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תזריע Tazria

Leviticus 12:1-13:59

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- 1 וידבר יהוה אל־מֹשֶׁה לֵאמֹר: 1 וידבר יהוה spoke to Moses, saying:
- 2 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תִזְלֶיעַ וַיִּלְדָּה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּימֵי נִדַּת דְּוִתָּהּ תִּטְמָא: 2 Speak to the Israelite people thus: When a woman at childbirth (at childbirth Heb. tazria', lit. "brings forth seed.") bears a male, she shall be impure seven days; she shall be impure as at the time of her condition of menstrual separation.—
- 3 וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בֶּשֶׂר עֶרְלָתוֹ: 3 On the eighth day the flesh of his foreskin shall be circumcised.—
- 4 וּשְׁלֹשִׁים יוֹם וּשְׁלֹשָׁת יָמִים תֵּשֵׁב בַּדָּמִי טְהֵרָה בְּכָל־קֹדֶשׁ לֹא־תִגַּע וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־מִלֵּאת יָמֵי טְהֵרָה: 4 She shall remain in a state of blood purification (state of blood purification Meaning of Heb. deme tohorah uncertain.) for thirty-three days: she shall not touch any consecrated thing, nor enter the sanctuary until her period of purification is completed.
- 5 וְאִם־יִלְדָּה בֶּתֶלֶם וְטָמְאָה שִׁבְעִים כְּנֻדָּתָהּ וּשְׁשִׁים יוֹם וּשְׁשָׁת יָמִים תֵּשֵׁב עַל־דָּמֶי טְהֵרָה: 5 If she bears a female, she shall be impure two weeks as during her menstruation, and she shall remain in a state of blood purification (state of blood purification See note at v. 4.) for sixty-six days.
- 6 וּבְמִלֵּאת יָמֵי טְהֵרָה לְבֶן א֥וּ לְבַת תָּבִיא כֶּבֶשׂ בֶּן־שָׁנָתוֹ לְעֹלָה וּבִיּוֹנָה אֶחָד לְחֹטְאָת אֶל־פֶּתַח אֹהֶל־מוֹעֵד אֶל־הַכֹּהֵן: 6 On the completion of her period of purification, for either son or daughter, she shall bring to the priest, at the entrance of the Tent of Meeting, a lamb in its first year for a burnt offering, and a pigeon or a turtledove for a sin offering. (sin offering See note at 4.3.)
- 7 וְהִקְרִיבֹהּ לִפְנֵי יְהוָה וְכָפַר עָלֶיהָ וְטָהֲרָה מִמִּקְרַח דָּמֶיהָ זֹאת תוֹרַת הַיִּלָּדֶת לְזָכָר א֥וּ לְנִקְבָּה: 7 He shall offer it before יהוה and make expiation on her behalf; she shall then be pure from her flow of blood. Such are the rituals concerning her who bears a child, male or female.
- 8 וְאִם־לֹא תִמְצָא יָדָהּ דֵּי שֹׂהֵ וְלִקְחָהּ שְׁתֵּי־תוֹרִים א֥וּ שְׁנֵי בָנֵי יוֹנָה אֶחָד לְעֹלָה וְאֶחָד לְחֹטְאָת וְכָפַר עָלֶיהָ הַכֹּהֵן וְטָהֲרָה: 8 If, however, her means do not suffice for a sheep, she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. The priest shall make expiation on her behalf, and she shall be pure.

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- 1 וידבר יהוה אל־מֹשֶׁה וְאַל־אַהֲרֹן לֵאמֹר: 1 וידבר יהוה spoke to Moses and Aaron, saying:

- אִלֵּם כִּי־הָיָה בְּעוֹר־בָּשָׂרוֹ שְׂאֵת אוֹ־סַפְחַת אוֹ בַּהֲרַת וְהָיָה
בְּעוֹר־בָּשָׂרוֹ לִנְגַע צָרַעַת וְהוּבָא אֶל־אֹהֶרֶן הַכֹּהֵן אוֹ אֶל־אֶחָד מִבְּנֵי
הַכֹּהֲנִים:
- וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע בְּעוֹר־הַבָּשָׂר וְשַׁעַר בִּנְגַע הַפֶּךָ | לִבָּן
וּמִרְאָה הַנֶּגַע עֲמַל מְעוֹר בָּשָׂרוֹ נֶגַע צָרַעַת הוּא וְרָאָהוּ הַכֹּהֵן וְטָמְא
אֹתוֹ:
- וְאִם־בַּהֲרַת לִבְנָה הוּא בְּעוֹר בָּשָׂר וְעַמַּל אֵין־מִרְאָה מִן־הַעוֹר וּשְׁעָרָה
לֹא־הַפֶּךָ לִבָּן וְהִסְגִּירוֹ הַכֹּהֵן אֶת־הַנֶּגַע שְׁבַעַת יָמִים:
- וְרָאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְהָיָה הַנֶּגַע עֲמַד בְּעֵילָיו לֹא־פָשָׁה
הַנֶּגַע בְּעוֹר וְהִסְגִּירוֹ הַכֹּהֵן שְׁבַעַת יָמִים שְׁנִית:
- וְרָאָה הַכֹּהֵן אֹתוֹ בַּיּוֹם הַשְּׁבִיעִי שְׁנִית וְהָיָה כִּהָּה הַנֶּגַע וְלֹא־פָשָׁה
הַנֶּגַע בְּעוֹר וְטָהֲרֹה הַכֹּהֵן מִסַּפְחַת הוּא וְכִבֵּס בְּגָדָיו וְטָהֵר:
- וְאִם־פָּשָׁה תִּפְשָׁה הַמִּסַּפְחַת בְּעוֹר אַחֲרֵי הָרְאָתוֹ אֶל־הַכֹּהֵן לְטָהֲרָתוֹ
וְנִרְאָה שְׁנִית אֶל־הַכֹּהֵן:
- וְרָאָה הַכֹּהֵן וְהָיָה פָשְׁתָּה הַמִּסַּפְחַת בְּעוֹר וְטָמְאֹה הַכֹּהֵן צָרַעַת
הוּא:
- נֶגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבָא אֶל־הַכֹּהֵן:
- וְרָאָה הַכֹּהֵן וְהָיָה שְׂאֵת־לִבְנָה בְּעוֹר וְהָיָה הַפֶּכָה שַׁעַר לִבָּן וּמִחֵית
בָּשָׂר חַי בַּשְּׂאֵת:
- 2 When a person has on the skin of the body a swelling, a rash, or a discoloration, and it develops into a scaly affection on the skin of the body, it shall be reported (it shall be reported Or “[the person] shall be brought.”) to Aaron the priest or to one of his sons, the priests.
- 3 The priest shall examine the affection on the skin of the body: if hair in the affected patch has turned white and the affection appears to be deeper than the skin of the body, it is a leprous (leprous Heb. ara’ath is used for a variety of diseases. Where a human being is declared impure by reason of ara’ath, the traditional translation “leprosy” has been retained without regard to modern medical terminology.) affection; when the priest sees it, he shall pronounce the person impure.
- 4 But if it is a white discoloration on the skin of the body which does not appear to be deeper than the skin and the hair in it has not turned white, the priest shall isolate the affected person for seven days.
- 5 On the seventh day the priest shall conduct an examination, and if the affection has remained unchanged in color and the disease has not spread on the skin, the priest shall isolate that person for another seven days.
- 6 On the seventh day the priest shall again conduct an examination: if the affection has faded and has not spread on the skin, the priest shall pronounce the person pure. It is a rash; after washing those clothes, that person shall be pure.
- 7 But if the rash should spread on the skin after the person has been seen by the priest and pronounced pure, that person shall again report to the priest.
- 8 And if the priest sees that the rash has spread on the skin, the priest shall pronounce that person impure; it is leprosy.
- 9 When a person has a scaly affection, it shall be reported (it shall be reported See note at 13.2.) to the priest.
- 10 If the priest finds on the skin a white swelling which has turned some hair white, with a patch of undisclored flesh (a patch of undisclored flesh Others “quick raw flesh.”) in the swelling,

- 11 it is chronic leprosy on the skin of the body, and the priest shall pronounce the person impure; being impure, that person need not be isolated.
- 12 If the eruption spreads out over the skin so that it covers all the skin of the affected person from head to foot, wherever the priest can see—
- 13 if the priest sees that the eruption has covered the whole body—he shall pronounce as pure the affected person, who is pure from having turned all white.
- 14 But as soon as undischored flesh appears in it, that person shall be impure;
- 15 when the priest sees the undischored flesh, he shall pronounce the person impure. The undischored flesh is impure; it is leprosy.
- 16 But if the undischored flesh again turns white, that person shall come to the priest,
- 17 and the priest shall conduct an examination: if the affection has turned white, the priest shall pronounce as pure the affected person, who is then pure.
- 18 When an inflammation appears on the skin of one's body and it heals,
- 19 and a white swelling or a white discoloration streaked with red develops where the inflammation was, that person shall report to the priest.
- 20 If the priest finds that it appears lower than the rest of the skin and that the hair in it has turned white, the priest shall pronounce the person impure; it is a leprous affection that has broken out in the inflammation.
- 21 But if the priest finds that there is no white hair in it and it is not lower than the rest of the skin, and it is faded, the priest shall isolate that person for seven days.
- 22 If it should spread in the skin, the priest shall pronounce the person impure; it is an affection.
- 23 But if the discoloration remains stationary, not having spread, it is the scar of the inflammation; the priest shall pronounce that person pure.
- 24 When the skin of one's body sustains a burn by fire, and the patch from the burn is a discoloration, either white streaked with red, or white,
- צִרְעַת נוֹשֶׁנֶת הוּא בְּעוֹר בְּשָׂרוֹ וְטִמְאָן הִכְהֵן לֹא יִסְגְּרוּנוּ כִּי טִמְאָ הוּא:
- וְאִם־פְּרוּחַ תִּפְרָח הַצִּרְעַת בְּעוֹר וְכִסְתָּהּ הַצִּרְעַת אֶת כָּל־עוֹר הַנֶּגַע מֵרֹאשׁוֹ וְעַד־רַגְלָיו לְכָל־מְרֹאֶה עֵינֵי הִכְהֵן:
- וְרָאָה הִכְהֵן וְהִנֵּה כִסְתָּהּ הַצִּרְעַת אֶת־כָּל־בְּשָׂרוֹ וְטָהָר אֶת־הַנֶּגַע כָּלֹּי הַפֶּךְ לִבָּן טָהוֹר הוּא:
- וּבַיּוֹם הָרִאשׁוֹן בּוֹ בְּשָׂר חַי יִטְמָא:
- וְרָאָה הִכְהֵן אֶת־הַבְּשָׂר הַחַי וְטִמְאָן הַבְּשָׂר הַחַי טִמְאָ הוּא צִרְעַת הוּא:
- אִן כִּי יָשׁוּב הַבְּשָׂר הַחַי וְנִהְפָּךְ לְלִבָּן וּבָא אֶל־הִכְהֵן:
- וְרָאָהּ הִכְהֵן וְהִנֵּה נִהְפָּךְ הַנֶּגַע לְלִבָּן וְטָהָר הִכְהֵן אֶת־הַנֶּגַע טָהוֹר הוּא:
- וּבְשָׂר כִּי־יִהְיֶה בּוֹ־בַעֲרוֹ שָׁחִין וְנִרְפָּא:
- וְהָיָה בַּמָּקוֹם הַשָּׁחִין שְׁאֵת לִבְלָה אִן בַּהֲרַת לִבְנָה אֲדַמְדָּמַת וְנִרְאָה אֶל־הִכְהֵן:
- וְרָאָה הִכְהֵן וְהִנֵּה מֵרָאֶל שָׁפֵל מִן־הָעוֹר וְשַׁעֲרָהּ הַפֶּךְ לִבָּן וְטִמְאָן הִכְהֵן נֶגַע־צִרְעַת הוּא בַּשָּׁחִין פִּרְחָהּ:
- וְאִם ׀ יִרְאֶנָּה הִכְהֵן וְהִנֵּה אֵיבָרָה שָׁעַר לִבָּן וְשָׁפֵלָה אֵינָנָה מִן־הָעוֹר וְהָיָה כִּהָּה וְהִסְגִּירוֹ הִכְהֵן שִׁבְעַת יָמִים:
- וְאִם־פִּשְׁעָה תִּפְשָׁה בְּעוֹר וְטִמְאָ הִכְהֵן אֹתוֹ נֶגַע הוּא:
- וְאִם־תִּחְזִיחַ תִּעֲמֹד הַבִּלְחָת לֹא פִשְׁתָּהּ צִרְבַת הַשָּׁחִין הוּא וְטָהָר הִכְהֵן:
- אִן בְּשָׂר כִּי־יִהְיֶה בְּעוֹר מִכּוֹת־אֵשׁ וְהָיָה מִחִית הַמִּכּוֹה בַּהֲרַת לִבְנָה אֲדַמְדָּמַת אִן לִבְנָה:

- 25 וְרָאָה אֹתָהּ הַכֹּהֵן וְהָיָה נֶהְפֵּךְ שְׁעָרָ לָבָן בַּבְּהִלָּתָ וּמֵרָאֹה עִמָּק מִן־הַעֹר צִרְעַת הִוא בַּמִּכְנָה פִּרְחָה וְטִמָּא אֹתוֹ הַכֹּהֵן נִגַּע צִרְעַת הִוא:
- 26 וְאִם יִרְאֶנָּה הַכֹּהֵן וְהָיָה אֵין־בַּבְּהִלָּתָ שְׁעָר לָבָן וּשְׁפִלָּה אֵינָנָה מִן־הַעֹר וְהִוא כַּהָּ וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים:
- 27 וְרָאָהּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי אִם־פִּשְׁשָׁה תִּפְשָׁה בְּעֹר וְטִמָּא הַכֹּהֵן אֹתוֹ נִגַּע צִרְעַת הִוא:
- 28 וְאִם־תַּחֲתִיתֶיהָ תַּעֲמֹד הַבְּהִלָּתָ לֹא־פִשְׁשָׁה בְּעֹר וְהִוא כַּהָּ שְׁאֵת הַמִּכְנָה הִוא וְטָהֲרָה הַכֹּהֵן כִּי־צִרְכָּתָ הַמִּכְנָה הִוא:
- 29 וְאִישׁ אֹד אִשָּׁה כִּי־יְהִיָּה בּוֹ נִגַּע בְּרָאשׁ אֹד בְּזָקֵן:
- 30 וְרָאָה הַכֹּהֵן אֶת־הַנִּגַּע וְהָיָה מֵרָאֹהוּ עִמָּק מִן־הַעֹר וּבּוֹ שְׁעָר צָהָב דֵּק וְטִמָּא אֹתוֹ הַכֹּהֵן נָתַק הִוא צִרְעַת הָרָאשׁ אֹד הַזָּקֵן הִוא:
- 31 וְכִי־יִרְאֶה הַכֹּהֵן אֶת־נִגַּע הַנִּתְקַּ וְהָיָה אֵין־מֵרָאֹהוּ עִמָּק מִן־הַעֹר וְשְׁעָר שְׁחָר אֵין בּוֹ וְהִסְגִּיר הַכֹּהֵן אֶת־נִגַּע הַנִּתְקַ שִׁבְעַת יָמִים:
- 32 וְרָאָה הַכֹּהֵן אֶת־הַנִּגַּע בַּיּוֹם הַשְּׁבִיעִי וְהָיָה לֹא־פִשְׁשָׁה הַנִּתְקַ וְלֹא־יְהִי בּוֹ שְׁעָר צָהָב וּמֵרָאֹה הַנִּתְקַ אֵין עִמָּק מִן־הַעֹר:
- 33 וְהַתְגַּלַּח וְאֶת־הַנִּתְקַ לֹא יִגְלַח וְהִסְגִּיר הַכֹּהֵן אֶת־הַנִּתְקַ שִׁבְעַת יָמִים שְׁנִית:
- 34 וְרָאָה הַכֹּהֵן אֶת־הַנִּתְקַ בַּיּוֹם הַשְּׁבִיעִי וְהָיָה לֹא־פִשְׁשָׁה הַנִּתְקַ בְּעֹר וּמֵרָאֹהוּ אֵינָנּוּ עִמָּק מִן־הַעֹר וְטָהֲרָה אֹתוֹ הַכֹּהֵן וּכְבָּס בְּגָדָיו וְטָהֲרָה:
- 35 וְאִם־פִּשְׁשָׁה יִפְשָׁה הַנִּתְקַ בְּעֹר אַחֲרֵי טָהֲרָתוֹ:
- the priest shall examine it. If some hair has turned white in the discoloration, which itself appears to go deeper than the skin, it is leprosy that has broken out in the burn. The priest shall pronounce the person impure; it is a leprous affection.
- But if the priest finds that there is no white hair in the discoloration, and that it is not lower than the rest of the skin, and it is faded, the priest shall isolate that person for seven days.
- On the seventh day the priest shall conduct an examination: if it has spread in the skin, the priest shall pronounce the person impure; it is a leprous affection.
- But if the discoloration has remained stationary, not having spread on the skin, and it is faded, it is the swelling from the burn. The priest shall pronounce that person pure, for it is the scar of the burn.
- If a man or a woman has an affection on the head or in the beard,
- the priest shall examine the affection. If it appears to go deeper than the skin and there is thin yellow hair in it, the priest shall pronounce the person impure; it is a scall, a scaly eruption in the hair or beard.
- But if the priest finds that the scall affection does not appear to go deeper than the skin, yet there is no black hair in it, the priest shall isolate the person with the scall affection for seven days.
- On the seventh day the priest shall examine the affection. If the scall has not spread and no yellow hair has appeared in it, and the scall does not appear to go deeper than the skin,
- the person with the scall shall shave—but without shaving the scall; the priest shall isolate that person for another seven days.
- On the seventh day the priest shall examine the scall. If the scall has not spread on the skin, and does not appear to go deeper than the skin, the priest shall pronounce the person pure; after washing those clothes, that person shall be pure.
- If, however, the scall should spread on the skin after the person has been pronounced pure,

- 36 וּרְאָהוּ הַכֹּהֵן וְהָיָה פֶּשֶׁה הַנֶּתֶק בְּעוֹר לֹא־יִבְקֶר הַכֹּהֵן לִשְׁעֹר
הַצָּהָב טָמֵא הוּא:
- 37 וְאִם־בְּעֵינָיו עֹמֵד הַנֶּתֶק וְשִׁעָר שְׁחֹר צִמְח־בּוֹ נִרְפָּא הַנֶּתֶק טָהוֹר הוּא
וְטָהֲרָה הַכֹּהֵן:
- 38 וְאִישׁ אִוְ־אִשָּׁה כִּי־יִהְיֶה בְּעוֹר־בְּשָׂרָם בְּהִרְתּ בְּהִרְתּ לְבָנֹת:
- 39 וּרְאָה הַכֹּהֵן וְהָיָה בְּעוֹר־בְּשָׂרָם בְּהִרְתּ כִּהְיוֹת לְבָנֹת בְּחֶק הוּא פָּרַח
בְּעוֹר טָהוֹר הוּא:
- 40 וְאִישׁ כִּי יִמְרֹט רֹאשׁוֹ קָרַח הוּא טָהוֹר הוּא:
- 41 וְאִם מִפְּאֵת פְּלִיו יִמְרֹט רֹאשׁוֹ גִּבַּח הוּא טָהוֹר הוּא:
- 42 וְכִי־יִהְיֶה בְּקִרְחָת אִו בְּנִבְחָת נֹגַע לְבָן אֲדָמָה צֶרַעַת פֹּרַחַת הוּא
בְּקִרְחָתוֹ אִו בְּנִבְחָתוֹ:
- 43 וּרְאָה אֹתוֹ הַכֹּהֵן וְהָיָה שְׂאֵת־הַנֶּגַע לְבָנָה אֲדָמָה בְּקִרְחָתוֹ אִו
בְּנִבְחָתוֹ כְּמִרְאָה צֶרַעַת עוֹר בְּשָׂר:
- 44 אִישׁ־צֶרֶעַת הוּא טָמֵא הוּא טָמֵא יִטְמָאנוּ הַכֹּהֵן בְּרֹאשׁוֹ נֹגַעוֹ:
- 45 וְהִצְרֹעַ אֲשֶׁר־בּוֹ הַנֶּגַע בְּגָדָיו יִהְיוּ פָרָמִים וְרֹאשׁוֹ יִהְיֶה פָרוּעַ
וְעַל־שִׁפְם יַעֲטֶה וְטָמֵא | טָמֵא יִקְרָא:
- 46 כָּל־יָמָיו אֲשֶׁר הִנֵּג בּוֹ יִטְמָא טָמֵא הוּא בְּדָד יֵשֵׁב מִחוּץ לַמַּחֲנֶה
מוֹשְׁבּוֹ:
- 47 וְהִבָּגַד כִּי־יִהְיֶה בּוֹ נֹגַע צֶרַעַת בְּבָגַד צֹמֶר אִו בְּבָגַד פִּשְׁתִּים:
- 48 אִו בְּשִׁתִּי אִו בְּעָרֵב לַפִּשְׁתִּים וְלִצְמֹר אִו בְּעוֹר אִו בְּכָל־מְלָאכָת עוֹר:
- the priest shall conduct an examination. If the
scall has spread on the skin, the priest need not
look for yellow hair: the person is impure.
- But if the scall has remained unchanged in color,
and black hair has grown in it, the scall is
healed; the person is pure. The priest shall
pronounce that person pure.
- If a man or a woman has the skin of the body
streaked with white discolorations,
- and the priest sees that the discolorations on the
skin of the body are of a dull white, it is a
tetter broken out on the skin; that person is
pure.
- If a man loses the hair of his head and becomes
bald, he is pure.
- If he loses the hair on the front part of his head
and becomes bald at the forehead, he is pure.
- But if a white affection streaked with red appears
on the bald part in the front or at the back of
the head, it is a scaly eruption that is spreading
over the bald part in the front or at the back of
the head.
- The priest shall examine him: if the swollen
affection on the bald part in the front or at the
back of his head is white streaked with red, like
the leprosy of body skin in appearance,
- he is a leprous man; he is impure. The priest
shall pronounce him impure; he has the affection
on his head.
- As for the person with a leprous affection: the
clothes shall be rent, the head shall be left
bare, (head shall be left bare Or “hair shall be
disheveled”; cf. 10.6.) and the upper lip shall be
covered over; and that person shall call out,
“Impure! Impure!”
- The person shall be impure as long as the disease
is present. Being impure, that person shall dwell
apart—in a dwelling outside the camp.
- When an eruptive affection occurs in a cloth of
wool or linen fabric,
- in the warp or in the woof of the linen or the
wool, or in a skin or in anything made of skin;

- 49 והיה הנגע ירקרק | או אדמדם בנגד או בעור או־בשתי או־בערב או בכל־ליעור נגע צרעת הוא והראה את־הכהן: if the affection in the cloth or the skin, in the warp or the woof, or in any article of skin, is streaky green (green Or “yellow.”) or red, it is an eruptive affection. It shall be shown to the priest;
- 50 וראה הכהן את־הנגע והסגיר את־הנגע שבקעת ימים: and the priest, after examining the affection, shall isolate the affected article for seven days.
- 51 וראה את־הנגע ביום השביעי כי־פשה הנגע בנגד או־בשתי או־בערב או בכל־ליעור אשר־יעשה העור למלאכה צרעת ממארת הנגע טמא הוא: On the seventh day he shall examine the affection: if the affection has spread in the cloth—whether in the warp or the woof, or in the skin, for whatever purpose the skin may be used—the affection is a malignant eruption; it is impure.
- 52 ושרף את־הנגד או את־השתי | או את־הערב בצמר או בפשתים או את־כל־כלי העור אשר־יהיה בו הנגע כי־צרעת ממארת הוא באש תשרף: The cloth—whether warp or woof in wool or linen, or any article of skin—in which the affection is found, shall be burned, for it is a malignant eruption; it shall be consumed in fire.
- 53 ואם יראה הכהן והנה לא־פשה הנגע בנגד או בשתי או בערב או בכל־ליעור: But if the priest sees that the affection in the cloth—whether in warp or in woof, or in any article of skin—has not spread,
- 54 וצוה הכהן ויבסו את אשר־בו הנגע והסגירו שבקעת־ימים שנית: the priest shall order the affected article washed, and he shall isolate it for another seven days.
- 55 וראה הכהן אחרי | הכבס את־הנגע והנה לא־הפך הנגע את־עינו והנגע לא־פשה טמא הוא באש תשרפנו פחתת הוא בקרחתו או בגבחתו: And if, after the affected article has been washed, the priest sees that the affection has not changed color and that it has not spread, it is impure. It shall be consumed in fire; it is a fret, (fret Meaning of Heb. peetheth uncertain.) whether on its inner side or on its outer side.
- 56 ואם ראה הכהן והנה כהה הנגע אחרי הכבס אתו וקרע אתו מן־הנגד או מן־העור או מן־השתי או מן־הערב: But if the priest sees that the affected part, after it has been washed, is faded, he shall tear it out from the cloth or skin, whether in the warp or in the woof;
- 57 ואם־תראה עוד בנגד או־בשתי או־בערב או בכל־ליעור פחתת הוא באש תשרפנו את אשר־בו הנגע: and if it occurs again in the cloth—whether in warp or in woof—or in any article of skin, it is a wild growth; the affected article shall be consumed in fire.
- 58 והנגד או־השתי או־הערב או־כל־כלי העור אשר תכבס וסר מהם הנגע וכבס שנית וטהר: If, however, the affection disappears from the cloth—warp or woof—or from any article of skin that has been washed, it shall be washed again, and it shall be pure.
- 59 זאת תולת נגע־צרעת בנגד הצמר | או הפשתים או השתי או הערב או כל־כלי־עור לטהרו או לטמאו: Such is the procedure for eruptive affections of cloth, woolen or linen, in warp or in woof, or of any article of skin, for pronouncing it pure or impure.