

Shabbat Tazria

13 April 2024 5 Nisan 5784

Torah Reading

Leviticus 13:47-59

(47) When an eruptive affection occurs in a cloth of wool or linen fabric, (48) in the warp or in the woof of the linen or the wool, or in a skin or in anything made of skin; (49) 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) and the priest, after examining the affection, shall isolate the affected article for seven days. (51) 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) 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

ויקרא י"ג:מ"ז-נ"ט
 (מז) וְהִבָּגַד כִּי־הָיָה בּוֹ נֹגַע
 צָרְעַת בְּבָגֵד צֹמֵר אֹד בְּבָגֵד
 פְּשֻׁתִּים: (מח) אֹד בְּשֵׁתִי אֹד
 בְּעֹרֵב לְפִשְׁתִּים וְלִצְמֹר אֹד בְּעוֹר
 אֹד בְּכָל־מְלֶאכֶת עוֹר: (מט) וְהָיָה
 הַנֹּגַע יִרְקָקָא אֹד אֲדָמָדִם בְּבָגֵד
 אֹד בְּעוֹר אֹד־בְּשֵׁתִי אֹד־בְּעֹרֵב אֹד
 בְּכָל־כְּלִי־עוֹר נֹגַע צָרְעַת הוּא
 וְהִרְאָה אֶת־הַכֹּהֵן: (נ) וְרָאָה
 הַכֹּהֵן אֶת־הַנֹּגַע וְהִסְגִּיר
 אֶת־הַנֹּגַע שִׁבְעַת יָמִים: (נא)
 וְרָאָה אֶת־הַנֹּגַע בַּיּוֹם הַשְּׁבִיעִי
 כִּי־פָשָׁה הַנֹּגַע בְּבָגֵד אֹד־בְּשֵׁתִי
 אֹד־בְּעֹרֵב אֹד בְּעוֹר לְכָל
 אֲשֶׁר־יַעֲשֶׂה הָעוֹר לְמְלָאכָה
 צָרְעַת מִמָּאֲרַת הַנֹּגַע טָמֵא הוּא:
 (נב) וְשָׂרַף אֶת־הַבָּגֵד אֹד
 אֶת־הַשֵּׁתִי אֹד אֶת־הָעֹרֵב בְּצֹמֵר
 אֹד בְּפִשְׁתִּים אֹד אֶת־כָּל־כְּלִי

be consumed in fire. (53) 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) the priest shall order the affected article washed, and he shall isolate it for another seven days. (55) 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. pehetheth uncertain.* whether on its inner side or on its outer side. (56) 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) 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) 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) 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.

הַעֹר אֲשֶׁר־הָיָה בּוֹ הַנֶּגַע
כִּי־צֹרַעַת מִמְאֹרֶת הוּא בְּאֵשׁ
תִּשְׂרָף: (נג) וְאִם יֵרָאֶה הַכֹּהֵן
וְהִנֵּה לֹא־פָשָׁה הַנֶּגַע בַּבֶּגֶד אֹ
בְּשֵׁתִי אֹ בְּעָרֵב אֹ
בְּכָל־כְּלִי־עֹר: (נד) וְצִוָּה הַכֹּהֵן
וְכִבְּסוּ אֶת אֲשֶׁר־בּוֹ הַנֶּגַע
וְהִסְגִּירוּ שִׁבְעַת־יָמִים שְׁנִית:
(נה) וְרָאֶה הַכֹּהֵן אַחֲרָיו הַכֹּפֶס
אֶת־הַנֶּגַע וְהִנֵּה לֹא־הִפִּךְ הַנֶּגַע
אֶת־עֵינּוֹ וְהַנֶּגַע לֹא־פָשָׁה טָמֵא
הוּא בְּאֵשׁ תִּשְׂרָפֶנּוּ פָּחַתָּת הוּא
בְּקִרְחָתוֹ אֹ בְּגִבְחָתוֹ: (נו) וְאִם
רָאֶה הַכֹּהֵן וְהִנֵּה כָּהָה הַנֶּגַע
אַחֲרָי הַכֹּפֶס אֹתוֹ וְקָרַע אֹתוֹ
מִן־הַבֶּגֶד אֹ מִן־הָעֹר אֹ
מִן־הַשֵּׁתִי אֹ מִן־הָעָרֵב: (נז)
וְאִם־תִּרְאֶה עוֹד בַּבֶּגֶד אֹ־בְשֵׁתִי
אֹ־בְעָרֵב אֹ בְּכָל־כְּלִי־עֹר
פָּרַחַת הוּא בְּאֵשׁ תִּשְׂרָפֶנּוּ אֶת
אֲשֶׁר־בּוֹ הַנֶּגַע: (נח) וְהַבֶּגֶד
אֹ־הַשֵּׁתִי אֹ־הָעָרֵב אֹ־כָל־כְּלִי
הָעֹר אֲשֶׁר תִּכְבֹּס וְסָר מֵהֶם
הַנֶּגַע וְכִבְּס שְׁנִית וְטָהַר: (נט)
זֹאת תּוֹרַת נְגַע־צֹרַעַת בְּגֶד
הַצֹּמֵר אֹ הַפְּשָׁתִים אֹ הַשֵּׁתִי
אֹ הָעָרֵב אֹ כָל־כְּלִי־עֹר לְטָהָרוֹ
אֹ לְטָמְאוֹ: {פ}

Haftarah Reading

II Kings 5:1-19

(1) Naaman, commander of the army of the king of Aram, was an important man to his lord and high in his favor, for through him GOD had granted victory to Aram. But the man, though a great warrior, was a leper. (2) Once, when the Arameans were out raiding, they carried off a young girl from the land of Israel, and she became an attendant to Naaman's wife. (3) She said to her mistress, "I wish Master could come before the prophet in Samaria; he would cure him of his leprosy." (4) [Naaman] went and told his lord just what the girl from the land of Israel had said. (5) And the king of Aram said, "Go to the king of Israel, and I will send along a letter." He set out, taking with him ten talents of silver, six thousand shekels of gold, and ten changes of clothing. (6) He brought the letter to the king of Israel. It read: "Now, when this letter reaches you, know that I have sent my courtier Naaman to you, that you may cure him of his leprosy." (7) When the king of Israel

מלכים ב ה:א-י"ט

(א) וְנַעֲמָן שַׂר־צְבָא מֶלֶךְ־אַרָם הָיָה אִישׁ גָּדוֹל לְפָנָי אֲדֹנָיו וְנָשָׂא פָנָיִם כִּי־בָּו נָתַן־יְהוָה תְּשׁוּעָה לְאַרָם וְהָאִישׁ הָיָה גִבּוֹר חַיִּל מִצָּרַע: (ב) וְאַרָם יֵצְאוּ גְדוּדִים וַיִּשְׁבּוּ מֵאַרְץ יִשְׂרָאֵל נַעֲרָה קַטְנָה וְתָהִי לְפָנָי אִשְׁתׁ נַעֲמָן: (ג) וְתָאמַר אֶל־גְּבוּרָתָהּ אַחֲלִי אֲדֹנָי לְפָנָי הַנְּבִיא אֲשֶׁר בְּשַׁמְרוֹן אֲזַיָּאסֶף אֹתוֹ מִצָּרְעָתוֹ: (ד) וַיָּבֵא וַיַּגִּד לְאֲדֹנָיו לֵאמֹר כֹּזֵאת וְכֹזֵאת דְּבָרָה הַנַּעֲרָה אֲשֶׁר מֵאַרְץ יִשְׂרָאֵל: (ה) וַיֹּאמֶר מֶלֶךְ־אַרָם לְדָבָא וְאֶשְׁלַחָה סֹפֵר אֶל־מֶלֶךְ יִשְׂרָאֵל וַיִּלְךְ וַיִּקַּח בְּיָדוֹ עֶשֶׂר כִּכְרֵי־כֶסֶף וְשֵׁשֶׁת אֲלָפִים זָהָב וְעֶשֶׂר חֲלִיפּוֹת בְּגָדִים: (ו) וַיָּבֵא הַסֹּפֵר אֶל־מֶלֶךְ יִשְׂרָאֵל לֵאמֹר וְעַתָּה כְּבוֹא הַסֹּפֵר הַזֶּה אֵלַיךְ הִנֵּה שְׁלַחְתִּי אֵלַיךְ אֶת־נַעֲמָן עַבְדִּי וְאֶסְפְּתוֹ מִצָּרְעָתוֹ: (ז) וַיְהִי כַקְּרָא מֶלֶךְ־יִשְׂרָאֵל אֶת־הַסֹּפֵר

read the letter, he rent his clothes and cried, "Am I God, to deal death or give life, that this fellow writes to me to cure a man of leprosy? Just see for yourselves that he is seeking a pretext against me!" (8) When Elisha, the agent of God, heard that the king of Israel had rent his clothes, he sent a message to the king: "Why have you rent your clothes? Let him come to me, and he will learn that there is a prophet in Israel." (9) So Naaman came with his horses and chariots and halted at the door of Elisha's house. (10) Elisha sent a messenger to say to him, "Go and bathe seven times in the Jordan, and your flesh shall be restored and you shall be pure." (11) But Naaman was angered and walked away. "I thought," he said, "he would surely come out to me, and would stand and invoke the ETERNAL his God by name, and would wave his hand toward the spot, and cure the affected part. (12) Are not the Amanah and the Pharpar, the rivers of Damascus, better than all the waters of Israel? I could bathe in them and be pure!" And he stalked off in a rage. (13) But his servants came forward and spoke to him. "Sir," they said, "if the prophet told you to do something difficult, would you not do it? How much more when he has only said to

וַיִּקְרַע בְּגָדָיו וַיֹּאמֶר הָאֱלֹהִים אֲנִי
 לְהַמִּית וְלְחַיֵּת כִּי־זֶה שְׁלַח
 אֵלַי לְאַסֹּף אִישׁ מִצְרַעְתּוֹ כִּי
 אֲדַדְעוּ־נָא וּרְאוּ כִי־מִתְאַנֶּה הוּא
 לִי: (ח) וַיְהִי כַשְׂמַעַן אֶל־יִשְׁעַ
 אִישׁ־הָאֱלֹהִים כִּי־קָרַע
 מֶלֶךְ־יִשְׂרָאֵל אֶת־בְּגָדָיו וַיִּשְׁלַח
 אֶל־הַמֶּלֶךְ לֵאמֹר לָמָּה קָרַעְתָּ
 בְּגָדֶיךָ יְבֹא־נָא אֵלַי וַיֵּדַע כִּי יֵשׁ
 נָבִיא בְּיִשְׂרָאֵל: (ט) וַיָּבֹא נָעֲמָן
 בְּסוּסוֹ וּבְרֶכְבּוֹ וַיַּעֲמֵד
 פְּתַח־הַבַּיִת לְאֶל־יִשְׁעַ: (י) וַיִּשְׁלַח
 אֵלָיו אֶל־יִשְׁעַ מִלְּאָךְ לֵאמֹר הֲלוֹךְ
 וְרַחֲצֵת שֶׁבַע־פְּעָמִים בִּיְרֵדִן וַיִּשָּׁב
 בְּשָׂרְךָ לָךְ וּטְהַר: (יא) וַיִּקְצַף
 נָעֲמָן וַיֵּלֶךְ וַיֹּאמֶר הֲנֵה אֲמַרְתִּי
 אֵלַי יֵצֵא יֵצֹא וְעַמְד וְקָרָא
 בְּשֵׁם־יְהוָה אֱלֹהָיו וְהִנֵּיף יָדוֹ
 אֶל־הַמָּקוֹם וְאַסֹּף הַמִּצְרָע: (יב)
 הֲלֹא טוֹב (אֲבַנָּה) [אֲמָנָה]
 וּפְרַפְרֵי נְהַרֹת דַּמְשֶׁק מִכֹּל מִיַּמֵּי
 יִשְׂרָאֵל הֲלֹא־אֶרְחֵץ בָּהֶם
 וּטְהַרְתִּי וַיִּפֹּן וַיֵּלֶךְ בַּחֲמָה: (יג)
 וַיִּגְשׁוּ עַבְדָּיו וַיְדַבְּרוּ אֵלָיו
 וַיֹּאמְרוּ אָבִי דָבָר גְּדוֹל הַנְּבִיא
 דָּבָר אֵלֶיךָ הֲלוֹא תַעֲשֶׂה וְאַךְ
 כִּי־אָמַר אֵלֶיךָ רַחֵם וּטְהַר: (יד)
 וַיֵּרָד וַיִּטְבֹּל בִּיְרֵדִן שֶׁבַע פְּעָמִים
 כַּדְּבַר אִישׁ הָאֱלֹהִים וַיִּשָּׁב בְּשׂוֹ

you, 'Bathe and be pure.'" (14) So he went down and immersed himself in the Jordan seven times, as the agent of God had bidden; and his flesh became like a little boy's, and he was pure. (15) Returning with his entire retinue to the agent of God, he stood before him and exclaimed, "Now I know that there is no God in the whole world except in Israel! So please accept a gift from your servant." (16) But he replied, "As GOD lives, whom I serve, I will not accept anything." He pressed him to accept, but he refused. (17) And Naaman said, "Then at least let your servant be given two mule-loads of earth; for your servant will never again offer up burnt offering or sacrifice to any god, except GOD. (18) But may GOD pardon your servant for this: When my master enters the temple of Rimmon to bow low in worship there, and he is leaning on my arm so that I must bow low in the temple of Rimmon—when I bow low in the temple of Rimmon, may GOD pardon your servant in this." (19) And he said to him, "Go in peace." When he had gone some distance from him,

כְּבִשְׂרָ נָעַר קָטָן וַיִּטְהַר: (טו)
וַיֵּשֶׁב אֶל-אִישׁ הָאֱלֹהִים הוּא
וְכָל-מַחְנֵהוּ וַיִּבֹּא וַיַּעֲמֵד לְפָנָיו
וַיֹּאמֶר הִנֵּה-נָא יָדַעְתִּי כִּי אֵין
אֱלֹהִים בְּכָל-הָאָרֶץ כִּי
אִם-בְּיִשְׂרָאֵל וְעַתָּה קַח-נָא בְרֻכָּה
מֵאֵת עַבְדְּךָ: (טז) וַיֹּאמֶר
חַי-יְהוָה אֲשֶׁר-עֲמַדְתִּי לְפָנָיו
אִם-אֶקַּח וַיִּפְצַר-בּוֹ לְקַחַת וַיִּמְאַן:
(יז) וַיֹּאמֶר נַעֲמָן וְלֹא יִתְּנָא
לְעַבְדְּךָ מִשָּׂא צְמֵד-פְּרָדִים אֲדָמָה
כִּי לֹא-יַעֲשֶׂה עוֹד עַבְדְּךָ עִלָּה
וְזָבַח לְאֱלֹהִים אֲחֵרִים כִּי
אִם-לַיהוָה: (יח) לְדַבֵּר הַזֶּה
יִסְלַח יְהוָה לְעַבְדְּךָ בְּבוֹא אֲדָנִי
בֵּית-רִמּוֹן לְהִשְׁתַּחֲוֹת שָׁמָּה
וְהוּא | נִשְׁעָן עַל-יָדַי וְהִשְׁתַּחֲוִיתִי
בֵּית רִמּוֹן בְּהִשְׁתַּחֲוִיתִי בֵּית רִמּוֹן
יִסְלַח- (נא) יְהוָה לְעַבְדְּךָ בְּדַבְּרִי
הַזֶּה: (יט) וַיֹּאמֶר לוֹ לֵךְ לְשָׁלוֹם
וַיֵּלֶךְ מֵאֵתוֹ כְּבָרַת-אָרֶץ:
{ס}