּיר הַכֹּהֵן אֶת־הַנֶּתֶק שְׁבַעֵת יָמִים שְׁנִית: וְרָאָה הַכֹּהֵן אֶת־הַנֶּתֶק בַּיּוֹם

הַשְּׁבִיעִי וְהִנֵּה לֹא־פָשָׁה הַנֶּתֶק בַּעֲרוֹ וּמִרְאֵהוּ אֵינֶנּוּ עָמַק מִן־הָעוֹר וְטִהְרֻ

אֹתוֹ הַכֹּהֵן וּכְפֹס בְּגָדָיו וְטִהְרֻ: וְאִם־פָּשָׁה יִפְשֹׁה הַנֶּתֶק בַּעֲרוֹ אַחֲרֵי טִהְרֹתוֹ:

רש"י

לב | וְהִנֵּה לֹא פָשָׁה וְגו'. הָיָא חֲס פָשָׁה חוּ הָיָה בוּ שַׁעַר צָהָב – טַמֵּא:

לג | וְהִתְגַּלַּח. סְמִיכוֹת הַנֶּתֶק וְאֵת הַנֶּתֶק לֹא יַגְלַח. מֵעַיִן שְׁתֵּי שְׁעוֹת סָמוּךְ לוֹ סָבִיב, כְּדִי שִׁהִיָּה נֶגַד חֲס פָשָׁה, שְׁחֵם יִפְשֵׁה יַעֲבֹד הַשְּׁעִדוֹת וְיִנְצַח לְמַקּוֹם הַעֲלֹחַ:

לה | אַחֲרֵי טִהְרֹתוֹ. חֵין לִי חֲלִיל פּוֹשֵׁה לְאַחַר הַפְטוֹר. מֵעֵין חוּ כְסוּף שְׂכָנִי רִאשׁוֹן וְכַסוּף שְׂטֵנִע שְׁנִי? תִּלְמוּד לומֵד: "פָּשָׁה יִפְשֵׁה":

כט | בְּרֹאשׁ אוּ בִזְקָן: בָּח הַכְּתִיב לְחֹלֶן כִּין נֶגַע שְׁכַמְקוֹם שַׁעַר לְנִגַּע שְׁכַמְקוֹם בָּשָׂה, שְׁזֵה סִימָנִה בְּשַׁעַר לְבָן וְזֵה סִימָנִה בְּשַׁעַר צָהָב:

לו | וּבוּ שַׁעַר צָהָב. שְׁהַפֵּךְ שַׁעַר שְׁחֹד שְׁטוּ לְצָהָב: נִתַּק הוּא. כִּךְ שְׁטוּ שֶׁל נֶגַע שְׁכַמְקוֹם שַׁעַר:

לא | וְשַׁעַר שָׁחַד אֵין בוּ. הָיָא חֲס הָיָה בוּ שַׁעַר שְׁחֹד – טַהוֹר וְחֵין זְכִיךְ לְהַפְשֵׁה, שְׁשַׁעַר שְׁחֹד סִימָן טַהֲרָה הוּא בְּנִתְקוֹם. כְּמוֹ שְׁחָמֵר: "וְשַׁעַר שְׁחֹד צָמַח בוּ" וְגו' (זִירֵין פִּסּוּק ז):

כב | נִגַּע הוּא. הַשְׁלֵת הוֹרֵת חוּ הַכְּתִיב:

כג | תַּחֲתִיָּהּ. בְּמִקּוּמָה: צִרְבֹת הַשְּׁחִין. כְּתוּבָמוֹ: "הָשֵׁם שְׁחָח", חֵינוּ חֲלִיל לְשֵׁם הַחֲמוּם הַנֶּכֶד בְּשָׂה. כֹּל 'צִרְבֹת' לְשׁוֹן רִצְעַת עוֹר הַנִּקְרָע מִתְמַת חֲמוּם. כְּמוֹ: "וְנִקְרְבוּ כֹהֵל כֶּל פֶּסֶם" (ויקראל כו ג), רִיטוּרִיִּד בִּלְעֻ: צִרְבֹת. רַטְרִיחֲמִיט בִּלְעֻ:

כד | מִחִית הַמִּכּוֹה. שְׁמוּנִיט, בְּשִׁחִיתָה הַמִּכּוֹה, נִהְפָּקָה לְכַהֲנֵת פְּתוּקָה חוּ לְבָנֶה חֲלָקָה:

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.

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

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

לו

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אם יש שער צהוב או צהוב בהיר, הוא טמא.
השאלה היא האם יש צורך בנזק או בנזק בהיר?
הנזק הוא טמא, והנזק בהיר הוא טמא.

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Leprosy of Clothing

LEVITICUS 13:47–59

וּרְאֵהוּ הַכֹּהֵן וְהִנֵּה פֹשֶׁה הַנֶּתֶק בְּעוֹר לֹא־יִבְקֹר הַכֹּהֵן לְשַׁעַר הַצֹּהֵב טֹמֵא הוּא:

וְאִם־בְּעֵינָיו עֵמֶד הַנֶּתֶק וְשַׁעַר שָׁחַר צִמְח־בּוֹ נִרְפָּא הַנֶּתֶק טָהוֹר הוּא וְטָהָרוּ הַכֹּהֵן:

וּרְאֵה הַכֹּהֵן וְהִנֵּה בְּעוֹר־בְּשָׂרָם בַּהֲרַת בַּהֲרַת לְבָנָת: וְאִישׁ אִו־אִשָּׁה כִּי־יִהְיֶה בְּעוֹר־בְּשָׂרָם בַּהֲרַת בַּהֲרַת לְבָנָת הוּא: וְאִם מִפָּאֵת פָּנָיו יִמְרֹט רֹאשׁוֹ קִרְחַת הִוא טָהוֹר הוּא:

וְאִם מִפָּאֵת פָּנָיו יִמְרֹט רֹאשׁוֹ גִּבַּח הִוא טָהוֹר הוּא: וְכִי־יִהְיֶה בְּקִרְחָתוֹ אוֹ בְּגִבַּחַת נֹגַע לְבָן אֲדָמָם צָרַעַת פִּרְחַת הִוא בְּקִרְחָתוֹ אוֹ בְּגִבַּחַתוֹ: וּרְאֵה אֹתוֹ הַכֹּהֵן וְהִנֵּה שְׂאֵת־הַנֶּגַע

לְבָנָה אֲדָמָדָמַת בְּקִרְחָתוֹ אוֹ בְּגִבַּחַתוֹ כִּמְרֹאֶה צָרַעַת עוֹר בְּשָׂר: אִישׁ־צָרוּעַ הוּא

טֹמֵא הוּא טֹמֵא יִטְמָאנוּ הַכֹּהֵן בְּרֹאשׁוֹ נִגְעוּ: וְהִצָּרוּעַ אֲשֶׁר־בּוֹ הַנֶּגַע בְּגָדָיו יִהְיוּ פָרָמִים וְרֹאשׁוֹ יִהְיֶה פָרוּעַ וְעַל־שָׂפָם יַעֲטֶה וְטֹמֵא ׀ טֹמֵא יִקְרָא: כָּל־יָמֵי אֲשֶׁר הִנֵּגַע בּוֹ יִטְמֵא טֹמֵא הוּא בְּדָד יֵשֵׁב מִחוּץ לַמַּחֲנֶה מוֹשְׁבוֹ:

כִּי־יִהְיֶה בּוֹ נֹגַע צָרַעַת בְּבִגְד צֹמֶר אוֹ בְּבִגְד פִּשְׁתִּים: אוֹ בִּשְׂתִּי אוֹ בְּעָרֵב

רש"י

שְׂחָר הַמִּנְגַּעֲנִים? תַּלְמוּד לומד: "טמא יטמאֵהוּ", לַבּוֹת חֵת כֶּלֶן, עַל כֵּן הוּא חוֹמֵד: "כִּגְדּוֹ יִהְיוּ פָרָמִים" וְגו' (להלן פסוק מה):

מה ׀ פָּרָמִים. קְרוּעִים: פָּרוּעַ. מִגָּדָל שַׁעַר וְעַל שָׂפָם יַעֲטֶה. קֹאֵבֵל שָׂפָם. שַׁעַר הַשְּׂפָתִים, גִּדְעוּן קִלְעוֹ: וְטֹמֵא טֹמֵא יִקְרָא. מִשְׁמַע שֶׁהוּא טֹמֵא וְיִקְדָּשׁוּ מִמֶּנּוּ:

בּוֹ בְּדָד יֵשֵׁב. שֵׂאֵל יִהְיוּ טֹמְאִים יוֹשְׁבִים עִמּוֹ: וְחִמְדוּ דְבוּתֵינוּ: מִה נִשְׁתַּנֶּה מִשְׂחָר טֹמְאִים לֹאֵשׁ בִּדְד? הוֹחִיל וְהוּא הַבּוֹדֵל בְּלִשׁוֹן דְּקַע בִּין חֵם לֹאֲשֵׁתוֹ, בִּין חֵם לְדַעִיהוּ, חֵם הוּא יִכְדֵּל: מִחוּץ לַמַּחֲנֶה. חוּץ לְשֵׁלֶשׁ מִחֻלוֹת:

מֵא ׀ וְאִם מִפָּאֵת פָּנָיו. מִשְׁפַּע תְּקִיל קִלְפִי פָנָיו קְרוֹי 'צִבְחַת', וְחֵף הַקִּדְעוֹן שְׂמִיכָיו וּמִכָּיוֹן בְּכֻלָּל וּמִשְׁפַּע תְּקִיל קִלְפִי חִחוּרָיו קְרוֹי 'קִרְחַת':

מב ׀ נֹגַע לְבָן אֲדָמָם. פִּתּוּךְ. מִעַן שְׂחָר הַמִּקְחוּת? תַּלְמוּד לומד: "נֶעַם":

מב ׀ כִּמְרֹאֶה צָרַעַת עוֹר בְּשָׂר. כִּמְרֹאֶה הַצָּרַעַת הָאִמּוֹר בְּכִלְשֵׁת עוֹר בְּשָׂר: 'חֵם כִּי יִהְיֶה כְּעוֹר בְּשָׂרוֹ' (לעיל פסוק ב), וְמִה חוֹמֵד בּוֹ? שְׂמִטְמוֹא בְּחִלְבָּעָה מִקְחוּת וּנְדוֹן בְּשֵׁנִי שְׁבוּעוֹת, וְלֹא כִּמְרֹאֶה נֶצְעַת הָאִמּוֹר בְּשִׁחוּן וּמִכָּה שֶׁהוּא נְדוֹן בְּשִׁבְעַת חֳדָי, וְלֹא כִּמְרֹאֶה נִתְקוּן שֶׁל מִקּוֹם שַׁעַר שְׂחָן מִטְמוֹנוֹ בְּחִלְבָּעַת מִקְחוּת:

מב ׀ בְּרֹאשׁוֹ נִגְעוּ. חֵיוֹ לִי חֵלְף נִתְקוּן. מִעַן לַבּוֹת

לו ׀ וְשַׁעַר שָׁחַר. מִעַן חֵף הַיִּלֵּף וְהַחֵלֶס שְׂחִיעוֹ עָבַד? תַּלְמוּד לומד: "וְשַׁעַר": וְלִמָּה עָבַד דּוּמָה? לְתַבְנִית הַזֶּהב: טָהוֹר הוּא וְטָהָרוּ דְבוּתָּהּ. חֵף טֹמֵא שְׂטַהֲדוֹ הַכֹּהֵן לֹא טָהֵר:

לח ׀ בַּהֲרַת חִבְרוֹרוֹת:

לח ׀ בַּהֲרַת לְבָנָת. שְׂחָן לְבָן שְׂלָחַן עַ חֵלְף כֶּהֱ: בְּהֵן. כִּמּוֹן לְבָן הַנִּלְחָה בְּשֵׂלֶר חֵלֶס חֵלֶס שְׂקוּרִין דְּרִישׁ בִּין חִבְרוֹנוֹת חֲקוּימוֹנוֹת. קְרוֹי בַּהֵן, כֵּחֵם עֲדָשׁוֹ, שְׂבִין עֲדָשָׁה לְעִנְיָה מִבְּהֵן הַשָּׂר בְּלָחַן עַח:

מ ׀ קִרְחַת הוּא טָהוֹר הוּא. מִטְמוֹנָת נִתְקוּן. שְׂחָן נְדוֹן בְּשִׁמְעַת רֹאשׁ וְחָן שֶׁהֵם מִקּוֹם שַׁעַר, חֵלְף בְּשִׁמְעַת נֶגַע עוֹר בְּשָׂר – מִחֵהָ וּמִשְׁחָן:

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).

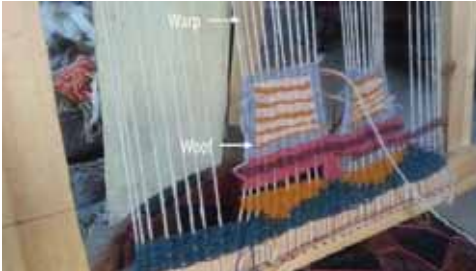
DISCUSSION

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

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,²⁶ and he shall quarantine it seven days again.

55 The priest shall examine after the mark has been washed,²⁷ 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,²⁷ or a cavity.²⁸ This is the designation of leprosy of clothing,²⁹ whether it is in its back or its front.²⁹ 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.

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**,²⁴ used for clothing or as an implement, e.g., a jacket or rug made from the hide of an animal without further processing.²⁴ The verse concludes the list of materials: **Or in anything made of leather**, an implement made from, among other materials, leather pieces or strips.²⁵

49 If the mark was deep green or deep red,²⁴ 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**²⁶ 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,

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 [yerakrak] or deep red [adamdam]:** Over the course of the genera-

tions, the Sages have disputed the meaning of the terms *yerakrak* 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

^[1] The word *yerakrak* 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; *Responso Havvat Ya'ir*).

^[2] **Malignant [mam'eret]:** Some associate *mameret* 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).

מט

לַפְּשָׁתִים וְלַצֹּמֶד אוֹ בְּעוֹר אוֹ בְּכָל־מְלֹאכֶת עוֹר: וְהָיָה הַנֶּגַע יִרְקַךְ וְאוֹ אֲדָמָדִם בִּפְגֹּד אוֹ בְּעוֹר אוֹ־בִשְׁתִּי אוֹ־בְּעָרֵב אוֹ בְּכָל־כְּלִי־עוֹר נִגַּע צָרַעַת הוּא וְהִרְאָה

נא

אֶת־הַכֹּהֵן: וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע וְהִסְגִּיר אֶת־הַנֶּגַע שְׁבַעַת יָמִים: וְרָאָה אֶת־הַנֶּגַע בַּיּוֹם הַשְּׂבִיעִי כִּי־פָשָׂה הַנֶּגַע בִּפְגֹּד אוֹ־בִשְׁתִּי אוֹ־בְּעָרֵב אוֹ בְּעוֹר לִכְלֹ

נב

אֲשֶׁר־יַעֲשֶׂה הָעוֹר לְמִלְאכָּה צָרַעַת מִמֶּאֱרַת הַנֶּגַע טָמֵא הוּא: וְשָׂרָף אֶת־הַפְּגֹד אוֹ אֶת־הַשְּׁתִי וְאוֹ אֶת־הָעָרֵב בַּצֹּמֶד אוֹ בַּפְּשָׁתִים אוֹ אֶת־כָּל־כְּלִי הָעוֹר אֲשֶׁר־

נג

יְהִיָּה בּוֹ הַנֶּגַע כִּי־צָרַעַת מִמֶּאֱרַת הוּא בָּאֵשׁ תִּשְׂרָף: וְאִם יִרְאָה הַכֹּהֵן וְהִנֵּה לֹא־פָשָׂה הַנֶּגַע בִּפְגֹּד אוֹ בִּשְׁתִּי אוֹ בְּעָרֵב אוֹ בְּכָל־כְּלִי־עוֹר: וְצִוָּה הַכֹּהֵן וּלְכַבֹּסוּ

נד

אֵת אֲשֶׁר־בּוֹ הַנֶּגַע וְהִסְגִּירוּ שְׁבַעַת־יָמִים שְׁנִית: וְרָאָה הַכֹּהֵן אַחֲרָי וְהַכֹּפֶס אֶת־הַנֶּגַע וְהִנֵּה לֹא־הִפִּךְ הַנֶּגַע אֶת־עֵינוֹ וְהַנֶּגַע לֹא־פָשָׂה טָמֵא הוּא בָּאֵשׁ

נה

תִּשְׂרָפְנוּ פְּתַתָּהּ הוּא בִּקְרַחְתּוֹ אוֹ בְּגִבְחָתּוֹ: וְאִם רָאָה הַכֹּהֵן וְהִנֵּה פָּתָה הַנֶּגַע אַחֲרָי הַכֹּפֶס אֹתוֹ וְקָרַע אֹתוֹ מִן־הַפְּגֹד אוֹ מִן־הָעוֹר אוֹ מִן־הַשְּׁתִי אוֹ מִן־הָעָרֵב:

נו

אֶת־הַנֶּגַע וְהִנֵּה פָּתַתָּהּ הוּא בִּקְרַחְתּוֹ אוֹ בְּגִבְחָתּוֹ: וְאִם רָאָה הַכֹּהֵן וְהִנֵּה פָּתָה הַנֶּגַע אַחֲרָי הַכֹּפֶס אֹתוֹ וְקָרַע אֹתוֹ מִן־הַפְּגֹד אוֹ מִן־הָעוֹר אוֹ מִן־הַשְּׁתִי אוֹ מִן־הָעָרֵב:

רש"י

נד | את אֲשֶׁר בו הנגע, יכול מקום הנגע בלבד? תלמוד לומר: "חַת חָשֵׁר בּוֹ הַנֶּגַע". יכול כָּל הַבָּגָד כָּלוּ טַעוֹן כְּמוֹס? תלמוד לומר: "הַנֶּעַע". הָא פִּינִיד? יָבֵשׁ מִן הַבָּגָד עִמּוֹ:

נה | אַחֲרָי הַכֹּפֶס. לָשׁוֹן הַעֲשׂוֹת: לֹא הִפִּךְ הַנֶּגַע אֶת עֵינוֹ. לֹא הִכָּה מִמִּדְּחִיתּוֹ: וְהַנֶּגַע לֹא פָּשָׂה. שְׁמַעְנוּ שְׂחָס וּפְשָׂה. הִפִּךְ וְלֹא פְשָׂה טָמֵא, וְחִין צָרִיךְ לִמַּד לֹא הִפִּךְ וּפְשָׂה. הִפִּךְ וְלֹא פְשָׂה חִינִי יוֹדַע מֶה יַעֲשֶׂה לוֹ? תִּלְמִיד לִמַּד: "וְהִסְגִּיר חֵת הַנֶּעַע", מִכָּל מְקוֹם, דְּבָרֵי רַבִּי יְהוּדָה. וְחֻקִּים חֻמְרִים וְכוּ', כִּדְחִיתִיךָ בְּתוֹרַת כֹּהֲנִים (פִּירָה טו. ז), וְקִמְצִיתָךָ כִּחוֹן לֹאֲשֶׁב הַמִּקְרָא עַל חִפְיוֹ: פְּתַתָּהּ הוּא. לָשׁוֹן צָמִיר, כְּמוֹ: "בְּחִצֹת הַפְּחִתִּים" (שְׁמוֹחַל ב' י, ט), כְּלוּמַר שֶׁפָּקָה הָיָא, נָעַע שְׁמִרְחִיו שֹׁקִיעֵיו, בִּקְרַחְתּוֹ

מח | לַפְּשָׁתִים וְלַצֹּמֶד. שֶׁל פְּשִׁתִּים חוֹ שֶׁל צֹמֶד: אוֹ בְּעוֹר. זֶה עוֹר שֶׁלֹּא נִעְשָׂה בּוֹ מִלְּחָכָה: אוֹ בְּכָל מְלֹאכֶת עוֹר. עוֹר שֶׁנִּעְשָׂה בּוֹ מִלְּחָכָה:

מט | יִרְקַךְ. יִלֵּךְ שְׁבִיבָתּוֹ אֲדָמָדִם. חֹסֶם שְׁבִיבָתּוֹ:

נא | צָרַעַת מִמֶּאֱרַת. לָשׁוֹן "סָלוֹן מִמֵּאִיר" (יחזקאל כח, כד), סוּנִיכִיט בִּלְעָז. וּמִקְרָאוֹ, תָּן בּוֹ מִלְּחָה, שֶׁלֹּא תִהְיֶה הָיִמְנוּ:

נב | בַּצֹּמֶד אוֹ בַּפְּשָׁתִים. שֶׁל צֹמֶד חוֹ שֶׁל פְּשִׁתִּים, זֶהוּ פְּשׁוּטוֹ, וּמִקְרָאוֹ, יִכּוֹל יִהְיֶה צִי צֹמֶד וְחִנִּיעַ פִּשְׁתָּן וְיִשְׁקָפֶם עִמּוֹ? תִּלְמִיד לִמַּד: "הוּא בָּאֵשׁ תִּשְׂרָף", חִינֵה צִרִיכָה דְּבַר חֹסֶר עֲמָה. חֹס כֵּן מֶה תִּלְמִיד לִמַּד: "בִּפְגֹּד חוֹ בַּפְּשָׁתִים?" לְהוֹיֵחַ חֵת הָחֻמְרִית שֶׁבּוֹ שֶׁהוּ מִמִּין חֹסֶר. 'חֻמְרִית' לָשׁוֹן שָׂכָה. כְּמוֹ: 'חֻמְרָח':

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

ספר ויקרא | פרק יד | מצרע

וְאִם־תִּרְאֶה עוֹד בִּבְגַד אוֹ־בִשְׂתֵּי אוֹ־בְעֵרֵב אוֹ בְּכָל־כְּלִי־עוֹד פְּדֹתָ הוּא בְּאִשׁ
תִּשְׂרָפְנוּ אֶת אִשְׁרֵכֶם הַנֶּגַע׃ וְהַבְּגָד אוֹ־הַשְּׂתֵי אוֹ־הָעֵרֵב אוֹ־כָל־כְּלִי הָעוֹד
אֲשֶׁר תִּכְבֶּם וְסָר מֵהֶם הַנֶּגַע וּכְבֶּם שִׁמָּת וְטָהָר׃ זֹאת תּוֹרַת נֶגַע־עֲרֻעַת בִּגְד
הָעָמֹר׃ אוֹ הַפְּשֻׁתִּים אוֹ הַשְּׂתֵי אוֹ הָעֵרֵב אוֹ כָּל־כְּלִי־עוֹד לְטָהָרוֹ אוֹ לְטִמְאוֹ׃

נח | וְסָר מִדֶּחַ הַנֶּגַע, חָס שֶׁכִּפְּקֻדָּהוּ בַּתְּחִלָּה עַל פִּי
לְהוֹרֵר מִמֶּנּוּ הַנֶּגַע לְגִמְדֵי | וְכַפֵּי שָׁמַיִת. לְשׁוֹן טְבִילָה.
תְּרַגְסוּ שֶׁל כְּפוּסִין שֶׁכִּפְּקֻדָּה זֶה לְשׁוֹן לְבוֹן, 'וַיִּתְחַזֵּר',
חֲזוֹן מִזֶּה שֶׁחִינּוּ לְכַלּוֹן חִלָּף לְטוֹבָה, לְכַךְ תִּקְדָּמוּ:
'וַיִּנְטָבֵעַ' | וְכֵן כָּל כְּפוּסֵי בָּגָדִים שֶׁהֵן לְטְבִילָה מִתְקַדָּמִין:
'וַיִּנְטָבֵעַ'.

פרשת
מצורע

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: זֹאת תִּהְיֶה תּוֹרַת הַמִּצְוֹת בְּיָמֵי טְהָרָתוֹ וְהוֹבֵא
אֶל-הַכֹּהֵן: וַיֵּצֵא הַכֹּהֵן אֶל-מַחוּץ לַמִּחֲנֶה וְרָאָה הַכֹּהֵן וְהִנֵּה נִרְפָּא נֶגַע-הַצִּדְעָת
מִן-הַצִּדְעִים: וַיֵּצֵא הַכֹּהֵן וּלְקַח לַמַּטְהָר שְׁתֵּי-צִפְּרִים חַיִּים טְהוֹרִים וַעַץ אֲרָז וּשְׁנֵי
תּוֹלַעַת וְאוֹב: וַיֵּצֵא הַכֹּהֵן וּשְׁחַט אֶת-הַצִּפּוֹר הָאֶחָת אֶל-כְּלִי-חֹדֶשׁ עַל-מִים

דש"י	
<p>ד' חיות. פקט לטרפות: טהורות. פקט לעוף: טמא. לפי שהנעיס בחיו על לשון הקדש שהיה מעשה פטומי דברים, לסייבן וזקקו לטהרות נקרים. שמשפטין תמיד בנפשו חול' וכן ארז: לפי שהנעיס בחיו על גופו הריג: ושני תולדות ואוב: מה תקנתו ויתרפא?</p>	<p>ב' זאת תהיה תורת המצדע ביום שיהיה: מלמד שחיו מטהרין חות' בלילה: ג' אל מחוץ למחנה. חיו לשלש מחנות שגשגלה סם בימי חלונת:</p>

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.

is, if due to the laundering, the mark disappears and does not return, **it shall be washed again**, this time by immersion in a ritual bath,³⁰ **and it shall be purified** from its impurity.

59 This is the law of the mark of leprosy of the woolen or the linen garment, or the warp, the woof, or any leather implement, to pronounce it pure or to pronounce it impure.

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 cedar^B wood,** which by tradition is a wooden beam that is not particularly large,³ **and scarlet wool,^B and hyssop.^B**

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

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.

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.^b

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

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.

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.

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

The priest shall dip his right finger from, into, the oil that is accumulated on his left palm, and he shall sprinkle^d from the oil with his finger seven times before the Lord, toward the Sanctuary.

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 body⁶ 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.**

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,⁹** 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.

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

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.**

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

ו. את הצפור החיה יקח אתה. מלמד שחינו חוצצה עמקם. חלי מבישה לעגמה, חבל העו והחזוב בדיקין יחד בלשון תהולית. כענין שחומר: "ואת עו החזו ואת שני התולעת ואת החז", קימה חחת לשלשתן. וכול קשם שחינה ככלל חצה קן לא תהיה ככלל טבילה? תלמוד לומר: "וטבל חותם ואת הצפר החיה", החזיר חת הצפור לכלל טבילה:

ח. וישב מחוץ לאהל. מלמד שחסור בתקמים המטה:

ט. את כל שערו וגו'. קכל וקטו וכלל, להביח כל מקום כעוס שער ונקחה:

י. וכבשה אחת. לחטאת. ושלשה עשרנים. לגסגי

שכשה כבשים הללו, שחטאתו ואשמו של מלכע טעונין נסכים: ולג אחד שכן. להזיז עליו שבע ולמן ממנו על חנוך חזנו ומתן בזהות:

יא. לפני ה'. בשער ניקנור ולא בעזרה עצמה, לפי שהוא מוסר כפורים:

יב. והקריב אותו לאשם. יתקריבו ליעון העזרה לשם חסם: והניף. שהוא טעון תנופה חי: והניף אותם. חת הקחם וחת הלא:

יג. במקום אשר ישחט וגו'. על ידך המוצב בפסון. ומה תלמוד לומר? והלא כבר נחמר בתורת חסם בפקשת

ע" חת חלקו? שהחם טעון שחיפה בפסון (פעיל, ב?)

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

תמימם וכבשה אחת בת-שנתה תמימה ושלשה עשרנים סלת מנחה בלולה

בשמן ולג אחד שמן: והעמיד הבהן המטהר את האיש המטהר ואתם לפני

יהוה פתח אהל מועד: ולקח הבהן את-הכפש האחד והקריב אותו לאשם

ואת-לג השמן והניף אתם תנופה לפני יהוה: ושחט את-הכפש במקום אשר

ישחט את-החטאת ואת-העלה במקום הקדש לי כחטאת האשם הוא לבהן

קדש קדשים הוא: ולקח הבהן מדם האשם ונתן הבהן על-תנוך אזן המטהר

הימנית ועל-בהן ידו הימנית ועל-בהן רגלו הימנית: ולקח הבהן מלג השמן

ויצק על-כף הבהן השמאלית: וטבל הבהן את-אצבעו הימנית מן-השמן

אשר על-כפו השמאלית והזה מן-השמן באצבעו שבע פעמים לפני יהוה:

לפי שחיצ זה מכלל חשמות לדון בהעמדה. וכול תהא שחיטתו במקום העמידתו? לכן נחמר: "אשחט במקום אשר שחט" וגו': כי בחטאת. כי ככל החטאות האשם הזה הוא לבנה. ככל עבודות התלויות בפסון השנה חסם זה לחטאת, שלא תחמר החזיל ויצא דמו מכלל שחר חשמות לנתן על תנוך ובהונות, לא היא טעון מתן דמים ואמורים לגבי מוצב, לכן נחמר: "כי שחטאת האשם הוא לבנה". יכול היא דמו נתן למעלה בחטאת? תלמוד לומר וכו'. בתורת כהנים (מק. ג. ח):

יד. תנוך. צד חמצני שחיצו, ולשון 'תנוך' לא נדע לו, והפותרים קורים לו טמריס: בהן. גזל:

טז. לפני ה'. כנגד בית קדשי הקדשים:

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 halakhic 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).

- 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.

DISCUSSION

14:19| **And then he shall slaughter the burnt offering:** The sin offering [*hataf*] is brought in order to cleanse oneself [*lehithatef*] 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).

ומיתר השמן אשר על־כפו יתן הכהן על־תנוך אֶזְנוֹ המטהר הימנית ועל־בהן ידו הימנית ועל־בהן רגלו הימנית על דם האִשִּׁם: והנותר בשמן אשר על־כף הכהן יתן על־ראש המטהר וכפר עליו הכהן לפני יהוה: ועשה הכהן את־החטאת וכפר על־המטהר מטמאתו ואחר ישחט את־העלה: והעלה הכהן את־העלה ואת־המנחה המזבחה וכפר עליו הכהן וטהר: ואם־דל הוא ואין ידו משגת ולקח כבש אחד אִשִּׁם לתנופה לכפר עליו ועשדון סלת אחד בלול בשמן למנחה ולג שמן: ושתי תרים או שני בני יונה אשר תשיג ידו והיה אחד חטאת והאחד עלה: והביא אתם ביום השמיני לטהרתו אל־הכהן אל־פתח אהל־מועד לפני יהוה: ולקח הכהן את־כבש האִשִּׁם ואת־לג השמן והניף אתם הכהן תנופה לפני יהוה: ושחט את־כבש האִשִּׁם ולקח הכהן מדם האִשִּׁם ונתן על־תנוך אֶזְנוֹ־המטהר הימנית ועל־בהן ידו הימנית ועל־בהן רגלו הימנית: ומן־השמן יצק הכהן על־כף הכהן השמאלית: והזה הכהן באצבעו הימנית מן־השמן אשר על־כפו השמאלית שבע פעמים לפני יהוה: ונתן הכהן מן־השמן ו אשר על־כפו על־תנוך אֶזְנוֹ המטהר הימנית ועל־בהן ידו הימנית ועל־בהן רגלו הימנית על־מקום דם האִשִּׁם: והנותר מן־השמן אשר על־כף הכהן יתן על־ראש המטהר לכפר עליו לפני יהוה: ועשה את־האחד מן־התרים או מן־בני היונה מאשר תשיג ידו: את אשר־תשיג ידו את־האחד חטאת ואת־האחד עלה על־המנחה וכפר הכהן על המטהר לפני יהוה: זאת תורת אשר־בו נגע צרעת אשר לא־תשיג ידו בטהרתו:

רש"י

כח | על מקום דם האִשִּׁם חפלו נקחצו הדם למד שחין הדם גורם חליה המקום גורם:

עשדון חחד לנסכיו: ולג שמן. ליתר ממנו על הכהונה. ושמן של נשכי המנחה לח הזחק הכתוב לקרש:

כג | ביום השמיני לטהרתו. שמיני לגפרים ולטהרת ען חזקו וזלזול ושני מועלת:

כ | ואת המנחה. מנחת נסכים של כהמה:

כא | ועשדון סלת אחד. לכבש זה שהיה חזק, יביא

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.

The Lord spoke to Moses and to Aaron, saying:

When you come to the land of Canaan,^d **which I give to you as a portion, if I shall place a mark of leprosy on a house,** 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

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

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;**^d **and afterward the priest shall come to see the house.**

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.

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.**

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.

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

And as for the house, in which there are holes, **he shall scrape**⁸ **and remove the layer of plaster**²³ **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.**

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.

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: כִּי תָבֹאוּ אֶל־אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לָכֶם לְאֶחָזָה וְנִתְּתִי נֶגַע צֹרַעַת בְּבֵית אֶרֶץ אֲחֻזְתְּכֶם: וּבֹא אֲשֶׁר־לוֹ הַפִּית וְהִגִּיד לַכֹּהֵן לֵאמֹר כְּנָגַע נִרְאָה לִי בַּבַּיִת: וְצוּהַ הַכֹּהֵן וּפְנֹו אֶת־הַפִּית בְּטָרֶם יָבֹא הַכֹּהֵן לִדְאוֹת אֶת־הַנֶּגַע וְלֹא יִטְמֵא כָּל־אֲשֶׁר בַּבַּיִת וְאַחֵר כֵּן יָבֹא הַכֹּהֵן לִדְאוֹת אֶת־הַבַּיִת: וְרָאָה אֶת־הַנֶּגַע וְהִנֵּה הַנֶּגַע בְּקִירַת הַפִּית שֶׁקְעוּרוֹת יִרְקְרוּקֹת אוֹ אֲדַמְדָּמוֹת וּמֵדֹאִיָּהוּ שָׁפַל מִן־הַקִּיר: וַיֵּצֵא הַכֹּהֵן מִן־הַפִּית אֶל־פֶּתַח הַבַּיִת וְהִסְגִּיר אֶת־הַפִּית שִׁבְעַת יָמִים: וְשָׁב הַכֹּהֵן בַּיּוֹם הַשְּׂבִיעִי וְרָאָה וְהִנֵּה פֶשֶׁה הִנָּגַע בְּקִירַת הַפִּית: וְצוּהַ הַכֹּהֵן וְחִלְצוּ אֶת־הָאֲבָנִים אֲשֶׁר בָּהֶן הַנֶּגַע וְהַשְׁלִיכוּ אֹתָהֶן אֶל־מַחוּץ לָעִיר אֶל־מָקוֹם טָמֵא: וְאֶת־הַפִּית יִקְצַע מִבַּיִת סָבִיב וּשְׁפָכוּ אֶת־הָעֶפֶר אֲשֶׁר הִקְצוּ אֶל־מַחוּץ לָעִיר אֶל־מָקוֹם טָמֵא: וּלְקַחוּ אֲבָנִים אַחֲרוֹת וְהִבִּיאוּ אֶל־תַּחַת הָאֲבָנִים וְעָפָר אַחֵר יִקַּח וְטַח אֶת־הַפִּית:

רש"י

מו' וחלצו את האבנים. כתרגומו "וישלפון", וטולס משם, קמו "וְחִלְצוּ עֵגֶל" (דברים כה ט), לשון הסרה. אַל מָקוֹם טָמֵא. מקום שחיו טהרות משממשות שם למדך הקתוב שְהָאֲבָנִים הָלָלוּ מִטְמְאוֹת מִקוֹמָן כַּעֲזוֹן בו'.

מא' יקצַע. דרדוניייר בלעו, ובלשון משנה יש הקדה: מבית. מופקטנס: סביב. סמיכות הנגע, בתורת כהנים נקדש כן (פירי ד ה), שיקלף הטיח שסביב חבני הנגע: הקצו. לשון קצה, חֶסֶר קָצַעוּ בַקְצוֹת הַנֶּגַע סביב:

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).

- 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 leprous individual; however, in this case, one sprinkles on the leprous house rather than on a leprous 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 leprous 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.**

Fifth aliya

וּנְחָמֵר: "נִדְרַעַת מִמַּחֲרֶת" בִּבְרָדִים (לעיל יג. חג-ג), מִה לְהֵלֵךְ טֹמֵא חֵת הַחוּר חֵף עַל פִּי שְׁחִיט פּוֹשָׁה, חֵף פָּרוֹ טֹמֵא חֵת הַחוּר חֵף עַל פִּי שְׁחִיט פּוֹשָׁה. חֵם כֵּן, מִה תִּלְמֹד לֹמֵר: "וְהִנֵּה פֶשֶׁה?" חֵין פָּרוֹ מִקּוֹמֹה שֶׁל מִקְרָא זֶה, חָלָל: "וְנִתֵּן חֵת הַבֵּית" הִיָּה לוֹ כְּתֹב חֹדֶר: "וְחֵם" הַשִּׁבִּה הַנֶּעֱנֶה, "וְרָאָה וְהִנֵּה פֶשֶׁה" הָאֵל לֹא בָּא לְלַמֵּד חָלָל עַל נֶעַע הַעֹמֵד בְּעִינֵיו בְּשֹׁבֵעַ דְּרָשׁוֹן, וְכִּי בִסּוֹף שְׂבִיעַ שֶׁנִּימְצְאוּ שְׁפָשָׁה, שְׁלֹא פֶשֶׁשׁ בּוֹ הַתְּכַנֵּן לְמַעֲלָה (לעיל

פסוק טז) כִּלּוּם בַּעֲמֹד בְּעִינֵיו בְּשֹׁבֵעַ דְּרָשׁוֹן, וְלִמְדָךְ כִּיֹּן בְּפִשְׁיוֹן זֶה, שְׁחִיט מְדַבֵּר חָלָל בַּעֲמֹד בְּרָשׁוֹן וְפֶשֶׁה בִּשְׁנֵי: וְמִה יַעֲשֶׂה לוֹ? יָכוֹל יִתְנַהֵּן כִּמּוֹ שְׁמֶכָּךְ לוֹ: "וְנִתֵּן חֵת הַבֵּית?" תִּלְמֹד לֹמֵר: "וְשִׁב הַכֹּהֵן" (לעיל פסוק טז) "וְכִי הַכֹּהֵן", לְלַמֵּד בִּיחָה מִשִּׁיבָה, מִה שִּׁיבָה חוּלֵן וְקוֹנֵה "וְכִי הַכֹּהֵן", לְלַמֵּד בִּיחָה מִשִּׁיבָה, מִה שִּׁיבָה חוּלֵן וְקוֹנֵה וְשִׁב הַנֶּעֱנֶה, "וְרָאָה וְהִנֵּה פֶשֶׁה" הָאֵל לֹא בָּא לְלַמֵּד חָלָל עַל נֶעַע הַעֹמֵד בְּעִינֵיו בְּשֹׁבֵעַ דְּרָשׁוֹן, וְכִי בִסּוֹף שְׂבִיעַ שֶׁנִּימְצְאוּ שְׁפָשָׁה, שְׁלֹא פֶשֶׁשׁ בּוֹ הַתְּכַנֵּן לְמַעֲלָה (לעיל

DISCUSSION

(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

- 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 leprous house: **One who comes into the house all the days that it is quarantined shall be impure^p 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.

בג

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גז

תִּלְמֹד לֹמֵר: "וְכִי" "וְחֵם בֹּא יִבֹּא" (להלן פסוק מח), בִּמְה הַתְּכַנֵּן מְדַבֵּר? חֵם בְּפּוֹשָׁה בְּרָשׁוֹן – הַכִּי כִּבֵּר חֲמוּהַ חֵם בְּפּוֹשָׁה בִּשְׁנֵי – הַכִּי כִּבֵּר חֲמוּהַ הָאֵ חֵין חוֹמֵר "וְכִי" "וְחֵם בֹּא יִבֹּא" חָלָל חֵת שִׁבָּא בִסּוֹף שְׂבִיעַ דְּרָשׁוֹן וְכִי בִסּוֹף שְׂבִיעַ שֶׁנִּימְצְאוּ שְׁפָשָׁה, מִה יַעֲשֶׂה לוֹ? יָכוֹל יִתְנַהֵּן כִּמּוֹ שְׁמֶכָּךְ לוֹ: "וְנִתֵּן חֵת הַבֵּית?" תִּלְמֹד לֹמֵר: "וְשִׁב הַכֹּהֵן" (לעיל פסוק טז) "וְכִי הַכֹּהֵן", לְלַמֵּד בִּיחָה מִשִּׁיבָה, מִה שִּׁיבָה חוּלֵן וְקוֹנֵה וְשִׁב הַנֶּעֱנֶה, "וְרָאָה וְהִנֵּה פֶשֶׁה" הָאֵל לֹא בָּא לְלַמֵּד חָלָל עַל נֶעַע הַעֹמֵד בְּעִינֵיו בְּשֹׁבֵעַ דְּרָשׁוֹן, וְכִי בִסּוֹף שְׂבִיעַ שֶׁנִּימְצְאוּ שְׁפָשָׁה, שְׁלֹא פֶשֶׁשׁ בּוֹ הַתְּכַנֵּן לְמַעֲלָה (לעיל פסוק טז) כִּלּוּם בַּעֲמֹד בְּעִינֵיו בְּשֹׁבֵעַ דְּרָשׁוֹן, וְלִמְדָךְ כִּיֹּן בְּפִשְׁיוֹן זֶה, שְׁחִיט מְדַבֵּר חָלָל בַּעֲמֹד בְּרָשׁוֹן וְפֶשֶׁה בִּשְׁנֵי: וְמִה יַעֲשֶׂה לוֹ? יָכוֹל יִתְנַהֵּן כִּמּוֹ שְׁמֶכָּךְ לוֹ: "וְנִתֵּן חֵת הַבֵּית?" תִּלְמֹד לֹמֵר: "וְשִׁב הַכֹּהֵן" (לעיל פסוק טז) "וְכִי הַכֹּהֵן", לְלַמֵּד בִּיחָה מִשִּׁיבָה, מִה שִּׁיבָה חוּלֵן וְקוֹנֵה וְשִׁב הַנֶּעֱנֶה, "וְרָאָה וְהִנֵּה פֶשֶׁה" הָאֵל לֹא בָּא לְלַמֵּד חָלָל עַל נֶעַע הַעֹמֵד בְּעִינֵיו בְּשֹׁבֵעַ דְּרָשׁוֹן, וְכִי בִסּוֹף שְׂבִיעַ שֶׁנִּימְצְאוּ שְׁפָשָׁה, שְׁלֹא פֶשֶׁשׁ בּוֹ הַתְּכַנֵּן לְמַעֲלָה (לעיל פסוק טז) כִּלּוּם בַּעֲמֹד בְּעִינֵיו בְּשֹׁבֵעַ דְּרָשׁוֹן, וְלִמְדָךְ כִּיֹּן בְּפִשְׁיוֹן זֶה, שְׁחִיט מְדַבֵּר חָלָל בַּעֲמֹד בְּרָשׁוֹן וְפֶשֶׁה בִּשְׁנֵי: וְמִה יַעֲשֶׂה לוֹ? 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יָכוֹל יִתְנַהֵּן כִּמּוֹ שְׁמֶכָּךְ לוֹ: "וְנִתֵּן חֵת הַבֵּית?" תִּלְמֹד לֹמֵר: "וְשִׁב הַכֹּהֵן" (לעיל פסוק טז) "וְכִי הַכֹּהֵן", לְלַמֵּד בִּיחָה מִשִּׁיבָה, מִה שִּׁיבָה חוּלֵן וְקוֹנֵה וְשִׁב הַנֶּעֱנֶה, "וְרָאָה וְהִנֵּה פֶשֶׁה" הָאֵל לֹא בָּא לְלַמֵּד חָלָל עַל נֶעַע הַעֹמֵד בְּעִינֵיו בְּשֹׁבֵעַ דְּרָשׁוֹן, וְכִי בִסּוֹף שְׂבִיעַ שֶׁנִּימְצְאוּ שְׁפָשָׁה, שְׁלֹא פֶשֶׁשׁ בּוֹ הַתְּכַנֵּן לְמַעֲלָה (לעיל פסוק טז) כִּלּוּם בַּעֲמֹד בְּעִינֵיו בְּשֹׁבֵעַ דְּרָשׁוֹן, וְלִמְדָךְ כִּיֹּן בְּפִשְׁיוֹן זֶה, שְׁחִיט מְדַבֵּר חָלָל בַּעֲמֹד בְּרָשׁוֹן וְפֶשֶׁה בִּשְׁנֵי: וְמִה יַעֲשֶׂה לוֹ? יָכוֹל יִתְנַהֵּן כִּמּוֹ שְׁמֶכָּךְ לוֹ: "וְנִתֵּן חֵת הַבֵּית?" תִּלְמֹד לֹמֵר: "וְשִׁב הַכֹּהֵן" (לעיל פסוק טז) "וְכִי הַכֹּהֵן", לְלַמֵּד בִּיחָה מִשִּׁיבָה, מִה שִּׁיבָה חוּלֵן וְקוֹנֵה וְשִׁב הַנֶּעֱנֶה, "וְרָאָה וְהִנֵּה פֶשֶׁה" הָאֵל לֹא בָּא לְלַמֵּד חָלָל עַל נֶעַע הַעֹמֵד בְּעִינֵיו בְּשֹׁבֵעַ דְּרָשׁוֹן, וְכִי בִסּוֹף שְׂבִיעַ שֶׁנִּימְצְאוּ שְׁפָשָׁה, שְׁלֹא פֶשֶׁשׁ בּוֹ הַתְּכַנֵּן לְמַעֲלָה (לעיל פסוק טז) כִּלּוּם בַּעֲמֹד בְּעִינֵיו בְּשֹׁבֵעַ דְּרָשׁוֹן, וְלִמְדָךְ כִּיֹּן בְּפִשְׁיוֹן זֶה, שְׁחִיט מְדַבֵּר חָלָל בַּעֲמֹד בְּרָשׁוֹן וְפֶשֶׁה בִּשְׁנֵי: וְמִה יַעֲשֶׂה לוֹ? 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יָכוֹל יִתְנַהֵּן כִּמּוֹ שְׁמֶכָּךְ לוֹ: "וְנִתֵּן חֵת הַבֵּית?" תִּלְמֹד לֹמֵר: "וְשִׁב הַכֹּהֵן" (לעיל פסוק טז) "וְכִי הַכֹּהֵן", לְלַמֵּד בִּיחָה מִשִּׁיבָה, מִה שִּׁיבָה חוּלֵן וְקוֹנֵה וְשִׁב ה

Bodily Impurities Due to Emissions

LEVITICUS 15:1–33

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.

- The Lord spoke to Moses and to Aaron, saying:**
- Speak to the children of Israel, and say to them: Any man, when he has a discharge from his flesh,**¹ the member, **his discharge is impure.**
- 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.**
- 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.
- 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.
- 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.**

- 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.**
- 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.

- Any saddle**⁹ **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.
- 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
- 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.**¹ The touch of a *zav* transmits impurity even if the flow of his emission has ceased until he immerses for his purification.
- 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

¹וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: דַּבְּרוּ אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתֶּם אֲלֵיהֶם יֵאָמֵר אִישׁ אִישׁ כִּי יִהְיֶה זָב מִבִּשְׁרוֹ זָוָב טִמָּא הוּא: וְזֹאת תִּהְיֶה טִמְאַתּוֹ בְּזָוָבוֹ דָּר בִּשְׂרוֹ אֶת־זָוָבוֹ או־הַחֲתִים בִּשְׂרוֹ מְזָוָבוֹ טִמְאַתּוֹ הוּא: כָּל־הַמְּשָׁכָב אִשָּׁר יִשְׁכַּב עָלָיו הֵזָב יִטְמָא וְכָל־הַכֹּלִי אֲשֶׁר־יֵשֵׁב עָלָיו יִטְמָא: וְאִישׁ אֲשֶׁר יִגַּע בַּמְּשָׁכָבוֹ יִכַּסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמָא עַד־הָעֶרֶב: וְהַיֹּשֵׁב עַל־הַכֹּלִי אֲשֶׁר־יֵשֵׁב עָלָיו הֵזָב יִכַּסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמָא עַד־הָעֶרֶב: וְהַנֹּגֵעַ בַּבִּשָּׂר הֵזָב יִכַּסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמָא עַד־הָעֶרֶב: וְכִי־יִרְק הֵזָב בַּטְּהוֹר וְכַסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמָא עַד־הָעֶרֶב: וְכָל־הַמְּרֹכָב אֲשֶׁר יִרְכָּב עָלָיו הֵזָב יִטְמָא: וְכָל־הַנֹּגֵעַ בְּכָל־אֲשֶׁר יִהְיֶה תַּחְתָּיו יִטְמָא עַד־הָעֶרֶב וְהַנוֹשֵׂא אוֹתָם יִכַּסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמָא עַד־הָעֶרֶב: וְכָל־אֲשֶׁר יִגַּע־בּוֹ הֵזָב וַיְדִי לוֹ לֹא־שָׁטֹף בַּמַּיִם וְכַסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמָא עַד־הָעֶרֶב: וְכִלִּי־חֶרֶשׁ אֲשֶׁר־יִגַּע־בּוֹ הֵזָב יִשְׁבֹּר וְכָל־כֵּל־עֵץ יִשְׁטֹף בַּמַּיִם:

טו ב כִּי־יִהְיֶה זָב, יכול גם מקבל מקוֹם יֵהא טמא? תלמוד לומר: "מַבְשָׁרוֹ", ולא כל בָּשָׂרוֹ. חֶרֶץ שְׂחֵלֶת הַפְּתוּחַ בֵּין בָּשָׂר לְבָשָׂה, זְכוּתוֹ לִדְוֹן טִמְאָה בְּזָב וְטִמְאָה בְּזָבָה, מִה זָבָה מִמְּקוֹם שֶׁהִיא מְטַמְּאָה טִמְאָה קְלָה – נִדְהָ, מְטַמְּאָה טִמְאָה חֲמוּנָה – זִיקָה, חֹף הַזָּב מִמְּקוֹם שֶׁמְטַמֵּא טִמְאָה קְלָה – קָרִי, מְטַמֵּא טִמְאָה חֲמוּנָה – זִיקָה: זָוָב טִמָּא. לִמַּד עַל הַטָּפָה שֶׁהִיא מְטַמְּאָה. זָוָב דּוֹמֶה לְמִי בְּעַקֵּי שֶׁל שְׁעוּרִין, וְדַחֲיו, וְדוֹמֶה לְלֶבֶן בִּיצָה הַמּוֹזֶקֶת. שִׁבְתָּה זָרַע, הַשִּׁיר בְּלֶבֶן בִּיצָה שְׂחִינָה מוֹזֶקֶת:

ג. דָּר. לָשׁוֹן דִּיר, שָׂזָב בָּשָׂרוֹ "חֵית זָוָב". קִמּוֹ דִּיר שִׁיּוּצָה עֲלִילָה: אוֹ הַחֲתִים. שִׁיּוּצָה עַב וְסוּתָם חֵית כִּי הִיאֲמָה, וְנִקְתָּם בָּשָׂרוֹ מִטַּפְת זָוָב, וְהִוּ פִּשְׁוּטוֹ. וּמִדְקִשָּׁו, מִנָּה הַפְּתוּחַ הַרְחָשׁוֹן רִחִיית שְׂפִים וְהִקְדִּחוּ טִמָּא, שְׂחִימִר:

ז"ב מַבְשָׁרוֹ זָוָב טִמָּא הוּא", וּמִנָּה הַפְּתוּחַ הַשָּׁמַי רִחִיית שֶׁלֹּם וְהִקְדִּחוּ טִמָּא, שְׂחִימִר: "טִמְאִיתוּ בְּזָוָבוֹ דָּר בָּשָׂרוֹ חֵית זָוָב הוּא הַחֲתִים בָּשָׂרוֹ מְזָוָבוֹ טִמְאִיתוֹ

ה. וְאִישׁ אֲשֶׁר יִגַּע בַּמְּשָׁכָבוֹ. לִמַּד עַל הַמְּשָׁכָב שֶׁחֲמוּר מִן הַמַּנְעָה, שֶׁהָה נִגְשָׂה חֵץ הַטְּמִיאָה לְטִמְאָה חֲסֵם לְטִמְאָה בְּגָדִים, וְהַמַּנְעָה שְׂחִינוֹ מַסְבֵּב חִינוֹ חֵלָא וְלֹד הַטְּמִיאָה, וְחִינוֹ מְטַמֵּא חֵלָא חֲכָלָיו וּמִשְׁקִיוֹ:

ו. וְהַיֹּשֵׁב עַל הַכֹּלִי. חֲסֵלוֹ לֹא נִגַּע, חֲסֵלוֹ נִגְשָׂה כִּלְסֵם זֶה עַל זֶה קֶלֶן מְטַמֵּא מִשּׁוּם מוֹשָׁב, וְכֵן בְּמַסְבֵּב:

ח. וְכִי־יִדָּק הֵזָב בַּטְּהוֹר. וְנִגַּע בּוֹ חוֹ נִשְׁאֹן, שֶׁהִקָּד מְטַמֵּא בְּמַשָּׂא:

ספר ויקרא | פרק טו | מצרע

טו ב וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: דַּבְּרוּ אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתֶּם אֲלֵיהֶם יֵאָמֵר אִישׁ אִישׁ כִּי יִהְיֶה זָב מִבִּשְׁרוֹ זָוָב טִמָּא הוּא: וְזֹאת תִּהְיֶה טִמְאַתּוֹ בְּזָוָבוֹ דָּר בִּשְׂרוֹ אֶת־זָוָבוֹ או־הַחֲתִים בִּשְׂרוֹ מְזָוָבוֹ טִמְאַתּוֹ הוּא: כָּל־הַמְּשָׁכָב אִשָּׁר יִשְׁכַּב עָלָיו הֵזָב יִטְמָא וְכָל־הַכֹּלִי אֲשֶׁר־יֵשֵׁב עָלָיו יִטְמָא: וְאִישׁ אֲשֶׁר יִגַּע בַּמְּשָׁכָבוֹ יִכַּסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמָא עַד־הָעֶרֶב: וְהַיֹּשֵׁב עַל־הַכֹּלִי אֲשֶׁר־יֵשֵׁב עָלָיו הֵזָב יִכַּסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמָא עַד־הָעֶרֶב: וְהַנֹּגֵעַ בַּבִּשָּׂר הֵזָב יִכַּסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמָא עַד־הָעֶרֶב: וְכִי־יִרְק הֵזָב בַּטְּהוֹר וְכַסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמָא עַד־הָעֶרֶב: וְכָל־הַמְּרֹכָב אֲשֶׁר יִרְכָּב עָלָיו הֵזָב יִטְמָא: וְכָל־הַנֹּגֵעַ בְּכָל־אֲשֶׁר יִהְיֶה תַּחְתָּיו יִטְמָא עַד־הָעֶרֶב וְהַנוֹשֵׂא אוֹתָם יִכַּסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמָא עַד־הָעֶרֶב: וְכָל־אֲשֶׁר יִגַּע־בּוֹ הֵזָב וַיְדִי לוֹ לֹא־שָׁטֹף בַּמַּיִם וְכַסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמָא עַד־הָעֶרֶב: וְכִלִּי־חֶרֶשׁ אֲשֶׁר־יִגַּע־בּוֹ הֵזָב יִשְׁבֹּר וְכָל־כֵּל־עֵץ יִשְׁטֹף בַּמַּיִם:

רש"י		
הוא", הֵא בִיצַד? שְׂפִים לְטִמְאָה וְהַשְׁלִישִׁית מִזְחִיקָתוֹ לְהַקְדִּין:		טו. וְכָל הַמְּרֹכָב, חֹף עַל פִּי שֶׁלֹּא יָגַב עָלָיו, כְּגוֹן הַתִּפּוֹס שֶׁל סִדְרָא שְׂחִידִין חֲרִיעִין, טִמָּא מִשּׁוּם מְרֹכָב, וְהַחֲקָר שְׂחִידִין חֲלוּשִׁים טִמָּא טִמְאֵת מוֹשָׁב:
ד. כָּל הַמְּשָׁכָב, הִדְחִיו לְמַסְבָּב, וְכֹל חֲסֵלוֹ מִיִּחָד לְמַלְאִכָה חֲחִיקָת? תִּלְמוּד לומר: "חֲשָׁר יִשְׁכַּב", "חֲשָׁר יִשְׁכַּב", "חֲשָׁר יִשְׁכַּב" לֹא נִחְמָה, חֵלָא "חֲשָׁר יִשְׁכַּב", הַמִּיִּחָד תְּמִיד לְכָךְ, שִׁכַּב' לֹא נִחְמָה, חֵלָא "חֲשָׁר יִשְׁכַּב", הַמִּיִּחָד תְּמִיד לְכָךְ, יִהְיֶה זֶה שְׂחִימִרִין לוֹ: "עֲמֵד וְנִגְשָׂה מְלֹאכְתָּנִי: אֲשֶׁר יִשְׁכַּב, "יִשְׁכַּב' לֹא נִחְמָה, חֵלָא "חֲשָׁר יִשְׁכַּב" הֵזָב, בְּמִיִּחָד תְּמִיד לְכָךְ:		י. וְכָל הַנֹּגֵעַ בְּכָל אֲשֶׁר יִהְיֶה תַּחְתּוֹ, שֶׁל זָב, בָּח וְלִמַּד עַל הַמְּרֹכָב שֶׁהִיא הַנּוֹגֵעַ בּוֹ טִמָּא וְחִינוֹ כְּתוּם בְּגָדִים, וְהוּא חֲמוֹר בְּמַסְבֵּב מִבְּמִרְכָּבָה: וְהַנּוֹשֵׂא אוֹתָם, כָּל הַחֲמוּרִי בְּעֵנָן הֵזָב, זָוָב וְרִקָּו וְשִׁבְתָּה זָרַעוֹ וּמִימִי רָכָלָיו וְהַמְּשָׁכָב וְהַמְּרֹכָב, מִשְׁחָן מְטַמֵּא חֲסֵם לְטִמְאָה בְּגָדִים:
ה. וְאִישׁ אֲשֶׁר יִגַּע בַּמְּשָׁכָבוֹ. לִמַּד עַל הַמְּשָׁכָב שֶׁחֲמוּר מִן הַמַּנְעָה, שֶׁהָה נִגְשָׂה חֵץ הַטְּמִיאָה לְטִמְאָה חֲסֵם לְטִמְאָה בְּגָדִים, וְהַמַּנְעָה שְׂחִינוֹ מַסְבֵּב חִינוֹ חֵלָא וְלֹד הַטְּמִיאָה, וְחִינוֹ מְטַמֵּא חֵלָא חֲכָלָיו וּמִשְׁקִיוֹ:		יא. וַיְדִי לוֹ לֹא שָׁטֹף בַּמַּיִם, בְּעוֹד שֶׁלֹּא טָבַל מִטְּמִיאָתוֹ, וְחֲסֵלוֹ פִּסְחַ מְזָוָבוֹ וְסִפְרִי שִׁבְתָּה זָרַעוֹ וּמִסְחָר טְבִילָה, מְטַמֵּא בְּכָל טִמְאִיָּתוֹ, וְזֶה שֶׁהוּא הַפְּתוּחַ הַפְּתוּחַ טְבִילָת גֹּבִיו שֶׁל זָב בְּלִשְׁוֹן שְׂטִיפֵית יָדָים, לְלַמַּדְךְ שֶׁחִינוֹ בֵּית הַסְּתָרִים טְעוֹן בִּיאָת מַיִם, חֵלָא חֲרִיב הַגִּלְיוֹ כְּמוֹ הַיָּדִים:
ו. וְכִי־יִדָּק חֲשָׁר אֲשֶׁר יִגַּע בּוֹ הֵזָב, וְכֹל חֲסֵלוֹ נִגַּע בּוֹ מִחֲחִיקָתוֹ וְכֹי, כְּדִחִיקָתוֹ בְּתִרְכָּתוֹ כְּהִנֵּחַ (מִשְׁתַּח ג. ח.ב.) עַד חִיָּתוֹ מַנְעָה שֶׁהִיא בְּכָלָו, הִינוֹ חוֹמֶר זֶה הַסֵּטוֹ:		

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* 12: *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

- 19** A woman, if she has a discharge, not like the *ziva* of a man, but her discharge from her flesh being blood,⁹ 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.**⁹
- 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**

- 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.**⁹
- 16** The chapter mentions another type of impurity, which is somewhat similar to *ziva*: **And a man, when semen is emitted from him,**⁹ **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.**

DISCUSSION

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* 183b). 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

יג וְכִי־יִטְהַר הָזָב מִזּוּבוֹ וְסָפַר לוֹ שִׁבְעַת יָמִים לְטַהֲרָתוֹ וְכַבֵּס בַּגָּדָיו וְדַחַן בְּשָׂרוֹ
יד בַּמַּיִם חַיִּים וְטָהַר: וּבַיּוֹם הַשְּׁמִינִי יִקַּח־לוֹ שְׁתֵּי תוֹרִים אוֹ שְׁנֵי בָנִי יוֹנָה וּבָא לִפְנֵי
טו יְהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד וּנְתַנֵּם אֶל־הַכֹּהֵן: וַעֲשֵׂה אֹתָם הַכֹּהֵן אֶחָד חֲטָאת
טז וְהָאֶחָד עֹלָה וּכְפָר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה מִזּוּבוֹ: וְאִישׁ כִּי־תִצֵּא מִמָּנּוֹ
יז שֹׁכֶבֶת־זֶרַע וְדַחַן בַּמַּיִם אֶת־כָּל־בְּשָׂרוֹ וְטִמָּא עַד־הָעֶרֶב: וְכָל־בֶּגֶד וְכָל־עוֹר
יח אֲשֶׁר־יְהִיָּה עָלָיו שֹׁכֶבֶת־זֶרַע וְכַבֵּס בַּמַּיִם וְטִמָּא עַד־הָעֶרֶב: וְאִשָּׁה אֲשֶׁר יִשְׁכַּב
יט אִישׁ אִתָּהּ שֹׁכֶבֶת־זֶרַע וְדַחְצוּ בַמַּיִם וְטִמָּאוּ עַד־הָעֶרֶב:
כ וְאִשָּׁה כִּי־תִהְיֶה זֹבָה דָּם יִהְיֶה זֹבָהּ בְּבִשְׂרָהּ שִׁבְעַת יָמִים תִּהְיֶה בְנִדְתָּהּ וְכָל־הַנֶּגַע
כא בָּהּ יִטְמָא עַד־הָעֶרֶב: וְכָל־אֲשֶׁר תִּשְׁכַּב עָלָיו בְּנִדְתָּהּ יִטְמָא וְכָל־אֲשֶׁר־תִּשָּׁב
כב עָלָיו יִטְמָא: וְכָל־הַנֶּגַע בַּמִּשְׁכָּבָה יִכַּבֵּס בַּגָּדָיו וְדַחַן בַּמַּיִם וְטִמָּא עַד־הָעֶרֶב:
כג וְכָל־הַנֶּגַע בְּכָל־כְּלִי אֲשֶׁר־תִּשָּׁב עָלָיו יִכַּבֵּס בַּגָּדָיו וְדַחַן בַּמַּיִם וְטִמָּא עַד־הָעֶרֶב:
כד וְאִם עַל־הַמִּשְׁכָּב הוּא אוֹ עַל־הַכְּלִי אֲשֶׁר־הוּא יִשְׁכַּב־עָלָיו בְּנִגְעוֹ־בּוֹ יִטְמָא
כה עַד־הָעֶרֶב: וְאִם שָׁכַב יִשְׁכַּב אִתָּהּ וְתִהְיֶה נִדְתָּהּ עָלָיו וְטִמָּא שִׁבְעַת יָמִים
וְכָל־הַמִּשְׁכָּב אֲשֶׁר־יִשְׁכַּב עָלָיו יִטְמָא:

רש"י

על המקרב שנתקבה מ"על הכל": בנגעו בו יטמא. וחינו טוען כפוס בגדים, שהמקרב חיון נגעו מטמא חכם לטמא בגדים:

כד ויהי נדתה עליו. יכול ועלה לגולה, שחס בך עליה בחמישי לנדתה לא יטמא חלף שלשה ימים כמותה? תלמוד לומר: "וטמא שכעת ימים". ומה תלמוד לומר: "ותהי נדתה עליו"? מה היא מטמאה חכם וכלי חכם, חף הוא מטמא חכם וכלי חכם:

מטמא חלף הכא מן המקור: דם יהיה זבה בבשרה. חיון זובה קרוי זוכ לטמא חלף חס בן הוא חלם: בנדתה. קמו "ומתכל ונהו" (חזק יח, יח), שהיא מנקה ממצע כל חכם: תהיה בנדתה. חסלו לא כחתה חלף לחיה לחסונה:

כג ואם על המושבב הוא. השוכב חו היושב על משכבה חו על מושבה, חסלו לא נגע בו, חף הוא בדת טמאה החמוניה במקחל העליון, שטעון כפוס בגדים: על הכלי, לנדת חת המקרב: בנגעו בו יטמא. חיון מקרב חלף

יג וכי יטהר. פסיפסקי: שבעת ימים לטהרתו. שמעת ימים טהורים מטמאת זבה שלא ידלה זוב, וכלן לטפיון.

יח ודחצו במים. גזרת מלך היא שתטמא החשה בגיחה, וחיין הטעם משום נוגע בשכבת זרע, שהכי נגע בית הסתרים הוא:

יט כי תהיה זבה. יכול מיוחד מכל חיבהיה? תלמוד לומר "והוא גלתה חת מקור דמיה" (ולכן כ, יח), חיון דם

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

יָמִים רַבִּים בְּלֹא עֵת־נִדְתָּהּ אוֹ כִּי־תִזְוֵב עַל־נִדְתָּהּ כָּל־יָמֶי זָוַב טְמֵאָתָהּ כִּי־יָמֵי
נִדְתָּהּ תִּהְיֶה טְמֵאָה הִוא: כָּל־הַמְשָׁכָב אֲשֶׁר תִּשְׁכַּב עָלָיו כָּל־יָמֵי זִוְבָּהּ כְּמִשְׁכַּב
נִדְתָּהּ יִהְיֶה־לָּהּ וְכָל־הַפְּלִי אֲשֶׁר תִּשָּׁב עָלָיו טָמֵא יִהְיֶה בְּטִמְאַת נִדְתָּהּ: וְכָל־
הַנוֹגֵעַ בָּם יִטְמָא וּבְכֶסֶּם בְּגָדָיו וְרֹחֶץ בַּמַּיִם וְטִמָּא עַד־הָעֶרֶב: וְאִם־טָהְרָה מִזִּוְבָּהּ
וְסִפְּרָה־לָּהּ שִׁבְעַת יָמִים וְאַחֲרֵי תִטְהָר: וּבַיּוֹם הַשְּׁמִינִי תִקַּח־לָּהּ שְׁתֵּי תְּרִים אוֹ
שְׁנֵי בָנִי יוֹנָה וְהִבִּיֵּאָה אוֹתָם אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל מוֹעֵד: וַעֲשֵׂה הַכֹּהֵן אֶת־
הָאֶחָד חֲטָאת וְאֶת־הָאֲחֵד עֹלָה וְכִפֹּר עָלֶיהָ הַכֹּהֵן לִפְנֵי יְהוָה מִזִּוְב טְמֵאָתָהּ:
וְהִזְרַתָּם אֶת־בְּגֵי־יִשְׂרָאֵל מִטְּמֵאֹתָם וְלֹא יִמָּתוּ בְּטִמְאֹתָם בְּטִמְאָם אֶת־מִשְׁכַּנִּי
אֲשֶׁר בְּתוֹכָם: זֹאת תֹּדֶרֶת הַזָּב וְאֲשֶׁר תֵּצֵא מִמֶּנּוּ שְׂכַבְתָּ־זָרַע לְטְמֵאָה־בָּהּ:
וְהַדֹּדָה בְּנִדְתָּהּ וְהַזָּב אֶת־זִוְבוֹ לִזְכֹּר וּלְנִקְבָּהּ וּלְאִישׁ אֲשֶׁר יִשְׁכַּב עִם־טְמֵאָהּ:

רש"י

כהן ימים רבים. שלשה ימים: בלא עת נדתה. חחר
שנינו: שבעת ימי נדתה: או כי תזוב. חת שלשת הימים
הכלל: על נדתה. מכלל מנדתה יום חחד, וז' היא זבה,
ומשפטת חרין כפסקה זו, ולא קדש הנדה, שזו טעונה
ספירת שבעה נקיים וקרבן, והנדה חיה טעונה ספירת
שבעה נקיים. חלף "שבעת ימים תהיה בנדתה" (לעיל
בטמאתם. הכי הנדת של מטמא מקדש קדו מיתה:
מסות יט), בין לוחה בין שחינה לוחה. וקדשו כפסקה זו
חחר עשר יום שפיו סוף נדה לתחילת נדה, שכל שלשה
רעפין שתקחה בחדש עשר יום הללו תהא זבה:
לא והזרתם. חין טמיה חלף פרישה, וכן "טרו חזור"
(שעה ת ד), וכן "טור חזיו" (בראשית מט ט): ולא ימתו
בטמאתם. הכי הנדת של מטמא מקדש קדו מיתה:

לבן זאת תודת הזב. בעל לחיה חחת, ומהו תודת?
ואשר תצא ממנו שכבת זרע. הכי הוא כבעל קרי,
טמא טמאת ערב:
לגן והזב את זבו. בעל שתי קחיות ובעל שלש קחיות,
שתודתן מכלשת למעלה:

shall flow many days not at the time of her menstruation; or
alternatively, if it shall flow beyond, in addition to her men-
struation, 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 men-
struation; 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*.
Consequently, any bedding on which she lies all the days of
her discharge shall be for her like the bedding of her men-
struation with regard to ritual impurity, and any article on
which she shall sit, including bedsheets, shall be impure, like
the impurity of her menstruation.
And anyone who touches them, the vessels, furniture, or bed-
sheets on which she had sat or lain, shall become impure, and
he shall wash his garments and bathe in water, and he is im-
pure until the evening.
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 con-
sidered a form of illness, unlike regular menstrual bleeding, as
stated previously in the commentary (see verse 19).

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 cer-
tain factors that can affect the hormonal system
and change or disrupt regular patterns of men-
struation. Likewise, the cause of a blood flow
need not be a specific illness; blood flow can

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.
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
You shall separate, distance,³⁸ 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
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;**
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 dis-
charge, 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

a corpse do not render one liable to bring an of-
fering, 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 exten-
sion 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 prac-
tice 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, sim-
ilar to the word *ziva* (see commentary on 20:18).

הפטרת

שבת ראש חודש

ס א כה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֶדֶם רַגְלִי אֵיזֶה בֵּית אֲשֶׁר תִּבְנוּ־לִי וְאֵיזֶה מְקוֹם
ב מְנוּחָתִי: וְאֶת־כָּל־אֱלֹה יָדִי עֲשֵׂתָה וַיְהִיו כָּל־אֱלֹה נֹאס־יְהוָה וְאֶל־יְהוָה אֲבִיט אֶל־עָנִי וְנִכְה־
ג רֹחַ וְחָרָד עַל־דְּבָרֵי: שׁוֹחֵט הַשּׁוֹר מִכֶּה־אִישׁ זֹבֵחַ הַשֶּׁה עָרַף כָּלֵב מַעֲלָה מִנְחָה דָם־חֲזִיר
ד מִזְכִּיר לִבָּנָה מִבְּרֶךְ אֵן גַּם־הֵמָּה בָּחֲרוּ בְּדַרְכֵיהֶם וּבִשְׁקִוּיָצִיהֶם נִפְשָׁם חֲפָצָה: גַּם־אֲנִי אֲבַחַר
ה בְּתַעֲלוּלֵיהֶם וּמִגֹּדֹתֵם אֲבִיא לָהֶם יַעַן קָרָאתִי וְאֵין עֹנָה דְּבַרְתִּי וְלֹא שָׁמְעוּ וַיַּעֲשׂוּ הָרַע
וּבְעֵינִי וּבִאֲשֶׁר לֹא־חֲפָצְתִּי בָּחֲרוּ: שָׁמְעוּ דְּבַר־יְהוָה הַחֲרָדִים אֶל־דְּבָרוֹ אָמְרוּ
ו אַחֵילְכֶם שְׁנֵאִיכֶם מִנְדִּיכֶם לְמַעַן שָׁמִי יִכְבֵּד יְהוָה וְנִרְאָה בְּשִׁמְחַתְכֶם וְהֵם יִבְשׁוּ: קוֹל שְׂאוֹן
ז מַעִיר קוֹל מִהֵיכַל קוֹל יְהוָה מִשְׁלֵם גָּמוֹל לְאֵיבָיו: בְּטָרִם תַּחֲלִיל יִלְדָה בְּטָרִם יָבוֹא חֶבֶל
ח לָהּ וְהַמְלִיטָה זָכָר: מִי־שָׁמַע בָּזֹאת מִי רָאָה כָּאֵלֶּה הַיּוֹחֵל אֶרֶץ בְּיוֹם אֶחָד אֶס־יֹלֵד גּוֹי
ט פַּעַם אַחַת כִּי־חָלָה גַּם־יִלְדָה צִיּוֹן אֶת־בָּנֶיהָ: הָאֲנִי אֲשַׁבֵּיר וְלֹא אוֹלִיד יֵאמֹר יְהוָה אֶס־אֲנִי
י הַמּוֹלִיד וַעֲצַרְתִּי אֹמֶר אֱלֹהִיד: שָׁמַחַו אֶת־יְרוּשָׁלַם וְגִילוּ בָּהּ כָּל־אֲהֻבֶיהָ
יא שִׂישׂוּ אֶתְּהָ מִשׁוֹשׁ כָּל־הַמִּתְאַבְּלִים עָלֶיהָ: לְמַעַן תִּינָקוּ וּשְׁבַעְתֶּם מִשֹּׁד תִּנְחַמְיָהּ לְמַעַן
יב תִּמְצֹו וְהַתְּעַנְּגֶתֶם מִזִּז כְּבוֹדָהּ: כִּי־כֹה ׀ אָמַר יְהוָה הִנְנִי נֹטֶה־אֶלֶּיהָ פִּנְהָר
יג שְׁלֹם וּכְנַחַל שׁוֹטֵף כְּבוֹד גּוֹיִם וַיִּנְקָתָם עַל־צֵד תִּנְשָׂאוּ וְעַל־בְּרָכִים תִּשְׁעֲשַׁעוּ: כֹּאֲשֶׁר אֲשֶׁר
יד אֲמוֹ תִּנְחַמְנוּ כֵּן אֲנֹכִי אֲנַחֲמֶכֶם וּבִיְרוּשָׁלַם תִּנְחַמּוּ: וְרֵאִיתֶם וְשֵׁשׁ לִפְכֶם וַעֲצֻמוֹתֵכֶם כִּדְשָׂא
טו תִּפְרַחְנָה וְנֹדַעַה יַד־יְהוָה אֶת־עַבְדָּיו וְזַעַם אֶת־אֵיבָיו: כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא וְכִסּוּפָהּ
טז מְדַבְּתִיו לְהַשִּׁיב בַּחֲמָה אִפּוֹ וּגְעִירָתוֹ בְּלֹהֲבֵי־אֵשׁ: כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבַחֲרָבוֹ אֶת־כָּל־
יז בָּשָׂר וְרַבּוֹ חָלְלִי יְהוָה: הַמִּתְקַדְּשִׁים וְהַמְטַהֲרִים אֶל־הַגָּזִית אַחֵר אֶחָד בַּתְּנוּךְ אֲכָלִי בָשָׂר
יח הַחֲזִיר וְהַשֶּׁקֶץ וְהָעֶכְבֵּר יַחְדוֹ יִסְפוּ נֹאס־יְהוָה: וְאֲנֹכִי מַעֲשִׂיהֶם וּמַחֲשַׁבְתֵּיהֶם בָּאָה לִקְבֹּץ
יט אֶת־כָּל־הַגּוֹיִם וְהַלְשִׁנּוֹת וּבָאוּ וְרָאוּ אֶת־כְּבוֹדִי: וְשִׁמְתִּי בָהֶם אוֹת וּשְׁלַחְתִּי מִהֵם ׀ פְּלִיטִים
אֶל־הַגּוֹיִם תִּרְשָׁישׁ פּוֹל וְלֹד מִשְׁכִּי קִשֵּׁת תּוֹבֵל וַיּוֹן הָאֵיִים הָרַחֲקִים אֲשֶׁר לֹא־שָׁמְעוּ אֶת־
כ שְׁמִיעִי וְלֹא־דָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ אֶת־כְּבוֹדִי בְּגוֹיִם: וְהִבְיִאוּ אֶת־כָּל־אַחֵיכֶם ׀ מְכַל־הַגּוֹיִם
ו מִנְחָה ׀ לִיהוָה בְּסוּסִים וּבְרָכָב וּבְצִבְּרִים וּבַכְּרָדִים וּבַכְּרָדוֹת עַל הָר קָדְשִׁי יְרוּשָׁלַם אָמַר
כא יְהוָה כֹּאֲשֶׁר יִבְיֹאוּ בְנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בְּכָל־טְהוֹר בֵּית יְהוָה: וְגַם־מִהֵם אֶקַּח לְכַהֲנִים
כב לְלוֹיִם אָמַר יְהוָה: כִּי כֹאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עִמָּדִים לִפְנֵי
כג נֹאס־יְהוָה כֵּן יַעֲמֵד זֶרַעְכֶם וְשִׁמְכֶם: וְהָיָה מִדִּי־הֹדֵשׁ בְּחֻדְשׁוֹ וּמִדִּי שַׁבַּת בְּשַׁבְתּוֹ יָבוֹא כָל־
כד בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אָמַר יְהוָה: וַיֵּצְאוּ וְרָאוּ בַּפִּגְרִי הָאֲנָשִׁים הַפְּשָׁעִים כִּי כִי תוֹלַעְתָם
לֹא תָמוּת וְאֲשֶׁר לֹא תִכָּבֶה וְהָיוּ דְרָאוֹן לְכָל־בָּשָׂר:

וְהָיָה מִדִּי־הֹדֵשׁ בְּחֻדְשׁוֹ וּמִדִּי שַׁבַּת בְּשַׁבְתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אָמַר יְהוָה:

Haftara for Shabbat Rosh Hodesh

The Future Reward and Punishment

ISAIAH 66:1–24

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.

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.

13 Like a man whose mother comforts him, so will I comfort you; 14 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 15 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 16 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 17 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 18 utterance of the Lord. And as for Me, their actions and their thoughts are coming to be, to gather all the nations and the 19 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 20 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 21 vessel to the house of the Lord. And from them too will I take as 22 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 23 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 24 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.