

# Shabbat Naso

## 5 Sivan 5782/4 June 2022

### TORAH READING

#### Numbers 5:1-16

(1) יהוה spoke to Moses, saying: (2) Instruct the Israelites to remove from camp anyone with an eruption or a discharge and anyone defiled by a corpse. (3) Remove male and female alike; put them outside the camp so that they do not defile the camp of those in whose midst I dwell. (4) The Israelites did so, putting them outside the camp; as יהוה had spoken to Moses, so the Israelites did. (5) יהוה spoke to Moses, saying: (6) Speak to the Israelites: When men or women individually commit any wrong toward a fellow human being, thus breaking faith with יהוה, and they realize their guilt, (7) they shall confess the wrong that they have done. They shall make restitution in the principal amount and add one-fifth to it, giving it to the one who was wronged. (8) If that party [is deceased and] has no kin to whom restitution can be made, the amount repaid shall go to יהוה for the priest—in addition to the ram of expiation with which expiation is made on their behalf. (9) So, too,

במדבר ה' א'-ט"ז

(א) וידבר יהוה אל־מֹשֶׁה לֵאמֹר:  
 (ב) צוּ אֶת־בְּנֵי יִשְׂרָאֵל וְיִשְׁלְחוּ מִן־  
 הַמַּחֲנֶה כָּל־צָרוּעַ וְכָל־זָב וְכָל טִמְאָה  
 לִנְפֹשׁ: (ג) מִזָּכָר עַד־נְקֵבָה תִּשְׁלְחוּ  
 אֶל־מַחוּץ לַמַּחֲנֶה תִּשְׁלְחוּם וְלֹא  
 יִטְמְאוּ אֶת־מַחֲנֵיהֶם אֲשֶׁר אֲנִי שֹׁכֵן  
 בְּתוֹכָם: (ד) וַיַּעֲשׂוּ כֹן בְּנֵי יִשְׂרָאֵל  
 וַיִּשְׁלְחוּ אוֹתָם אֶל־מַחוּץ לַמַּחֲנֶה  
 כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה כֹּן עָשׂוּ  
 בְּנֵי יִשְׂרָאֵל: {פ}  
 (ה) וידבר יהוה אל־מֹשֶׁה לֵאמֹר:  
 (ו) דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל אִישׁ אִוֹ־  
 אִשָּׁה כִּי יַעֲשׂוּ מִכֹּל־חַטָּאת הָאֵלֶּם  
 לְמַעַל מַעַל בִּיהוָה וְאָשְׁמָה הַנֶּפֶשׁ  
 הַהוּא: (ז) וְהִתְנוּדוּ אֶת־חַטָּאתָם  
 אֲשֶׁר עָשׂוּ וְהִשִּׁיב אֶת־אֲשָׁמוֹ בְּרֹאשׁוֹ  
 וְחָמִישְׁתּוֹ יִסֹּף עָלָיו וְנָתַן לַאֲשֶׁר  
 אֲשָׁם לוֹ: (ח) וְאִם־אֵין לְאִישׁ גֹּאֵל

any gift among the sacred donations that the Israelites offer shall be the priest's. (10) And each shall retain his sacred donations: each priest shall keep what is given to him. (11) יהוה spoke to Moses, saying: (12) Speak to the Israelite people and say to them: Any party whose wife has gone astray and broken faith with him, (13) in that another man has had carnal relations with her unbeknown to her husband, and she keeps secret the fact that she has defiled herself without being forced, and there is no witness against her, (14) but a fit of jealousy comes over him and he is wrought up about the wife who has defiled herself—or if a fit of jealousy comes over him and he is wrought up about his wife although she has not defiled herself— (15) that party shall bring his wife to the priest. And he shall bring as an offering for her one-tenth of an *ephah* of barley flour. No oil shall be poured upon it and no frankincense shall be laid on it, for it is a meal offering of jealousy, a meal offering of remembrance which recalls wrongdoing. (16) The priest shall bring her forward and have her stand before יהוה.

לְהָשִׁיב הָאֲשָׁם אֵלָיו הָאֲשָׁם הַמוּשָׁב  
 לַיהוָה לַכֹּהֵן מִלֶּבֶד אֵיל הַכֹּפְרִים  
 אֲשֶׁר יִכְפְּרֻבוּ עָלָיו: (ט) וְכִלְתֵּרוּמָּה  
 לְכָל־קֹדֶשִׁי בְּנִי־יִשְׂרָאֵל אֲשֶׁר־יִקְרִיבוּ  
 לַכֹּהֵן לוֹ יִהְיֶה: (י) וְאִישׁ אֶת־קֹדֶשׁוֹ  
 לוֹ יִהְיֶה אִישׁ אֲשֶׁר־יִתֵּן לַכֹּהֵן לוֹ  
 יִהְיֶה: {פ}

(יא) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:  
 (יב) דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ  
 אֲלֵהֶם אִישׁ אִישׁ כִּי־תִשְׁטֶה אִשְׁתּוֹ  
 וּמַעַלָּה בּוֹ מַעַל: (יג) וְשָׁכַב אִישׁ  
 אֶתְהָ שָׁכַב־תִּזְרַע וְנִעְלַם מֵעֵינַי  
 אִישָׁה וְנִסְתַּתְּרָה וְהִיא נֹטְמָאָה וְעַד  
 אֵין בָּהּ וְהוּא לֹא נִתְפָּשָׂה: (יד) וְעָבַר  
 עָלָיו רוּחַ־קִנְיָאָה וְקִנְיָ אֶת־אִשְׁתּוֹ  
 וְהוּא נֹטְמָאָה אוֹ־עָבַר עָלָיו רוּחַ־  
 קִנְיָאָה וְקִנְיָ אֶת־אִשְׁתּוֹ וְהִיא לֹא  
 נֹטְמָאָה: (טו) וְהֵבִיא הָאִישׁ אֶת־  
 אִשְׁתּוֹ אֶל־הַכֹּהֵן וְהֵבִיא אֶת־קֶרֶבְנָהּ  
 עָלֶיהָ עֲשִׂירֵת הָאֵיפָה קֶמַח שְׁעָרִים  
 לֹא־יִצַק עָלָיו שֶׁמֶן וְלֹא־יִתֵּן עָלָיו  
 לְבָנָה כִּי־מִנְחַת קִנְיָאָה הוּא מִנְחַת  
 זָכָרוֹן מִזִּבְחֵי עֹון: (טז) וְהִקְרִיב  
 אֶתְהָ הַכֹּהֵן וְהִעֲמִדָהּ לִפְנֵי יְהוָה:

## HAFTARAH READING

## Ezekiel 18:1-23

(1) The word of the Eternal One came to me: (2) What do you mean by quoting this proverb upon the soil of Israel, “Parents eat sour grapes and their children’s teeth are blunted”? (3) As I live—declares the Eternal One GOD—this proverb shall no longer be current among you in Israel. (4) Consider, all lives are Mine; the life of the parent and the life of the child are both Mine. The person who sins, only he shall die. (5) Thus, if a man is righteous and does what is just and right: (6) If he has not eaten on the mountains or raised his eyes to the fetishes of the House of Israel; if he has not defiled another man’s wife or approached a menstruous woman; (7) if he has not wronged anyone; if he has returned the debtor’s pledge to him and has taken nothing by robbery; if he has given bread to the hungry and clothed the naked; (8) if he has not lent at advance interest or exacted accrued interest; if he has abstained from wrongdoing and executed true justice between man and man; (9) if he has followed My laws and kept My rules and acted honestly—he is righteous. Such a man shall live—declares the Eternal One GOD. (10) Suppose, now, that he has begotten a son who is a

יחזקאל ייח: א-כ"ג  
 (א) וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: (ב)  
 מֵהֲלָכְכֶם אַתֶּם מְשַׁלִּים אֶת־הַמָּשֶׁל  
 הַזֶּה עַל־אֲדָמַת יִשְׂרָאֵל לֵאמֹר אָבוֹת  
 יֹאכְלוּ בִסֹּר וְשֵׁנֵי הַבָּנִים תִּקְהֶינָה:  
 (ג) חַי־אֲנִי נְאֻם אֲדֹנָי יְהוִה אִם־יְהִיֶה  
 לָכֶם עוֹד מְשַׁל הַמָּשֶׁל הַזֶּה  
 בְּיִשְׂרָאֵל: (ד) הֲוֹן כָּל־הַנְּפֹשׁוֹת לִי  
 הִנֵּה כֹנֶנֶשׁ הָאָב וּכְנֶנֶשׁ הַבֵּן לִי־הִנֵּה  
 הַנְּפֹשׁ הַחַטָּאת הִיא תָמוּת: (ה)  
 וְאִישׁ כִּי־יְהִי צַדִּיק וְעָשָׂה מְשֻׁפֵּט  
 וּצְדָקָה: (ו) אֶל־הַהָרִים לֹא אָכַל  
 וְעֵינָיו לֹא נָשָׂא אֶל־גְּלוּלֵי בַיִת  
 יִשְׂרָאֵל וְאֶת־אִשֶׁת רֵעֵהוּ לֹא טָמָא  
 וְאֶל־אִשָּׁה נְדָה לֹא יִקְרַב: (ז) וְאִישׁ  
 לֹא יוֹנֵה חֲבֻלְתּוֹ חוֹב יָשִׁיב גְּזֻלָּה לֹא  
 יִגְזַל לַחֲמוֹ לְרַעֵב יִתֵּן וְעֵירֹם יִכְסֶה־  
 בְּגָד: (ח) בְּנִשְׁדָּ לֹא־יִתֵּן וְתַרְבִּית לֹא  
 יִקַּח מֵעוֹל יָשִׁיב יָדוֹ מִשְׁפֵּט אָמַת  
 יַעֲשֶׂה בֵּין אִישׁ לְאִישׁ: (ט) בְּחֻקוֹתַי  
 יִהְלֹךְ וּמִשְׁפָּטַי שָׁמַר לַעֲשׂוֹת אָמַת  
 צַדִּיק הוּא חַיָּה יַחֲלֶה נְאֻם אֲדֹנָי  
 יְהוִה: (י) וְהוֹלִיד בְּרִפְרִיץ שִׁפְדָּ דָם  
 וְעָשָׂה אֶח מֵאֶחָד מֵאֵלֶּה: (יא) וְהוּא  
 אֶת־כָּל־אֵלֶּה לֹא עָשָׂה כִּי גַם אֶל־  
 הַהָרִים אָכַל וְאֶת־אִשֶׁת רֵעֵהוּ  
 טָמָא: (יב) עָנִי וְאֶבְיוֹן הוֹנֵה גְזֻלוֹת  
 גְּזָל חָבַל לֹא יָשִׁיב וְאֶל־הַגְּלוּלִים  
 נָשָׂא עֵינָיו תוֹעֵבָה עָשָׂה: (יג) בְּנִשְׁדָּ

ruffian, a shedder of blood, who does any of these things,<sup>d</sup> (11) whereas he himself did none of these things. That is, [the son] has eaten on the mountains, has defiled another man's wife, (12) has wronged the poor and the needy, has taken by robbery, has not returned a pledge, has raised his eyes to the fetishes, has committed abomination, (13) has lent at advance interest, or exacted accrued interest—shall he live? He shall not live! If he has committed any of these abominations, he shall die; he has forfeited his life. (14) Now suppose that he, in turn, has begotten a son who has seen all the sins that his father committed, but has taken heed and has not imitated them: (15) He has not eaten on the mountains or raised his eyes to the fetishes of the House of Israel; he has not defiled another man's wife; (16) he has not wronged anyone; he has not seized a pledge or taken anything by robbery; he has given his bread to the hungry and clothed the naked; (17) he has refrained from oppressing the poor;<sup>e</sup> he has not exacted advance or accrued interest; he has obeyed My rules and followed My laws—he shall not die for the iniquity of his father, but shall live. (18) To be sure, his father, because he practiced fraud, robbed his brother, and acted wickedly among his kin, did die for his

נָתַן וְתַרְבִּית לָקַח וְחָי לֹא יִחְיֶה אֶת  
 כָּל־הַתּוֹעֵבוֹת הָאֵלֶּה עָשָׂה מוֹת  
 יוֹמָת דָּמְיוֹ בּוֹ יִהְיֶה: (יד) וְהִנֵּה  
 הוֹלִיד לְבֹ וַיֵּרָא אֶת־כָּל־חַטָּאת אָבִיו  
 אֲשֶׁר עָשָׂה וַיִּרְאֶה וְלֹא יַעֲשֶׂה כָהֵן:  
 (טו) עַל־הַהָרִים לֹא אָכַל וְעֵינָיו לֹא  
 נָשָׂא אֶל־גְּלוּלֵי בַּיִת יִשְׂרָאֵל אֶת־  
 אִשֶׁת רֵעֵהוּ לֹא טִמְא: (טז) וְאִישׁ  
 לֹא הוֹנֶה חֶבֶל לֹא חָבַל וּגְזָלָה לֹא  
 גָּזַל לַחֲמוֹ לָרַעַב נָתַן וְעֵרוֹם כִּסָּה־  
 בְּגָד: (יז) מֵעַלֵּי הַשֵּׁיב יָדוֹ נָשָׂךְ  
 וְתַרְבִּית לֹא לָקַח מִשְׁפָּטֵי עָשָׂה  
 בַּחֲקוֹתַי הִלָּךְ הוּא לֹא יָמוּת בְּעוֹן  
 אָבִיו חָלָה יִחְיֶה: (יח) אָבִיו כִּי־עָשָׂךְ  
 עָשָׂךְ גָּזַל גָּזַל אָח וְאֲשֶׁר לֹא־טוֹב  
 עָשָׂה בְּתוֹךְ עַמּוֹ וְהִנֵּה־מֵת בְּעוֹנוֹ:  
 (יט) וְאָמַרְתֶּם מִדַּע לֹא־נָשָׂא הִבִּן  
 בְּעוֹן הָאָב וְהִבִּן מִשְׁפָּט וַצְדָקָה עָשָׂה  
 אֶת כָּל־חֲקוֹתַי שָׁמַר וַיַּעֲשֶׂה אִתְּם  
 חָלָה יִחְיֶה: (כ) הִנֵּפֶשׁ הַחַטָּאת הִיא  
 תָּמוּת בִּן לֹא־יִשָּׂא | בְּעוֹן הָאָב וְאָב  
 לֹא יִשָּׂא בְּעוֹן הִבִּן צְדָקַת הַצַּדִּיק  
 עָלָיו תִּהְיֶה וְרַשְׁעַת (רשע) [הַרְשָׁע]  
 עָלָיו תִּהְיֶה: { ס } (כא) וְהַרְשָׁע  
 כִּי יָשׁוּב מִכָּל־חַטָּאתוֹ אֲשֶׁר עָשָׂה  
 וְשָׁמַר אֶת־כָּל־חֲקוֹתַי וְעָשָׂה מִשְׁפָּט  
 וַצְדָקָה חָלָה יִחְיֶה לֹא יָמוּת: (כב)  
 כָּל־פְּשָׁעָיו אֲשֶׁר עָשָׂה לֹא יִזְכְּרוּ לוֹ  
 בַּצְדָקָתוֹ אֲשֶׁר־עָשָׂה יִחְיֶה: (כג)  
 הַחֲפֹץ אַחֲפֹץ מוֹת רָשָׁע נָאִם אֲדַנִּי  
 יִהְיֶה הַלּוֹא בְּשׁוּבוֹ מִדְּרָכָיו

וְתִיָּהּ : { ס }

iniquity; (19) and now you ask,  
 “Why has not the son shared the  
 burden of his father’s guilt?” But the  
 son has done what is right and just,  
 and has carefully kept all My laws:  
 he shall live! (20) The person who  
 sins, he alone shall die. A child shall  
 not share the burden of a parent’s  
 guilt, nor shall a parent share the  
 burden of a child’s guilt; the  
 righteousness of the righteous shall  
 be accounted to him alone, and the  
 wickedness of the wicked shall be  
 accounted to him alone. (21)  
 Moreover, if the wicked one repents  
 of all the sins that he committed and  
 keeps all My laws and does what is  
 just and right, he shall live; he shall  
 not die. (22) None of the  
 transgressions he committed shall  
 be remembered against him;  
 because of the righteousness he has  
 practiced, he shall live. (23) Is it my  
 desire that a wicked person shall  
 die?—says the Eternal One GOD. It  
 is rather that he shall turn back from  
 his ways and live.