
Tazria-Metzora

Leviticus 12:1-15:33

RABBI JONATHAN BEN UZZIEL

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Leviticus 12:1-15:33

- Torah 1st Portion Chapter 12
- 1. And the Lord spoke to Moses, saying:
- 2. Speak to the children of Israel, saying: If a woman conceives and gives birth to a male, she shall be unclean for seven days; as [in] the days of her menstrual flow, she shall be unclean.
- 3. And on the eighth day, the flesh of his foreskin shall be circumcised.
- 4. And for thirty three days, she shall remain in the blood of purity; she shall not touch anything holy, nor may she enter the Sanctuary, until the days of her purification have been completed.
- 5. And if she gives birth to a female, she shall be unclean for two weeks, like her menstruation [period]. And for sixty six days, she shall remain in the blood of purity.
- Targum R JONATHAN BEN UZZIEL
- 1. And the Lord spake with Mosheh, saying:
- 2. Speak with the sons of Israel, saying: When a woman hath conceived and borne a male child, she shall be unclean seven days, as the days of the removal of her uncleanness shall she be unclean.
- 3. But on the eighth day she shall be loosed, and her child shall be circumcised in the flesh of his foreskin.
- 4. And thirty and three continuous days she shall have for the purification of the whole blood; but she must not touch things sacred, nor come into the sanctuary until the time when the days of her purification be completed.
- 5. And if she hath borne a daughter, she shall be unclean fourteen continuous days according to (the law of) her separation; and on the fifteenth she shall be released; but sixty and six continuous days shall she have for the (full) purification of the blood.

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 - 6. And when the days of her purification have been completed, whether for a son or for a daughter, she shall bring a sheep in its first year as a burnt offering, and a young dove or a turtle dove as a sin offering, to the entrance of the Tent of Meeting, to the kohen.
 - 7. And he shall offer it up before the Lord and effect atonement for her, and thus, she will be purified from the source of her blood. This is the law of a woman who gives birth to a male or to a female.
 - 8. And if she cannot afford a sheep, she shall take two turtle doves or two young doves: one as a burnt offering and one as a sin offering. And the kohen shall effect atonement for her, and she shall become clean.
- Targum R JONATHAN BEN UZZIEL
 - 6. And when the days of her purification are completed for the son or the daughter, she shall bring a lamb of its year for a burnt offering, and a young pigeon or a turtle dove for a sin offering, unto the priest at the door of the tabernacle of ordinance;
 - 7. and the priest shall offer it before the Lord and make atonement for her; then shall she be purified from either source of (her) blood. This is the law of the purification of her who hath borne a son or a daughter.
 - 8. But if she find not her hand sufficient to bring a lamb, let her bring two turtle doves or two young pigeons; one for the burnt offering, and one for the sin offering, and the priest shall make atonement for her, and she shall be clean.

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- Torah 1st Portion Chapter 13
 - 1. And the Lord spoke to Moses and Aaron, saying:
 - 2. If a man has a se'eith, a sappachath, or a bahereth on the skin of his flesh, and it forms a lesion of tzara'ath on the skin of his flesh, he shall be brought to Aaron the kohen, or to one of his sons, the kohanim.
 - 3. The kohen shall look at the lesion on the skin of his flesh, and [if] hair in the lesion has turned white and the appearance of the lesion is deeper than the skin of his flesh, it is a lesion of tzara'ath. When the kohen sees this, he shall pronounce him unclean.
 - 4. But if it is a white bahereth on the skin of his flesh, and its appearance is not deeper than the skin, and its hair has not turned white, the kohen shall quarantine the [person with the] lesion for seven days.
- Targum R JONATHAN BEN UZZIEL
 - 1. And the Lord spake with Mosheh, saying:
 - 2. If a man have in the skin of his flesh a rising tumour or a white spot, [JERUSALEM. A tumour, or sore, or white spot,] and it be in the skin of his flesh (as) the plague of leprosy, let him be brought unto Aharon the priest, or to one of the priests his sons.
 - 3. And the priest shall look at the plague in the skin of the flesh,--and if the hair of the stricken place be turned to whiteness, and the appearance of the plague be deeper (than the surface), and be whiter than the skin of his flesh, like snow, it is the plague of leprosy; and the priest having inspected him shall make him to be unclean.
 - 4. But if the bright spot be white like chalk in the skin of his flesh, and the appearance of it be not deep, with whiteness like snow rather than skin, the hair, too, not being turned to whiteness like chalk, the priest shall shut up him who is plagued seven days;

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 - 5. And on the seventh day, the kohen shall see him. And, behold! the lesion has remained the same in its appearance; the lesion has not spread on the skin. So the kohen shall quarantine him for seven days a second time.
 - 6. And the kohen shall see him on the seventh day a second time. And, behold! the lesion has become dimmer, and the lesion has not spread on the skin, the kohen shall pronounce him clean. It is a mispachath. He shall immerse his garments and become clean.
 - 7. However, if the mispachath.spreads on the skin after it has been shown it to the kohen for its purification, it shall be shown to the kohen a second time.
 - 8. The kohen shall look [at it]. And, behold! the mispachath has spread on the skin. The kohen shall pronounce him unclean. It is tzara'ath.
- Targum R JONATHAN BEN UZZIEL
 - 5. and the priest shall inspect him on the seventh day, and, behold, if the plague stand as it was, and have not gone on wider in the skin, the priest shall shut him up a second seven days.
 - 6. And the priest shall inspect him the second seventh day; and, behold, if the plague hath become darker, and hath not gone wider in the skin, the priest shall make him to be clean; it is an obstinate sore, and he shall wash his clothes and be clean.
 - 7. But if the inveterate sore widen in the skin after he had been shown to the priest who had pronounced him clean, let him a second time be seen by the priest.
 - 8. And the priest shall look; and, behold, if the widening of the inveterate sore hath gone on in the skin, the priest shall make him unclean; for it is the leprosy.

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- Torah 1st Portion Chapter 13
 - 9. If a man has a lesion of tzara'ath, he shall be brought to the kohen.
 - 10. The kohen shall look [at it]. And, behold! there is a white se'eith on the skin, and either it has turned the hair white, or there is healthy, live flesh in the se'eith,
 - 11. it is old tzara'ath on the skin of his flesh, and the kohen shall pronounce him unclean; he need not quarantine him because he is unclean.
 - 12. And if the tzara'ath has spread over the skin, whereby the tzara'ath covers all the skin of the [person with the] lesion, from his head to his feet, wherever the eyes of the kohen can see it,
 - 13. then the kohen shall look [at it]. And, behold! the tzara'ath has covered all his flesh, he shall pronounce [the person with] the lesion clean. He has turned completely white; he is clean.
- Targum R JONATHAN BEN UZZIEL
 - 9. When the plague of leprosy is upon a man, let him be brought to the priest.
 - 10. And the priest shall observe; and, behold, if there be a white tumour rising on the skin like pure wool, and the hair be turned to whiteness as the white of an egg, and the sign of quick flesh be in the tumour,
 - 11. it is an inveterate leprosy in the skin of his flesh; and the priest shall adjudge and pronounce him unclean, but not shut him up, for he is (known to be) unclean.
 - 12. Yet if the leprosy increasing increaseth in the skin, and the leprosy covereth all the skin of his flesh, from his head even to his feet, in whatever part the eyes of the priest may look on,
 - 13. in deliberating between cleanness and uncleanness, the priest shall consider; and, behold, if the leprosy covereth all his flesh, the plagued man shall be (pronounced) to be clean: all of him is turned to whiteness, he is clean.

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- 14. But on the day that live flesh appears in it, he shall become unclean.
- 15. When the kohen sees the healthy, live flesh, he shall pronounce him unclean. The live flesh is unclean; it is tzara'ath.
- 16. But, if the healthy, live flesh once again turns white, he shall come to the kohen.
- 17. And the kohen shall look at it. And, behold! the lesion has turned white; the kohen shall pronounce the lesion clean. He is clean.
- 18. If [a person's] flesh has an inflammation on its skin, and it heals,
- 19. and on the place of the inflammation there is a white se'eith, or a reddish white bahereth, it shall be shown to the kohen.
- 20. The kohen shall look [at it]. And, behold! its appearance is lower than the skin, and its hair has turned white; so the kohen shall pronounce him unclean. It is a lesion of tzara'ath that has erupted on the inflammation.
- Targum R JONATHAN BEN UZZIEL
- 14. But in the day that live flesh appeareth in him he is unclean.
- 15. And the priest shall observe the live flesh, and make him to be unclean; on account of the live flesh in him he is unclean; it is leprosy.
- 16. Or if the live flesh be turned and changed into whiteness, he shall be brought to the priest;
- 17. and the priest shall observe, and, behold, the plague is turned white, and the priest shall adjudge the plague to be clean; he is clean.
- 18. And if a man have in his skin an ulcer, and it hath healed;
- 19. but in the place of the ulcer there hath come a white rising tumour, or a bright fixed spot, (in colour) white mixed with red; he shall be seen by the priest.
- 20. And the priest shall look; and, behold, if the appearance of it be deeper than the skin, and it becometh white, and the hair is turned white, the priest shall make him to be unclean; for it is a plague of leprosy which increaseth in the ulcer.

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- Torah 1st Portion Chapter 13
 - 21. But if the kohen looks at it, and behold! it does not contain white hair, nor does it appear to be lower than the skin, and it is dim, the kohen shall quarantine him for seven days.
 - 22. And if it spreads on the skin, the kohen shall pronounce him unclean. It is a lesion.
 - 23. But if the bahereth remains in its place, not spreading, it is the scar tissue of the inflammation, and the kohen shall pronounce him clean.
- Targum R JONATHAN BEN UZZIEL
 - 21. And if the priest look, and, behold, the hair in it is not whitened, and the whiteness (of the spot) is not in appearance deeper than the skin, and that it hath become dim, then must the priest shut him up seven days. [And the priest shall look on the seventh day;]
 - 22. and if it hath gone on widening in the skin, the priest shall make him to be unclean; for it is the plague of leprosy.
 - 23. But if the spot abideth in its place, and hath not gone on widening in the skin, but hath become fainter, it is an inflamed blotch; and the priest shall make him to be clean; it is a burning scar.

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■ Torah 2nd Portion Chapter 13

- 24. If [a person's] flesh has a fire burn on its skin, and on the healed area of the burn, there is a reddish white or white bahereth,
- 25. the kohen shall look at it. And, behold! the hair has turned white in the bahereth, and its appearance is deeper than the skin, it is tzara'ath which has spread in the burn. So, the kohen shall pronounce him unclean. It is a lesion of tzara'ath.
- 26. But, if the kohen looks at it, and, behold! there is no white hair in the bahereth, and it is not lower than the skin and it is dim, the kohen shall quarantine him for seven days.

■ Targum R JONATHAN BEN UZZIEL

- 24. Or if there be in a man's skin a hot burning, and in the burning wound a spot of white mixed with red, or white only;
- 25. the priest shall look upon it: and, behold, the hair is turned white as chalk, and its appearance is deeper than the skin becoming white as snow; it is leprosy growing in the burning spot; and the priest shall make him unclean, it is the plague of leprosy.
- 26. But if the priest look on it, and, behold, the hair on the burning place be not white, and it be not deep, nor becoming whiter than the skin, though it may be dim; then the priest shall shut him up seven days.

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- Torah 2nd Portion Chapter 13
 - 27. And the kohen shall look at it on the seventh day. If it has spread on the skin, the kohen shall pronounce him unclean. It is a lesion of tzara'ath.
 - 28. But if the bahereth remains in its place, not increasing on the skin, and it is dim, it is a se'eith of the burn, and the kohen shall pronounce him clean, because it is the scar tissue of the burn.
 - 29. If a man or a woman has a lesion on the head or on the beard [area],
 - 30. the kohen shall look at the lesion, and, behold! its appearance is deeper than the skin, and in it is a thin golden yellow hair, the kohen shall pronounce him unclean. It is a nethek, which is tzara'ath of the head or the beard.
- Targum R JONATHAN BEN UZZIEL
 - 27. And the priest shall see him on the seventh day; and if it hath gone on widening in the skin, the priest shall make him unclean; it is the plague of leprosy. But if the priest look on it, and, behold, the hair on the burning place is not white, and it is not deep, nor whiter than the skin, though it may be dim; then the priest must shut him up seven days. And the priest shall see him on the seventh day; and if it hath gone on widening in the skin, the priest shall make him unclean, for it is the plague of leprosy.
 - 28. But if the inflamed spot abide in its place, and go not on to widen in the skin and it be dim (in appearance), it is a burning spot; and the priest shall make him to be clean, for it is a burning wound.
 - 29. And if a man or a woman have a plague upon the head, or in the beard,
 - 30. the priest shall look upon the plague; and, behold, if the appearance is deeper and whiter than the skin, and yellow hair be in it, in sight like a thin thread of gold, the priest shall make him unclean; it is a scurvy, a leprosy in the head or the beard.

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■ Torah 2nd Portion Chapter 13

- 31. But when the kohen looks at the nethek lesion, and, behold! its appearance is not deeper than the skin, and there is no black hair in it, the kohen shall quarantine [the person with] the nethek lesion for seven days.
- 32. And the kohen shall look at the lesion on the seventh day. And, behold! the nethek has not spread, and no golden yellow hair was in it, and the appearance of the nethek is not deeper than the skin,
- 33. he shall shave himself, but adjacent to the nethek he shall not shave, and the kohen shall quarantine [the person with] the nethek again for seven days.
- 34. Then the kohen shall look at the nethek on the seventh day. And, behold! the nethek did not spread on the skin, and its appearance is not deeper than the skin, the kohen shall pronounce him clean, and he shall immerse his garments and become clean.

■ Targum R JONATHAN BEN UZZIEL

- 31. But if the priest view the scurfed plague, and, behold, if the appearance of it be not deeper nor whiter than the skin, and there be no black hair in it, the priest shall shut up him who hath the scurfed plague seven days.
- 32. And the priest on the seventh day shall look upon the plague; and, behold, if the plague hath not gone on in breadth, and no yellow hair like gold be in it, and the appearance of the scurf is not deeper than the skin,
- 33. he shall cut away the hair which surrounds the scar, but the scurfed part he must not shave; and the priest shall shut him who hath the scurf, seven days.
- 34. Then shall the priest look upon the scurf on the seventh day; and, behold, if the scar hath not gone on in breadth in the skin, and its appearance is not deeper nor becoming whiter than the skin, the priest shall make him to be clean; and he shall wash his clothes and be clean.

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- Torah 2nd Portion Chapter 13
 - 35. But if the nethek spreads on the skin, after he has been declared clean,
 - 36. the kohen shall look at it, and, behold! the nethek has spread on the skin, the kohen need not examine for golden yellow hair; it is unclean!
 - 37. But if the appearance of the nethek has remained the same, or if black hair has grown in it, the nethek has healed; he is clean. So the kohen shall pronounce him clean.
 - 38. If a man or a woman has spots on the skin of their flesh, white spots,
 - 39. the kohen shall look, and, behold! there are dim white spots on the skin of their flesh, it is a bohak [pigmentation] which has spread on the skin. He is clean.
- Targum R JONATHAN BEN UZZIEL
 - 35. But should the breadth of the scar go on in the skin after his purification,
 - 36. the priest shall inspect it: and, behold, if the breadth hath increased, the priest need not look narrowly after the yellow hair; for he is unclean.
 - 37. But if the scar abideth, (without widening,) and black hair hath sprung up in it, the scar hath healed; he is clean, and the priest shall make him to be clean.
 - 38. And if a man or a woman have in the skin of their flesh bright white spots,
 - 39. the priest shall look, and, behold, if the spots in the skin of their flesh are a greyish white, it is a bright freckle growing in the skin; he is clean.

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- Torah 3rd Portion Chapter 13
 - 40. If a man loses the hair on [the back of] his head, he is bald. He is clean.
 - 41. And if he loses his hair on the side toward his face, he is bald at the front. He is clean.
 - 42. If there is a reddish white lesion on the back or front bald area, it is a spreading tzara'ath in his back or front bald area.
 - 43. So the kohen shall look at it. And, behold! there is a reddish white se'eith lesion on his back or front bald area, like the appearance of tzara'ath on the skin of the flesh,
 - 44. He is a man afflicted with tzara'ath; he is unclean. The kohen shall surely pronounce him unclean; his lesion is on his head.
 - 45. And the person with tzara'ath, in whom there is the lesion, his garments shall be torn, his head shall be unshorn, he shall cover himself down to his mustache and call out, "Unclean! Unclean!"
- Targum R JONATHAN BEN UZZIEL
 - 40. And if a man's hair fall off from his head, he is bald, but he is clean.
 - 41. And if the hair fall away from the brow of his face, he is partly bald, but he is clean.
 - 42. But, if his baldness or partial baldness hath in it a white plague mixed with red, it is a leprosy growing in his baldness or partial baldness.
 - 43. And the priest shall look upon it, and, behold, if the spot of the plague be white mixed with red in his baldness, or partial baldness, like the appearance of leprosy in the skin of the flesh,
 - 44. he is a leprous man, he is unclean, and the priest shall verily make him to be unclean, for the plague is on his head.
 - 45. And the leper in whom is the plague shall have his clothes rent, and his hair shall be taken off, going to the shearer's, and his lips shall be covered; and he shall be clothed like a mourner, and crying, as a herald, he shall say, Keep off, keep off from the unclean!

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- Torah 3rd Portion Chapter 13
 - 46. All the days the lesion is upon him, he shall remain unclean. He is unclean; he shall dwell isolated; his dwelling shall be outside the camp.
 - 47. [And as for] the garment that has the lesion of tzara'ath upon it, on a woolen garment, or on a linen garment,
 - 48. or on [threads prepared for the] warp or the woof of linen or of wool, or on leather or on anything made from leather.
 - 49. If the lesion on the garment, the leather, the warp or woof [threads] or on any leather article, is deep green or deep red, it is a lesion of tzara'ath, and it shall be shown to the kohen.
 - 50. The kohen shall look at the lesion, and he shall quarantine [the article with] the lesion for seven days.
- Targum R JONATHAN BEN UZZIEL
 - 46. All the days that the plague is in him he shall be unclean, for unclean he is; he shall dwell alone by himself, to the side of his wife he must not come nigh, and his habitation shall be without the camp.
 - 47. And a garment in which is the plague of leprosy, whether a garment of wool or a garment of linen,
 - 48. whether in the warp or in the woof, in linen or in woollen, or in a skin, or in anything made of skin:
 - 49. if the plague be green or red in the garment, or in the skin, whether in the warp or in the woof, or in anything of leather, it is the plague of leprosy, and must be shown to the priest.
 - 50. And the priest shall look upon the plague, and shall shut it up seven days:

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- Torah 3rd Portion Chapter 13
 - 51. And he shall look at the lesion on the seventh day. [If] the lesion has spread on the garment, or on the warp or woof [threads], or on the leather or on any article made from leather, the lesion is a malignant tzara'ath ; it is unclean.
 - 52. And he shall burn the garment, the warp or woof [threads] of wool or of linen, or any leather article which has the lesion upon it, for it is a malignant tzara'ath ; it shall be burned in fire.
- Targum R JONATHAN BEN UZZIEL
 - 51. and he shall look upon the plague on the seventh day, and if the plague hath become wider in the garment, whether in the warp or woof, or in the skin, or anything made of skin, it is a manifest plague of leprosy, it is unclean.
 - 52. But if the priest look, and, behold, the width of the plague hath not advanced in the garment, in warp or woof, or anything of skin, let the priest direct that they wash the material which hath the plague in it, and shut it up a second seven days. And the priest shall look after they have washed the plague, and, behold, the (condition of the) plague hath not altered from what it was, and the plague hath not advanced in its size, it is unclean, thou shalt burn it in the fire, for the leprosy is deep in its bareness (or in its outward side).

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- Torah 3rd Portion Chapter 13
 - 53. But if the kohen looks, and, behold! the lesion has not spread on the garment, the warp or woof [threads], or any leather article,
 - 54. the kohen shall order, and they shall wash what the lesion is upon, and he shall quarantine it again for seven days.
- Targum R JONATHAN BEN UZZIEL
 - 53. And if the priest observe, and, behold, the plague hath become dim, then shall he tear it out of the garment, or from the leather, or out of the warp or the woof. But if it re - appear in the garment, or in the warp or woof, or in anything of skin, and maketh increase, thou shalt burn such material which hath the plague in it.
 - 54. And the garment, or the warp or woof, or anything of skin, which thou shalt wash and the plague depart from it shall be washed a second time, and it shall be clean.

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- Torah 4th Portion Chapter 13
 - 55. Then the kohen shall look [at it] after the lesion has been washed. And, behold! the lesion has not changed in appearance, and the lesion has not spread; it is unclean. You shall burn it in fire. It is a penetrating lesion on the worn or new [article].
 - 56. But if the kohen looks [at it] after it has been washed, and behold! the lesion has become dimmer, he shall tear it out of the garment, out of the leather, or out of the warp or woof [threads].
 - 57. And if it appears again on the garment, the warp or woof [threads] or any leather article, it is a recurrent growth [of the lesion]. You shall burn it in fire [the article] upon which the lesion is [found].
 - 58. But the garment, the warp or woof [threads] or any leather article which is washed, and the lesion disappears from them, shall be immersed a second time, and it shall be clean.
 - 59. This is the law of a lesion of tzara'ath on a woolen or linen garment, warp or woof threads, or any leather article, to render it clean or unclean.
- Targum R JONATHAN BEN UZZIEL
 - 55.-59. This is the law for the plague of leprosy in a garment of woollen or of linen, or the warp or the woof, or anything of skin, to make it to be clean or to be unclean.

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- Torah 4th Portion Chapter 14
 - 1. And the Lord spoke to Moses, saying,
 - 2. This shall be the law of the person afflicted with tzara'ath, on the day of his cleansing: He shall be brought to the kohen.
 - 3. The kohen shall go outside the camp, and the kohen shall look, and behold, the lesion of tzara'ath has healed in the afflicted person.
 - 4. Then the kohen shall order, and the person to be cleansed shall take two live, clean birds, a cedar stick, a strip of crimson [wool], and hyssop.
 - 5. The kohen shall order, and one shall slaughter the one bird into an earthenware vessel, over spring water.
 - 6. [As for] the live bird, he shall take it, and then the cedar stick, the strip of crimson [wool], and the hyssop, and, along with the live bird, he shall dip them into the blood of the slaughtered bird, over the spring water.
- Targum R JONATHAN BEN UZZIEL
 - 1. And the Lord spake with Mosheh, saying,
 - 2. This shall be the law for the leper: on the day of his purification he shall be brought to the priest.
 - 3. And the priest shall go forth out of the camp, and look, and behold, the leper hath been healed of his leprosy.
 - 4. Then the priest shall direct that he who is to be cleansed take two birds, alive and clean, and wood of the cedar, and scarlet (wool), and hyssop.
 - 5. And the priest shall instruct the slaughterer to kill one of the birds in an earthen vessel with spring water.
 - 6. Let him take the living bird with the cedar wood, and the scarlet, and the hyssop, and dip them and the living bird in the blood of the bird that had been killed, and in the spring water.

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- Torah 4th Portion Chapter 14
 - 7. He shall then sprinkle seven times upon the person being cleansed from tzara'ath, and he shall cleanse him. He shall then send away the live bird into the [open] field.
 - 8. The person being cleansed shall then immerse his garments, shave off all his hair, and immerse [himself] in water, and become clean. After this, he may enter the camp, but he shall remain outside his tent for seven days.
- Targum R JONATHAN BEN UZZIEL
 - 7. And let him sprinkle it upon the face of him who is to be cleansed of the leprosy seven times, and cleanse him; and send forth. the living bird over the face of the field.
 - And it will be that if that man is again to be stricken with leprosy, the living bird will come back to his house on that day, and may be held fit to be eaten. But the bird that had been killed the priest shall bury in the presence of the leper.
 - 8. And he who is cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, and be clean; and afterward he may enter the camp, but shall dwell without his tent, the house of his habitation, and come not to the side of his wife for seven days.

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- Torah 4th Portion Chapter 14
 - 9. And it shall be, on the seventh day, that he shall shave off all his hair: [that of] his head, his beard, his eyebrows; indeed, all his hair, he shall shave off. He shall then immerse his garments and immerse his flesh in water, thus becoming clean.
 - 10. And on the eighth day, he shall take two unblemished [male] lambs, one unblemished ewe lamb in its [first] year, three tenths [of an ephah] of fine flour mixed with [olive] oil as a meal offering, and one log of [olive] oil.
 - 11. And the kohen who is performing the cleansing shall place the person being cleansed [together] with these [things], before the Lord, at the entrance of the Tent of Meeting.
 - 12. And the kohen shall take one [male] lamb and bring it as a guilt offering, along with the log of oil, and wave them as a waving before the Lord.
- Targum R JONATHAN BEN UZZIEL
 - 9. And on the seventh day he shall again shave off all the hair of his head, of the beard, and of the eyebrows, even all his hair shall he shave, and dip his clothes, and wash his flesh in water, and he is clean.
 - 10. And on the eighth day let him take two lambs unblemished, and one ewe lamb of the year unblemished; and three - tenths of flour for the mincha mingled with olive oil, and one log of olive oil.
 - 11. And the priest who purifieth the man who is to be cleansed shall make him stand with the lambs before the Lord at the door of the tabernacle of ordinance.
 - 12. And the priest shall take one lamb, and offer him as an oblation for trespass, with the log of oil, and uplift them all elevation before the Lord.

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Leviticus 12:1-15:33

- Torah 4th Portion Chapter 14
 - 13. He shall slaughter the lamb in the place where one slaughters the sin offering and the burnt offering, in a holy place. For regarding the kohen['s service], the guilt offering is like the sin offering. It is a holy of holies.
 - 14. The kohen shall take some of the blood of the guilt offering, and the kohen shall place it above the cartilage of the right ear of the person being cleansed, on the thumb of his right hand, and on the big toe of his right foot.
 - 15. And the kohen shall take some of the log of oil, and pour [it] onto the kohen's left palm.
 - 16. The kohen shall then dip his right index finger into some of the oil that is on his left palm, and sprinkle some of the oil with his index finger seven times, before the Lord.
 - 17. And some of the remainder of the oil that is in his palm, the kohen shall place on the cartilage of the right ear of the person being cleansed, on the thumb of his right hand and on the big toe of his right foot, on [top of] the blood of the guilt offering.
- Targum R JONATHAN BEN UZZIEL
 - 13. And the slayer shall kill the lamb in the place where the sin offering is killed, and the burnt offering, in the holy place; because, as the sin offering, so the trespass offering is the priest's; it is most sacred.
 - 14. And the priest shall take of the blood of the trespass offering, and shall put it upon the middle point of the right ear of him who is to be cleansed, and upon the middle joint of his right hand, and on the middle joint of his right foot.
 - 15. And the priest, with his right hand, shall take (some) from the log of oil, and pour it upon the priest's left hand;
 - 16. and the priest shall dip his right hand finger in the oil which is in his left hand, and sprinkle the oil with his finger seven times.
 - 17. And of what remaineth of the oil that is in his hand the priest shall put some upon the cartilage of the right ear of him who is to be cleansed, and upon the middle finger of his right hand, and on the middle toe of his right foot upon the spot whereon he had first put the blood of the trespass offering.

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- Torah 4th Portion Chapter 14
 - 18. And what is left over from the oil that is in the kohen's palm, he shall place upon the head of the person being cleansed, and the kohen shall effect atonement for him before the Lord.
 - 19. The kohen shall then perform [the service of] the sin offering and effect atonement for the person being cleansed of his uncleanness. After this, he shall slaughter the burnt offering.
 - 20. And the kohen shall bring up the burnt offering and the meal offering to the altar. The kohen shall thus effect atonement for him, and he shall be [completely] clean.
- Targum R JONATHAN BEN UZZIEL
 - 18. And that which yet remaineth of the oil that is in the priest's hand he shall put upon the head of him who is to be cleansed, and the priest shall make atonement for him before the Lord.
 - 19. And the priest shall perform the oblation of the sin offering, and make atonement for him who is to be cleansed from his defilement; and afterwards shall he kill the burnt offering.
 - 20. And the priest shall offer the burnt offering with the mincha at the altar, and the priest shall make atonement for him, and he will be clean.

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- Torah 5th Portion Chapter 14
 - 21. But if he is poor and cannot afford [these sacrifices], he shall take one [male] lamb as a guilt offering for a waving to effect atonement for him, and one tenth [of an ephah] of fine flour mixed with oil as a meal offering, and a log of oil.
 - 22. And two turtle doves or two young doves, according to what he can afford; one shall be a sin offering, and one a burnt offering.
 - 23. And he shall bring them on the eighth day of his cleansing, to the kohen, to the entrance of the Tent of Meeting, before the Lord.
 - 24. And the kohen shall take the guilt offering lamb and the log of oil, and the kohen shall wave them as a waving, before the Lord.
 - 25. And he shall slaughter the guilt offering lamb, and the kohen shall take some of the blood of the guilt offering's and place it on the cartilage of the right ear of the person being cleansed, on the thumb of his right hand, and on the big toe of his right foot.
- Targum R JONATHAN BEN UZZIEL
 - 21. But if he be a poor man, and his hand have not sufficiency, let him take one lamb for the trespass offering to be an elevation to make atonement for him, and one tenth of flour mingled with olive oil for the mincha, and a log of olive oil.
 - 22. And two large turtle doves, or two young pigeons, of the sufficiency of his hand, and let one be for the sin and one for the burnt offering.
 - 23. And he shall bring them on the eighth day for his purification unto the priest, at the door of the tabernacle of ordinance.
 - 24. And the priest shall take the lamb for the trespass offering, and the log of oil, and uplift them, an elevation before the Lord.
 - 25. And the slayer shall kill the lamb of the trespass offering, and the priest shall take the blood of the trespass offering, and put it upon the middle cartilage of the right ear of him who is to be cleansed, and on the middle joint of his right hand, and on the middle joint of his right foot.

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- Torah 5th Portion Chapter 14
 - 26. And the kohen shall then pour some of the oil into the left palm of the kohen.
 - 27. And the kohen shall sprinkle with his right index finger some of the oil that is in his left palm, seven times before the Lord.
 - 28. And the kohen shall place some of the oil that is in his palm, on the cartilage of the right ear of the person being cleansed, 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. And what is left over from the oil that is in the kohen's palm, he shall place upon the head of the person being cleansed, to effect atonement for him, before the Lord.
- Targum R JONATHAN BEN UZZIEL
 - 26. And the priest shall pour some of the oil with his right hand into the priest's left hand,
 - 27. and the priest with the finger of his right band shall sprinkle of the oil that is in his left hand seven times before the Lord.
 - 28. And the priest shall. put of the oil that is in his hand on the middle cartilage of the right ear of him who is to be cleansed, and on the middle joint of his right hand, and on the middle joint of his right foot, upon the spot whereon he first put the blood of the trespass offering.
 - 29. And what remaineth of the oil that is upon the priest's hand he shall put upon the head of him who is to be cleansed, to atone for him before the Lord.
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Leviticus 12:1-15:33

- Torah 5th Portion Chapter 14
 - 30. He shall then perform [the service of] one of the turtle doves or of the young doves, from whatever he can afford,
 - 31. [from] what he can afford, one as a sin offering, and one as a burnt offering, besides the meal offering, and the kohen shall effect atonement for the person being cleansed, before the Lord.
 - 32. This is the law of one in whom there is a lesion of tzara'ath, who cannot afford [the full array of sacrifices], when he is to be cleansed.
- Targum R JONATHAN BEN UZZIEL
 - 30. And the priest shall perform (the offering of) one of the large turtle doves, or of the pigeons of which his hand had sufficiency.
 - 31. That which his hand was sufficient to bring, let him bring, one for the sin, and one for the burnt offering, with the oblation of the mincha, and let the priest make atonement for him who is to be cleansed before the Lord.
 - 32. This is the decree of instruction for him in whom is the plague of leprosy. If there be not sufficiency in his hands to bring the greater oblations, let him bring of these oblations which are easier (and) which are here explained, on the day of his purification.

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- Torah 6th Portion Chapter 14
 - 33. And the Lord spoke to Moses and to Aaron, saying,
 - 34. When you come to the land of Canaan, which I am giving you as a possession, and I place a lesion of tzara'ath upon a house in the land of your possession,
 - 35. and the one to whom the house belongs comes and tells the kohen, saying, "Something like a lesion has appeared to me in the house,"
 - 36. the kohen shall order that they clear out the house, before the kohen comes to look at the lesion, so that everything in the house should not become unclean. After this, the kohen shall come to look at the house.
 - 37. And he shall look at the lesion. Now, [if] the lesion in the walls of the house consists of dark green or dark red sunken looking stains, appearing as if deeper than the wall,
- Targum R JONATHAN BEN UZZIEL
 - 33. And the Lord spake with Mosheh and with Aharon, saying,
 - 34. When you have entered upon the land of Kenaan which I will give you for a possession, and a man who hath builded a house by rapine finds that I have put the plague of leprosy in the house of the land of your inheritance;
 - 35. and he who owneth the house shall come to the priest, saying, There is a plague, as it appeareth to me, in the house:
 - 36. then the priest shall direct that they make the house empty before the priest cometh to inspect the house, that all that is in the house may not be (condemned as) unclean; and after that the priest shall go in to inspect the house.
 - 37. And the priest shall look, and, behold, if the plague be like (the colour of) two beans crushed with stones, and goeth lower than the four walls, green or red, and its appearance be deeper than the walls;

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- Torah 6th Portion Chapter 14
 - 38. then the kohen shall go out of the house to the entrance of the house, and he shall quarantine the house for seven days.
 - 39. Then the kohen shall return on the seventh day and look [at the house]. Now, [if] the lesion has spread in the walls of the house,
 - 40. the kohen shall order that they remove the stones upon which the lesion is [found], and they shall cast them away outside the city, to an unclean place.
 - 41. And he shall scrape out the house from the inside, all around, and they shall pour out the [mortar] dust from what they scraped, outside the city, into an unclean place.
 - 42. And they shall take other stones and bring them instead of those stones. And he shall take other [mortar] dust, and plaster the house.
 - 43. And if the lesion returns and erupts in the house, after he had removed the stones, and after the house had been scraped around and after it had been plastered,
- Targum R JONATHAN BEN UZZIEL
 - 38. the priest shall go out from the house to the door of the house, and shut up the house seven days.
 - 39. And the priest, returning on the seventh day, shall look, and, behold, if the breadth of the plague hath increased in the wall of the house,
 - 40. then the priest shall direct that they break out the stones which have the plague in them, and throw them without the city into an unclean place.
 - 41. And they shall scrape the inside of the house round about, and throw the dust which they have scraped off without the city into an unclean place.
 - 42. And they shall take other stones, and insert them in the place of the (former) stones, and let other mortar be taken, and the house be replastered. [JERUSALEM. And they shall plaster the house.]
 - 43. But if the plague return and increase in the house, after the stones have been broken out, and after the house hath been scraped, and after that it hath been replastered,

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- Torah 6th Portion Chapter 14
 - 44. then the kohen shall come and look [at it]. Now, [if] the lesion in the house has spread, it is malignant tzara'ath in the house; it is unclean.
 - 45. He shall demolish the house, its stones, its wood, and all the [mortar] dust of the house, and he shall take [them] outside the city, to an unclean place.
 - 46. And anyone entering the house during all the days of its quarantine shall become unclean until the evening.
 - 47. And whoever lies down in the house, shall immerse his garments, and whoever eats in the house, shall immerse his garments.
 - 48. But if the kohen comes and comes again and looks [at the lesion], and behold, the lesion did not spread in the house, after the house has been plastered, the kohen shall pronounce the house clean, because the lesion has healed.
- Targum R JONATHAN BEN UZZIEL
 - 44. then the priest shall come and look, and, behold, (if) the breadth of the plague hath increased in the house, it a plain leprosy in the house, it is unclean.
 - 45. Then shall they destroy that house, and its stones, and its timber, and all the plaster of the house, and lie shall remove it without the city to an unclean place.
 - 46. And whoever goeth into the house in the days that it is shut up, shall be unclean until evening.
 - 47. And whoever sleepeth in the house shall wash his clothes, and whoever eateth in the house shall wash his clothes.
 - 48. But if, having gone in, the priest looketh, and, behold the breadth of the plague hath not increased in the house, after the house hath been plastered, then the priest shall make the house to be clean, for the plague hath healed.

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- Torah 6th Portion Chapter 14
 - 49. To [ritually] cleanse the house, he shall take two birds, a cedar stick, a strip of crimson [wool], and hyssop.
 - 50. He shall slaughter one bird into an earthenware vessel, over spring water.
 - 51. And he shall take the cedar stick, the hyssop, the strip of crimson [wool], and the live bird, and he shall dip them into the blood of slaughtered bird and into the spring water and sprinkle towards the house seven times.
 - 52. And he shall [thus] cleanse the house with the blood of the bird, the spring water, the live bird, the cedar wood, the hyssop and the strip of crimson [wool].
 - 53. He shall then send away the live bird outside the city, onto the [open] field. He shall thus effect atonement for the house, and it will be clean.
- Targum R JONATHAN BEN UZZIEL
 - 49. And he shall take, for the purification plague of the house, two turtle doves and cedarwood and scarlet and hyssop;
 - 50. and the slayer shall kill one turtle dove in a vessel of earthenware with spring water;
 - 51. and he shall take the cedarwood and the hyssop and the scarlet and the living bird, and dip them in the blood of the bird that had been killed and in the spring water, and sprinkle the house seven times.
 - 52. And he shall purify the house with the blood, with the living bird, and with the cedarwood, and with the hyssop, and with the scarlet.
 - 53. And the living bird he shall send forth out of the town upon the face of the field, and shall atone for the house, and it shall be clean. But if it is to be that the house will be again struck with leprosy, the bird on that day will return, and may be fit for food. But the bird that was killed shall the priest bury in the presence of the owner of the house.

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- Torah 6th Portion Chapter 14
- 54. [All] this is the law for every lesion of tzara'ath, and for a nethek,
- 55. And for tzara'ath of garments and houses,
- 56. And for a se'eith and for a sapachath and for a bahereth;
- 57. To render decisions regarding the day of uncleanness and the day of cleanness. This is the law of tzara'ath.
- Chapter 15
- 1. And the Lord spoke to Moses and to Aaron, saying,
- 2. Speak to the children of Israel, and say to them, If any man has a discharge from his flesh, his discharge is unclean.
- Targum R JONATHAN BEN UZZIEL
- 54. This is the decree of instruction in the law for every plague of leprosy and scorbutus,
- 55. and for leprosy in apparel, or in a house;
- 56. and for and for tumours, scars, and inflamed blotches. [JERUSALEM. And for tomours, scars, and inflamed blotches.]
- 57. That the priest may teach the people to discern between the day of darkness in which they may not be able to see the plague, and the day of light; and between a man who is unclean and a man who is clean. This shall be the decree of instruction for the leprosy.
- Chapter 15
- 1. And the Lord spake with Mosheh and with Aharon, saying:
- 2. Speak with the sons of Israel, and say to them: A man, whether young or old, who hath a defluxion from his flesh, when he hath seen it three times, is unclean.

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- Torah 6th Portion Chapter 15
 - 3. And this shall be [the nature of] his uncleanness due to his discharge: [if] his flesh runs with his discharge, or [if] his flesh is plugged up by his discharge, that is his uncleanness.
 - 4. Any bedding upon which the man with the discharge will lie, shall become unclean, and any object upon which he will sit, shall become unclean.
 - 5. And a man who touches his bedding, shall immerse his garments and immerse himself in water and he remain unclean until evening.
 - 6. And anyone who sits on an object, upon which the man with the discharge will sit, shall immerse his garments and immerse himself in water, and he shall remain unclean until evening.
 - 7. And anyone who touches the flesh of the man with a discharge, shall immerse his garments and immerse himself in water, and he shall remain unclean until evening.
- Targum R JONATHAN BEN UZZIEL
 - 3. And this shall be his uncleanness, the appearance of the colour of white in his defluxion inflaming, the defluxion of his flesh; or when his flesh hath stopped from his defluxion, it is his uncleanness.
 - 4. Every bed on which one who hath such defluxion lieth shall be unclean; and every thing on which such an one sitteth shall be unclean.
 - 5. And the man who toucheth his bed shall wash his clothes, and wash himself in forty seahs of water, and shall be unclean until evening.
 - 6. And whoever may sit upon a thing whereon such an one who hath an issue hath sat, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening.
 - 7. And whoever may touch the flesh of one having an issue, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening.

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- Torah 6th Portion Chapter 15
 - 8. And if the man with the discharge spits upon a clean person, [that person] shall immerse his garments and immerse himself in water, and he shall remain unclean until evening.
 - 9. Any riding gear upon which the man with the discharge will ride, becomes unclean.
 - 10. And whoever touches anything what will be under him, becomes unclean until evening. And whoever lifts them up shall immerse his garments and immerse himself in water, and he shall remain unclean until evening.
 - 11. And whomever the man with the discharge touches, without [the latter] having rinsed his hands, shall immerse his garments and immerse himself in he waters, and he shall remain unclean until evening.
 - 12. And an earthenware vessel which the man with the discharge will touch, shall be broken. And any wooden vessel shall be rinsed in water.
- Targum R JONATHAN BEN UZZIEL
 - 8. And if he who hath an issue spit upon any one who is clean, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening.
 - 9. And every girdle or saddle upon which he who hath an issue rideth shall be unclean.
 - 10. And whoever toucheth any thing that hath been under him shall be unclean until evening; and he who carrieth them shall wash his clothes, and bathe in forty seahs of water, and be unclean until evening.
 - 11. And whoever toucheth him who hath the issue, and washeth not his hands in water, shall be unclean; if he be a man, he shall wash his clothes, and bathe in forty seahs of water, and be unclean until the evening.
 - 12. And any vessel of earthenware whose inside may have been touched by him who hath the issue shall be broken; and any vessel of wood shall be washed in water.

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- Torah 6th Portion Chapter 15
 - 13. When the man with the discharge is cleansed of his discharge, he shall count seven days for himself for his purification, and then immerse his garments and immerse his flesh in spring water, and he shall be clean.
 - 14. And on the eighth day, he shall take for himself two turtle doves or two young doves, and come before the Lord, to the entrance of the Tent of Meeting, and give them to the kohen.
 - 15. And the kohen shall make them: one into a sin offering and one into a burnt offering, and the kohen shall effect atonement for him from his discharge, before the Lord.
- Targum R JONATHAN BEN UZZIEL
 - 13. But if he who hath had the issue shall have ceased from it, he shall number to himself seven days for his purification, and wash his clothes, and bathe his flesh in spring water, to be clean.
 - 14. And on the eighth day let him take for himself two large turtle doves, or two young pigeons, and bring them before the Lord at the gate of the tabernacle of ordinance, and deliver them to the priest.
 - 15. And the priest shall make one a sin offering and one a burnt offering, and the priest shall atone for him before the Lord, and he shall be cleansed from his issue.

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- **Torah 7th Portion Chapter 15**
 - **16. A man from whom there is a discharge of semen, shall immerse all his flesh in water, and he shall remain unclean until evening.**
 - **17. And any garment or any leather [object] which has semen on it, shall be immersed in water, and shall remain unclean until evening.**
 - **18. A woman with whom a man cohabits, whereby there was [a discharge of] semen, they shall immerse in water, and they shall remain unclean until evening.**
 - **19. If a woman has a discharge, her flesh discharging blood, she shall remain in her state of menstrual separation for seven days, and whoever touches her shall become unclean until evening.**
- Targum R JONATHAN BEN UZZIEL
 - 16. But if a man sin through ignorance and seed goeth from him, let him wash all his flesh in forty seahs of water, and be unclean until evening.
 - 17. And any garment or skin on which seed may be shall be washed in water, and be unclean until evening;
 - 18. and secondly, a woman with whom a man lieth shall wash in forty seahs of water, and be unclean until evening.
 - 19. And if a woman hath an issue of blood, red or dark, yellow as saffron, or water of clay, or as red wine mixed with two parts of water, she hath an uncleanness of blood in her flesh; she shall dwell apart seven days; any one who toucheth her shall be unclean until evening.

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- Torah 7th Portion Chapter 15
 - 20. And whatever she lies on during her menstrual separation, shall become unclean, and whatever she sits on, shall become unclean.
 - 21. And anyone who touches her bedding, shall immerse his garments and immerse [himself] in water, and he shall remain unclean until evening.
 - 22. And anyone who touches any object upon which she will sit, shall immerse his garments and immerse himself in water, and he shall remain unclean until evening.
 - 23. And if he is on the bedding or on the object, upon which she is sitting, when he touches it, he becomes unclean until evening.
 - 24. If a man cohabits with her, [the uncleanness of] her menstruation shall be upon him, and he shall be unclean for seven days, and any bedding he lies upon, shall become unclean.
- Targum R JONATHAN BEN UZZIEL
 - 20. Whatever such an one shall lie upon during the time of her separation shall be unclean; and whatever such an one sitteth upon during the time of her separation shall be unclean.
 - 21. And whoever toucheth her bed shall wash his clothes, and bathe himself with forty seahs of water, and be unclean until evening.
 - 22. And whoever toucheth any thing upon which such an one hath sat shall wash his clothes, and bathe in forty seahs of water, and be unclean until evening.
 - 23. And if the effusion of her body be upon her bed, or on a thing upon any part of which she sitteth, what time any one toucheth it, he shall be unclean until evening.
 - 24. If a man lie with her in the time of her separation, he shall be unclean seven days; and any bed upon which he lieth shall be unclean.

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- Torah 7th Portion Chapter 15
 - 25. And a woman whose flow of blood flows for many days, outside of the time of her menstrual separation, or she has a discharge after her menstrual separation, then all the days she has her unclean discharge, she shall be unclean just like the days of her menstrual separation.
 - 26. Any bedding upon which she lies during all the time of her discharge, will have the same [uncleanness] for her, as the bedding of her menstruation. And any object upon which she will sit, shall become unclean. like her menstrual uncleanness.
 - 27. And anyone who touches them shall become unclean; he shall immerse his garments and immerse [himself] in water, and he shall remain unclean until evening.
 - 28. And if she becomes clean of her discharge, she shall count for herself seven days, and after this, she may be cleansed.
- Targum R JONATHAN BEN UZZIEL
 - 25. But a woman who hath a defluxion of blood three days beyond the time of her separation, or when it floweth after the days of her separation, all the days of the uncleanness of her defluxion shall she be unclean; he who lieth with her shall be unclean.
 - 26. And any bed upon which such any one lieth all the days of her defluxion shall be as the bed which was accounted hers during the time of her separation, and any thing upon which such an one sitteth shall be unclean as the uncleanness of her separation.
 - 27. And whoever toucheth those (things) shall be unclean, and shall wash his clothes, and bathe in forty seahs of water, and be unclean until the evening.
 - 28. But when she is cleansed from her issue, let her number to herself seven days, and afterwards wash in forty seahs of water, and be clean.

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- Torah 7th Portion Chapter 15
 - 29. And on the eighth day, she shall take for herself two turtle doves or two young doves, and bring them to the kohen, to the entrance of the Tent of Meeting.
 - 30. And the kohen shall make one into a sin offering and one into a burnt offering, and the kohen shall effect atonement for her, before the Lord, from the uncleanness of her discharge.
 - 31. And you shall separate the children of Israel from their uncleanness, so that they will not die on account of their uncleanness, if they defile My Sanctuary which is in their midst.
- Targum R JONATHAN BEN UZZIEL
 - 29. And on the eighth day, let her take for herself two turtle doves, or two young pigeons, and bring them to the priest, at the door of the tabernacle of ordinance;
 - 30. and the priest shall make one a sin offering, and the other a burnt offering and the priest shall make atonement before the Lord, on account of the defluxion of her uncleanness.
 - 31. So shall you separate the children of Israel from their uncleanness, and make them to be separate from their wives at the time of their seclusion, and to give not occasion that they die for their uncleanness in defiling My tabernacle, where the glory of My Shekinah dwelleth among them.

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- Torah 7th Portion Chapter 15
 - 32. This is the law for one who has a discharge, and one from whom semen issues, through which he becomes unclean,
 - 33. And for a woman who has her menstrual flow, and for one who has a discharge, whether male or female, and a man who cohabits with an unclean woman.
- Targum R JONATHAN BEN UZZIEL
 - 32. This is the decree of instruction for him who hath a defluxion, and for him whose seed goeth forth and defileth him; and for her who is unclean in the time of her separation,
 - 33. and for any one who hath an issue, whether male or female, and for a man who lieth with the unclean. All these shall be advised of their uncleanness, and, when purified, shall bring the oblations that make atonement for them.