

Tazria

Leviticus 12:1 - 13:59

Chapter 12

1 The Lord spoke to Moses, saying: 2 Speak to the Israelite people thus: When a woman at childbirth bears a male, she shall be unclean seven days; she shall be unclean as at the time of her menstrual infirmity. — 3 On the eighth day the flesh of his foreskin shall be circumcised. — 4 She shall remain in a state of blood purification for thirty-three days: she shall not touch any consecrated thing, nor enter the sanctuary until her period of purification is completed. 5 If she bears a female, she shall be unclean two weeks as during her menstruation, and she shall remain in a state of blood purification for sixty-six days.

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. 7 He shall offer it before the Lord and make expiation on her behalf; she shall then be clean from her flow of blood. Such are the rituals concerning her who bears a child, male or female. 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 clean.

Chapter 13

1 The Lord spoke to Moses and Aaron, saying:

2 When a person has on the skin of his body a swelling, a rash, or a discoloration, and it develops into a scaly affection on the skin of his body, it shall be reported to Aaron the priest or to one of his sons, the priests. 3 The priest shall examine the affection on the skin of his body: if hair in the affected patch has turned white and the affection appears to be deeper than the skin of his body, it is a leprous affection; when the priest sees it, he shall pronounce him unclean. 4 But if it is a white discoloration on the skin of his 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 examine him, and if the affection has remained unchanged in color and the disease has not spread on the skin, the priest shall isolate him for another seven days. 6 On the seventh day the priest shall examine him again: if the affection has faded and has not spread on the skin, the priest shall pronounce him clean. It is a rash; he shall wash his clothes, and he shall be clean. 7 But if the rash should spread on the skin after he has presented himself to the priest and been pronounced clean, he shall present himself again to the priest. 8 And if the priest sees that the rash has spread on the skin, the priest shall pronounce him unclean; it is leprosy.

9 When a person has a scaly affection, it shall be reported 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 in the swelling, 11 it is chronic leprosy on the skin of his body, and the priest shall pronounce him unclean; he need not isolate him, for he is unclean. 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 the affected person clean; he is clean, for he has turned all white. 14 But as soon as undisclored flesh appears in it, he shall be unclean; 15 when the priest sees the undisclored flesh, he shall pronounce him unclean. The undisclored flesh is unclean; it is leprosy. 16 But if the undisclored flesh again turns white, he shall come to the priest, 17 and the priest shall examine him: if the affection has turned white, the priest shall pronounce the affected person clean; he is clean.

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, he shall present himself 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 him unclean; 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 him for seven days. 22 If it should spread in the skin, the priest shall pronounce him unclean; 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 him clean.

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, 25 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 him unclean; it is a leprous affection. 26 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 him for seven days. 27 On the seventh day the priest shall examine him: if it has spread in the skin, the priest shall pronounce him unclean; it is a leprous affection. 28 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 him clean, for it is the scar of the burn.

29 If a man or a woman has an affection on the head or in the beard, 30 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 him unclean; it is a scall, a scaly eruption in the hair or beard. 31 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. 32 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, 33 the person with the scall shall shave himself, but without shaving the scall; the priest shall isolate him for another seven days. 34 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 him clean; he shall wash his clothes, and he shall be clean. 35 If, however, the scall should spread on the skin after he has been pronounced clean, 36 the priest shall examine him. If the scall has spread on the skin, the priest need not look for yellow hair: he is unclean. 37 But if the scall has remained unchanged in color, and black hair has grown in it, the scall is healed; he is clean. The priest shall pronounce him clean.

38 If a man or a woman has the skin of the body streaked with white discolorations, 39 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; he is clean.

40 If a man loses the hair of his head and becomes bald, he is clean. 41 If he loses the hair on the front part of his head and becomes bald at the forehead, he is clean. 42 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. 43 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, 44 the man is leprous; he is unclean. The priest shall pronounce him unclean; he has the affection on his head.

45 As for the person with a leprous affection, his clothes shall be rent, his head shall be left bare, and he shall cover over his upper lip; and he shall call out, "Unclean! Unclean!" 46 He shall be unclean as long as the disease is on him. Being unclean, he shall dwell apart; his dwelling shall be outside the camp.

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 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 unclean. 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 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 unclean. It shall be consumed in fire; it is a fret, 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 clean.

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 clean or unclean.

Haftarah for Tazria

II Kings 4:42 - 5:19

42 A man came from Baal-shalishah and he brought the man of God some bread of the first reaping - twenty loaves of barley bread, and some fresh grain in his sack. And [Elisha] said, "Give it to the people and let them eat." 43 His attendant replied, "How can I set this before a hundred men?" But he said, "Give it to the people and let them eat. For thus said the Lord: They shall eat and have some left over." 44 So he set it before them; and when they had eaten, they had some left over, as the Lord had said.

Chapter 5

1 Naaman, commander of the army of the king of Aram, was important to his lord and high in his favor, for through him the Lord 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 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 man 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 clean." 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 Lord 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 clean!" 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 you, 'Bathe and be clean.'" 14 So he went down and immersed himself in the Jordan seven times, as the man of God had bidden; and his flesh became like a little boy's, and he was clean. 15 Returning with his entire retinue to the man 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 the Lord 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 the Lord. 18 But may the Lord 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 the Lord pardon your servant in this." 19 And he said to him, "Go in peace."

When he had gone some distance from him,

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