

Targum Shemini

of Rabbi JONATHAN BEN UZZIEL

Leviticus 9:1-11:47

- **Torah 1st Portion Chapter 9**
 - **1. And it was on the eighth day, that Moses summoned Aaron and his sons and the elders of Israel.**
 - **2. And he said to Aaron, "Take for yourself a bull calf as a sin offering, and a ram as a burnt offering, [both] unblemished, and bring [them] near before the Lord.**
- **Targum JONATHAN BEN UZZIEL**
 - **1. On the eighth day of the anointing of Aharon and his sons, and the eighth day of that consecration, being the first day of the month of Nisan, when Mosheh had erected the tabernacle, he took it not down, neither ministered any longer at the altar; but Mosheh called Aharon and his sons, and the elders of the sanhedrin of Israel.**
 - **2. And he said to Aharon, Take thou a calf, the young of a bullock, for a sin offering, that Satan may not accuse thee concerning the calf that thou madest at Horeb; and take a ram for the burnt sacrifice, that there may be a memorial for thee of the righteousness of Izhak whom his father bound as a ram on the mountain of worship, both of them shall be perfect, and bring them before the Lord.**

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- Torah 1st Portion Chapter 9
 - 3. And to the children of Israel, you shall speak, saying, 'Take a he goat as a sin offering; and a calf and a lamb, [both] in their first year and [both] unblemished, as a burnt offering,
 - 4. and an ox and a ram as peace offerings, to slaughter before the Lord, and a meal offering mixed with oil, for today the Lord is appearing to you.' "
- Targum JONATHAN BEN UZZIEL
 - 3. And to the children of Israel spoke he, saying: Take for yourselves a kid of the goats, because Satana resembles him, lest he recount against you the accusation concerning the kid of the goats, which the sons (tribes) of Jakob killed, (Gen. xxxvii. 31,) and offer him for a sin offering; and a calf, because ye worshipped the calf, (Exod. xxxii. 4,) and a lamb of the year, that there may be for you a memorial of the righteousness of Izhak, whom his father did bind as a lamb, both of them perfect, for a burnt offering;
 - 4. with a bullock and a lamb, for a hallowed oblation to sacrifice before the Lord, that He may be gracious to you; and a mincha mingled with oil of the olive. For this day will the glory of the Lord's Shekinah be revealed unto you.

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- Torah 1st Portion Chapter 9
 - 5. And they took what Moses had commanded, to the front of the Tent of Meeting, and the entire community approached and stood before the Lord.
 - 6. And Moses said, "This is the thing the Lord has commanded; do [it], and the glory of the Lord will appear to you."
 - 7. And Moses said to Aaron, "Approach the altar and perform your sin offering and your burnt offering, atoning for yourself and for the people, and perform the people's sacrifice, atoning for them, as the Lord has commanded.
 - 8. So Aaron approached the altar and slaughtered his sin offering calf.
- Targum JONATHAN BEN UZZIEL
 - 5. And Aharon and his sons, and all the sons of Israel, hastened and took what Mosheh commanded, and presented them in front of the tabernacle of ordinance; and the whole congregation drew near, and lifted up their heart fully before the Lord.
 - 6. And Mosheh said, This is the thing which you must do. Put away the imagination of evil from your hearts, and there will speedily (at once) be revealed to you the glory of the Shekinah of the Lord.
 - 7. But when Aharon saw at the corner of the altar the form of the calf, he was afraid to approach to its side. Mosheh, therefore, said to him, Take courage, and go near to the altar, fearing not, and offer thy sin offering, and make atonement for thyself and for the people, and perform the oblation of the people, and make atonement for them, as the Lord hath commanded.
 - 8. And Aharon approached to the altar with resolution, and slew the calf for his own sin offering.

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- Torah 1st Portion Chapter 9
 - 9. And Aaron's sons brought forward the blood to him, and he dipped his finger into the blood, placing [some] on the horns of the altar, and he poured the blood at the base of the altar.
 - 10. And the fat, the kidneys, and the diaphragm with the liver from the sin offering, he caused to [go up in] smoke on the altar, as the Lord had commanded Moses.
 - 11. And he burned the flesh and the hide in fire, outside the camp.
 - 12. And he slaughtered the burnt offering. And Aaron's sons presented the blood to him, and he dashed it on the altar, around.
 - 13. And they presented the burnt offering to him in its [prescribed] pieces, along with the head. And he caused [them] to [go up in] smoke on the altar.
 - 14. And he washed the innards and the legs, and he caused [them] to [go up in] smoke on the altar, along with the burnt offering.
- Targum JONATHAN BEN UZZIEL
 - 9. And the sons of Aharon brought the blood to him, and he dipped his finger in the blood of the young bullock, and put it upon the horns of the altar, and the rest of the blood he poured out at the foundation of the altar, and sanctified it for the making of atonement upon it.
 - 10. And the fat, and the kidneys, with the caul of the liver of the sin offering, he burned at the altar, as the Lord had commanded Mosheh.
 - 11. But the flesh and the skin burned he with fire without the camp.
 - 12. And he killed the burnt offering, and the sons of Aharon brought the blood to him, and he sprinkled it upon the altar round about.
 - 13. And they brought the burnt offering to him by its divisions, and the head, and he burned (them) upon the altar.
 - 14. And he washed the inwards and the fat, and burned the burnt offering, at the altar.

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- **Torah 1st Portion Chapter 9**
 - **15. And he brought forward the people's sacrifice; he took the people's sin offering goat, slaughtered it, and made it a sin offering, like the first one.**
 - **16. And he brought forward the burnt offering and prepared it according to the law.**
- **Targum JONATHAN BEN UZZIEL**
 - **15. And they brought the oblation of the people. And he took the goat for the people's sin offering and killed it, and made atonement with the blood of the goat, as he had made atonement with the blood of the calf of the sin offering for himself, which he had offered before.**
 - **16. And they brought the burnt offering, and he performed it after the rite of the burnt offering which he had offered for himself.**

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- Torah 2nd Portion Chapter 9
 - 17. And he brought forward the meal offering, filled his palm with it, and caused it to [go up in] smoke on the altar, in addition to the morning burnt offering.
 - 18. And he slaughtered the ox and the ram, the people's peace offering, and Aaron's sons presented the blood to him, and he dashed it on the altar, around,
 - 19. and [they also presented] the fats from the ox and from the ram: the tail, the [fatty] covering, the kidneys and the diaphragm with the liver.
 - 20. And they placed the fats on top of the breasts, and he caused the fats to [go up in] smoke on the altar.
 - 21. And Aaron had [already] waved the breasts and the right thigh as a wave offering before the Lord, as Moses had commanded.
- Targum JONATHAN BEN UZZIEL
 - 17. And they brought the mincha, and he filled his hands therefrom, and took of it a portion for its memorial, and burned upon the altar, beside the morning sacrifice
 - 18. And he killed the bullock and the ram of the hallowed oblations (peace offering) of the people, and the sons of Aharon brought the blood to him, and he sprinkled it upon the altar round about:
 - 19. and the fat of the bullock, and of the ram, the tail, and that which covereth the inwards, and the two kidneys, and the caul of the liver;
 - 20. and he laid the fat upon the breast, and burned the fat upon the altar.
 - 21. But the breast and the right shoulder Aharon uplifted, an elevation before the Lord, as the Lord commanded Mosheh.

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- Torah 2nd Portion Chapter 9
 - 22. And Aaron lifted up his hands towards the people and blessed them. He then descended from preparing the sin offering, the burnt offering, and the peace offering.
 - 23. And Moses and Aaron went into the Tent of Meeting. Then they came out and blessed the people, and the glory of the Lord appeared to all the people.
- Targum JONATHAN BEN UZZIEL
 - 22. And Aharon stretched out his hands towards the people and blessed them, and came down from the altar with joy, after he had finished to perform the sin offering and the burnt offering and the hallowed oblation.
 - But when, after the oblations had been performed, the Shekinah did not reveal itself, Aharon was ashamed, and said to Mosheh, It may be that the Word of the Lord hath no pleasure in the work of my hands.
 - 23. Then went Mosheh and Aharon into the tabernacle of ordinance, and prayed for the people of the house of Israel, and came forth and blessed the people, and said, May the Word of the Lord receive your oblations with favour, and remit and forgive your sins.
 - Then, instant, instantly the Glory of the Lord's Shekinah revealed itself to all the people:
 - and the Fire came forth from the Presence of the Lord and consumed upon the altar the sacrifice and the fat. And all the people saw, and gave praise, and bowed in prayer upon their faces. [JERUSALEM. And bowed in prayer upon their faces.]

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- Torah 3rd Portion Chapter 9
- 24. And fire went forth from before the Lord and consumed the burnt offering and the fats upon the altar, and all the people saw, sang praises, and fell upon their faces.
- Chapter 10
- 1. And Aaron's sons, Nadab and Abihu, each took his pan, put fire in them, and placed incense upon it, and they brought before the Lord foreign fire, which He had not commanded them.
- 2. And fire went forth from before the Lord and consumed them, and they died before the Lord.
- Targum JONATHAN BEN UZZIEL
- 24. Then, instant, instantly the Glory of the Lord's Shekinah revealed itself to all the people: and the Fire came forth from the Presence of the Lord and consumed upon the altar the sacrifice and the fat. And all the people saw, and gave praise, and bowed in prayer upon their faces. [JERUSALEM. And bowed in prayer upon their faces.]
- 1. But the sons of Aharon, Nadab and Abihu, took each man his censer, and put fire therein, and laid sweet incense upon it, and offered before the Lord strange fire taken from (under) the hearth - pots, which had not been commanded them. [JERUSALEM. Outside fire.]
- 2. And a flame of fire came out from before the Lord (as) with anger, and divided itself into four streams, (or lines,) and penetrated their nostrils, and burned their lives (souls) without destroying their bodies; and they died before the Lord.

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- Torah 3rd Portion Chapter 10
 - 3. Then Moses said to Aaron, "This is what the Lord spoke, [when He said], 'I will be sanctified through those near to Me, and before all the people I will be glorified.' " And Aaron was silent.
 - 4. And Moses summoned Mishael and Elzaphan, the sons of Aaron's uncle Uzziel, and said to them, "Draw near; carry your kinsmen from within the Sanctuary, to the outside of the camp.
 - 5. So they approached and carried them with their tunics to the outside of the camp, as Moses had spoken.
- Targum JONATHAN BEN UZZIEL
 - 3. And Mosheh said, This is that which the Lord spake with me in Sinai, saying: In them who come near before Me I will have the tabernacle to be sacred, that, if they be not heedful in the service of the oblations, I will burn them with flaming fire from before Me, that in the sight of all the people I may be glorified. And Aharon heard, and was silent; and he received a good reward for his silence.
 - 4. And Mosheh called unto Mishael and to Elzaphan, the sons of Uzziel the Levite, the relative of Aharon, and said to them, Take your brethren from the sanctuary, and carry them, without the camp.
 - 5. And they came nigh, and carried them with hooks of iron in their garments, and buried them without the camp, as Mosheh had directed.

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- **Torah 3rd Portion Chapter 10**
- **6. And Moses said to Aaron and to Eleazar and to Ithamar, his sons, "Do not leave your heads unshorn, and do not rend your garments, so that you shall not die, and lest He be angry with the entire community, but your brothers, the entire house of Israel, shall bewail the conflagration that the Lord has burned.**
- **7. And do not go out of the entrance of the Tent of Meeting, lest you die, because the Lord's anointing oil is upon you." And they did according to Moses' order.**
- **8. And the Lord spoke to Aaron, saying,**
- **9. Do not drink wine that will lead to intoxication, neither you nor your sons with you, when you go into the Tent of Meeting, so that you shall not die. [This is] an eternal statute for your generations,**
- **Targum JONATHAN BEN UZZIEL**
- **6. And Mosheh said to Aharon, and to Elasar and to Ithamar, his sons, Unbare not your heads, neither rend your garments, lest you die by the burning fire, and there be wrath upon all the congregation; but be silent and justify the judgment upon you, and let all your brethren of the house of Israel bewail the burning which the Lord hath kindled.**
- **7. And from the door of the tabernacle of ordinance go not forth lest you die; for the oil of the Lord's consecration is upon you. And they did according to the word of Mosheh.**
- **8. And the Lord spake with Aharon, saying,**
- **9. Drink neither wine nor anything that maketh drunk, neither thou nor thy sons with thee at the time when ye are to enter into the tabernacle of ordinance, as thy sons did who have died by the burning of fire. It is an everlasting statute for your generations;**

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- **Torah 3rd Portion Chapter 10**
 - **10. to distinguish between holy and profane and between unclean and clean,**
 - **11. and to instruct the children of Israel regarding all the statutes which the Lord has spoken to them through Moses.**
- **Targum JONATHAN BEN UZZIEL**
 - **10. and for the distinguishing between the sacred and the common, and between the unclean and the clean,**
 - **11. and for teaching the children of Israel all the statutes which the Lord hath spoken to them by the hand of Mosheh.**

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- Torah 4th Portion Chapter 10
 - 12. And Moses spoke to Aaron and his surviving sons, Eleazar and Ithamar, "Take the meal offering that is left over from the Lord's fire offerings, and eat it as unleavened loaves beside the altar, for it is a holy of holies;
 - 13. You shall eat it in a holy place because it is your portion and your sons' portion from the Lord's fire offerings, for so I have been commanded.
- Targum JONATHAN BEN UZZIEL
 - 12. And Mosheh spake with Aharon, and Elasar and Ithamar, his sons, who were left from the burning: Take the mincha that remaineth of the Lord's oblations, and eat it unleavened at the side of the altar, because it is most sacred:
 - 13. and you may eat it in the holy place; for it is thy portion and the portion of thy slns of the oblations of the Lord: for so have I been commanded.

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- Torah 4th Portion Chapter 10
 - 14. The breast of the waving and the thigh of the raising up you shall eat in a clean place, you and your sons and your daughters with you, for [as] your portion and your sons' portion they have been given, from the peace offerings of the children of Israel.
 - 15. They shall bring the thigh of the raising up and the breast of the waving upon the fats for fire offerings, to wave as a waving before the Lord. And it shall belong to you and to your sons with you as an eternal due, as the Lord has commanded.
- Targum JONATHAN BEN UZZIEL
 - 14. But the breast of the uplifting and the shoulder of the separation you may eat in (any) clean place, thou and thy sons with thee, because it is thy portion and the portion of thy sons which hath been given from the hallowed sacrifices of the children of Israel.
 - 15. The shoulder of the separation and the elevated breast with the fats of the oblations they shall bring to be uplifted an elevation before the Lord, and they shall then be thine and thy sons' with thee, by an everlasting statute, as the Lord commanded.

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- Torah 5th Portion Chapter 10
 - 16. And Moses thoroughly investigated concerning the sin offering he goat, and behold, it had been burnt! So he was angry with Eleazar and Ithamar, Aaron's surviving sons, saying,
 - 17. "Why did you not eat the sin offering in the holy place? For it is holy of holies, and He has given it to you to gain forgiveness for the sin of the community, to effect their atonement before the Lord!
- Targum JONATHAN BEN UZZIEL
 - 16. And on this day three goats shall be offered; the goat for the beginning of the month, (or, new moon,) the goat of the people's sin offering, and the goat for the sin offering which Nachson bar Aminadab hath brought for the dedication of the altar. And Aharon and his sons went and burned those three. (But) Mosheh came and inquired for the goat of the people's sin offering; he sought it, but, behold, it had been burned, and he was angry with Elasar and Ithamar, the sons of Aharon who were left, and said,
 - 17. Why have you not eaten the sin offering in the holy place? forasmuch as it is most sacred, and hath been given to you for absolving the sin of the congregation, to make atonement for you before the Lord;

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- Torah 5th Portion Chapter 10
 - 18. Behold, its blood was not brought into the Sanctuary within, so you should have surely eaten it within holy [precincts], as I commanded!"
 - 19. And Aaron spoke to Moses, "But today, did they offer up their sin offering and their burnt offering before the Lord? But [if tragic events] like these had befallen me, and if I had eaten a sin offering today, would it have pleased the Lord?"
 - 20. Moses heard [this], and it pleased him.
- Targum JONATHAN BEN UZZIEL
 - 18. and, behold, none of its blood hath been carried in within the sanctuary. You should have indeed eaten it in the holy place, as I have been instructed.
 - 19. And Aharon said to Mosheh, Behold, this day the sons of Israel have brought the oblation of their sin offering and their burnt sacrifice before the Lord; but a stroke hath befallen me, in those my two sons. Of the second tythe is it not commanded, Thou shalt not eat of it while mourning? How much more, then of the sin offering? If I had eaten of the sin offering this day with my two sons who are left, would it not have been all error, so that they too might have been burned by a judgment, for doing that which was not pleasing before the Lord?
 - 20. And Mosheh heard, and it was approvable before him, and he sent out a crier through the camp, saying, I am he from whom the rite hath been hidden, and Aharon my brother hath brought its remembrance to me.

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- Torah 6th Portion Chapter 11
 - 1. And the Lord spoke to Moses and to Aaron, to say to them:
 - 2. Speak to the children of Israel, saying: These are the creatures that you may eat among all the animals on earth:
 - 3. Any animal that has a cloven hoof that is completely split into double hooves, and which brings up its cud that one you may eat.
 - 4. But these you shall not eat among those that bring up the cud and those that have a cloven hoof: the camel, because it brings up its cud, but does not have a [completely] cloven hoof; it is unclean for you.
 - 5. And the hyrax, because it brings up its cud, but will not have a [completely] cloven hoof; it is unclean for you;
 - 6. And the hare, because it brings up its cud, but does not have a [completely] cloven hoof; it is unclean for you;
- Targum JONATHAN BEN UZZIEL
 - 1. And the Lord spake with Mosheh and with Aharon, bidding them and the sons of Aharon admonish the children of Israel to taste their food in purity, and to separate on account of uncleanness eighteen kinds of food to be rejected.
 - 2. Speak with the children of Israel, saying: These are the animals which are fit to you for food, of every beast which is upon the earth.
 - 3. Whatsoever divideth the hoof and is cloven - footed, and that which hath horns bringing up the cud among the beasts, that you may eat.
 - 4. But you may not eat of the kinds that (only) bring up the cud, nor (of them which only) divide the hoof, because (they are) born of the unclean. The camel, because he bringeth up the cud, but divideth not the hoof; he is unclean to you.
 - 5. And the coney, because he bringeth up the cud, but divideth not the hoof, is unclean to you.
 - 6. And the hare, because he bringeth up the cud, but divideth not the hoof, is unclean to you.

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- Torah 6th Portion Chapter 11
 - 7. And the pig, because it has a cloven hoof that is completely split, but will not regurgitate its cud; it is unclean for you.
 - 8. You shall not eat of their flesh, and you shall not touch their carcasses; they are unclean for you.
 - 9. Among all [creatures] that are in the water, you may eat these: Any [of the creatures] in the water that has fins and scales, those you may eat, whether [it lives] in the seas or in the rivers.
 - 10. But any [creatures] that do not have fins and scales, whether in the seas or in the rivers, among all the creeping creatures in the water and among all living creatures that [live] in the water, are an abomination for you.
 - 11. And they shall be an abomination for you. You shall not eat of their flesh, and their dead bodies you shall hold in abomination.
 - 12. Any [creature] that does not have fins and scales in the water is an abomination for you.
- Targum JONATHAN BEN UZZIEL
 - 7. And the swine, because he divideth the hoof, and is cloven, footed, but cheweth not the cud, is unclean to you.
 - 8. Of their flesh you shall not eat, nor touch their carcase; they are abominable to you.
 - 9. And these you may eat, of all that are in the waters: every one that hath fins and scales in the seas and the rivers,
 - 10. and of anything that is in the sea that crawleth, shall be an abomination to you,
 - 11. and an abomination shall their jelly and their sauce be to you; of their flesh you shall not eat, and their carcase you shall have in abhorrence, and from the use of them you must keep aloof.
 - 12. Every one that hath fins nor scales in the waters shall be an abomination to you.

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- Torah 6th Portion Chapter 11
 - 13. And among birds, you shall hold these in abomination; they shall not be eaten; they are an abomination: The eagle [or the griffin vulture], the kite, the osprey,
 - 14. the kestrel, and the vulture after its species,
 - 15. and the raven after its species,
 - 16. the ostrich, the jay, and the sparrow hawk, and the goshawk after its species;
 - 17. The owl, the gull, the little owl;
 - 18. The bat, the starling, the magpie;
 - 19. the stork, the heron after its species; the hoopoe and the atalef [bat?];
 - 20. Any flying insect that walks on four, is an abomination for you.
- Targum JONATHAN BEN UZZIEL
 - 13. And these kinds of birds must be abominated: those not a finger long, or that have no vesicle (*zephaq*), or whose crop (*kurkeban*, *ingluvies*) peeeth not away,[2] are not to be eaten they are abomination; the eagle, the black eagle, and the osprey, and the kite,
 - 14. and the vulture after his kind,
 - 15. and every raven after his kind,
 - 16. and the ostrich, and the night raven, and the gull, and the hawk after his kind,
 - 17-19. and the snatcher of fish from the sea, and the ibis, and the bustard, and the cuckoo, and the woodpecker, and the white stork, and the black, after his kind and the woodcock, and the bat.
 - 20. And every flying reptile that goeth upon four, the fly species, the wasp (or hornet) species, and the bee species shall be an abomination to you: nevertheless of honey of the bee you may eat.

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- Torah 6th Portion Chapter 11
 - 21. However, among all the flying insects that walk on four [legs], you may eat [from] those that have jointed [leg like] extensions above its [regular] legs, with which they hop on the ground.
 - 22. From this [locust] category, you may eat the following: The red locust after its species, the yellow locust after its species, the spotted gray locust after its species and the white locust after its species.
 - 23. But any [other] flying insect that has four legs, is an abomination for you.
 - 24. And through these you will become unclean; anyone who touches their dead bodies will be unclean until evening;
 - 25. And anyone who carries their carcass shall immerse his garments, and he shall be unclean until evening:
 - 26. Any animal that has a cloven hoof that is not completely split, and which does not bring up its cud, is unclean for you. Anyone who touches them shall become unclean.
- Targum JONATHAN BEN UZZIEL
 - 21. So also of these you may eat, of every flying reptile that goeth upon four; every one that hath joints above his feet to leap therewith upon the ground.
 - 22. Of these kinds of them you may eat: the wingless locust after his kind, and the bald locust after his kind, the serpent - killer after his kind, and the karzeba, which is the palmerworm, after his kind.
 - 23. But all flying reptiles which have four feet are to be an abomination to you;
 - 24. and by them you would be defiled: whosoever toucheth their carcass shall be unclean until evening.
 - 25. Whoever carrieth any of their carcass must wash his clothes and be unclean until evening.
 - 26. All cattle which divide the hoof, but are not cloven - footed nor throw up the cud, are to be unclean to you any one who toucheth them shall be unclean.

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- Torah 6th Portion Chapter 11
 - 27. And among all the animals that walk on four legs, any [animal] that walks on its paws is unclean for you. Anyone who touches their carcass will be unclean until evening.
 - 28. And one who carries their carcass shall immerse his garments, and he will be unclean until evening. They are unclean for you.
 - 29. And this is unclean for you among creeping creatures that creep on the ground: The weasel, the mouse, and the toad after its species;
 - 30. The hedgehog, the chameleon, the lizard, the snail, and the mole.
 - 31. These are the ones that are unclean for you, among all creeping creatures; anyone who touches them when they are dead will be unclean until evening.
 - 32. And if any of these dead [creatures] falls upon anything, it will become unclean, whether it is any wooden vessel, garment, hide or sack, any vessel with which work is done; it shall be immersed in water, but will remain unclean until evening, and it will become clean.
- Targum JONATHAN BEN UZZIEL
 - 27. Every one that goeth Upon his paws of all animals that walk upon four shall be unclean to you. Whoever toucheth their carcass shall be unclean until evening.
 - 28. Whoever beareth their carcass shall wash his clothes and be unclean until evening; unclean are they to you.
 - 29. And these also to you are such as defile; the blood, the skin, and the flesh of every reptile that creepeth upon the ground: the weasel, the mouse, black, red, and white, and the toad, after his kind;
 - 30. and the sucking serpent, and the chameleon, and the lizard, and the snail, and the salamander.
 - 31. These eight kinds are unclean to you among all reptiles: whoever toucheth them, their skin or their blood, shall be unclean until the evening.
 - 32. And whatever upon which any part of their dead body may fall, as their members when separated from them, shall be unclean; every vessel of wood, or garment, or leather, or sack, anything in which work is done, in four measures of water it shall be dipped, and be unclean for use until evening, when it shall be purified.

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- Torah 7th Portion Chapter 11
 - 33. But any earthenware vessel, into whose interior any of them falls, whatever is inside it shall become unclean, and you shall break [the vessel] itself.
 - 34. Of any food that is [usually] eaten, upon which water comes will become unclean, and any beverage that is [usually] drunk, which is in any vessel, shall become unclean.
 - 35. And anything upon which any of their carcasses of these [animals] fall, will become unclean. [Thus,] an oven or stove shall be demolished; they are unclean, and, they shall be unclean for you.
 - 36. But a spring or a cistern, a gathering of water remains clean. However, one who touches their carcass shall become unclean.
 - 37. And if of their carcass falls upon any sowing seed which is to be sown, it remains clean.
- Targum JONATHAN BEN UZZIEL
 - 33. And any earthen vessel into which any of them may fall, any vessel in which they may be, shall be unclean and be broken;
 - 34. all food for eating upon which (such) water cometh shall be unclean, and any fluid which is used for drinking in any such vessel shall be unclean.
 - 35. And any thing upon which a part of their carcass may fall shall be unclean, whether ovens or pans they shall be broken, they are defiled and shall be unclean to you. [JERUSALEM. The ovens and pans shall be broken.]
 - 36. But fountains and cisterns, the place of the collection of running waters, shall be clean: but he who toucheth the carcass of any of those things (that may have fallen) into the water shall be unclean.
 - 37. And if any part of their carcass fall in the way upon seed that is to be sown, that which is sown dry shall be clean;

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Leviticus 9:1-11:47

- Torah 7th Portion Chapter 11
 - 38. But if water is put upon seeds, and any of their carcass falls on them, they are unclean for you.
 - 39. If an animal that you [normally] eat, dies, one who touches its carcass shall be unclean until evening.
 - 40. And one who eats of its carcass shall immerse his garments, and he shall be unclean until evening. And one who carries its carcass shall immerse his garments, and he shall be unclean until evening.
 - 41. And any creeping creature that creeps on the ground is an abomination; it shall not be eaten.
 - 42. Any [creature] that goes on its belly, and any [creature] that walks on four [legs] to any [creature] that has many legs, among all creeping creatures that creep on the ground, you shall not eat, for they are an abomination.
- Targum JONATHAN BEN UZZIEL
 - 38. but if the carcass of any of them fall upon water that is put upon the seed when so wetted, the seed is unclean to you.
 - 39. And if the limb of any clean beast that you may eat be torn and it die, whosoever toucheth its carcass shall be unclean until the evening.
 - 40. He who eateth of its carcass shall wash his clothes, and be unclean until the evening; and he who carrieth its carcass shall wash his clothes, and be unclean till evening.
 - 41. And every reptile that creepeth on the ground is an abomination, it shall not be eaten.
 - 42. And whatever goeth upon its belly, and whatever animal crawleth upon four, from the serpent unto the caterpillar which hath many feet, of any reptile that creepeth upon the ground you may not eat, for they are an abomination. [JERUSALEM. Whatsoever writeth upon its belly among all animals.]

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Leviticus 9:1-11:47

- Torah 7th Portion Chapter 11
 - 43. You shall not make yourselves abominable with any creeping creature that creeps, and you shall not defile yourselves with them, that you should become unclean through them.
 - 44. For I am the Lord your God, and you shall sanctify yourselves and be holy, because I am holy, and you shall not defile yourselves through any creeping creature that crawls on the ground.
 - 45. For I am the Lord Who has brought you up from the land of Egypt to be your God. Thus, you shall be holy, because I am holy.
 - 46. This is the law regarding animals, birds, all living creatures that move in water and all creatures that creep on the ground,
 - 47. to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.
- Targum JONATHAN BEN UZZIEL
 - 43. You shall not contaminate your souls by any reptile that creepeth, nor defile yourselves with them, lest by them you make yourselves unclean.
 - 44. For I am the Lord your God; therefore sanctify yourselves, and be holy, for I am Holy, and defile not your souls by any reptile that creepeth upon the ground:
 - 45. for I am the Lord who have brought you up free from the land of Mizraim, that I may be a God to you; and you may be holy, for I am Holy.
 - 46. This is the decree of the law concerning beasts, and birds, and every living animal that creepeth upon the ground;
 - 47. for making distinction between the unclean and the clean; between the animal whose flesh may be eaten, and the animal whose flesh may not be eaten.