



יֹא וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ כִּי־תִשָּׁטָה אֶשְׁתּוֹ וּמַעַלָּה בּוֹ
מֵעַל: יג וְשָׁכַב אִישׁ אֶתָּה שְׁכַבְתָּ־זָרַע וְנָעַלְמָם מֵעֵינַי
אִישָׁה וְנִסְתָּרָה וְהִיא נִטְמָאָה וְעַד אֵין בָּהּ וְהוּא לֹא
נִתְפָּשָׁה: יד וְעָבַר עָלָיו רוּחַ־קִנְיָאָה וְקִנְיָא אֶת־אֶשְׁתּוֹ וְהוּא
נִטְמָאָה אוֹ־עָבַר עָלָיו רוּחַ־קִנְיָאָה וְקִנְיָא אֶת־אֶשְׁתּוֹ וְהִיא
לֹא נִטְמָאָה: טו וְהִבִּיא הָאִישׁ אֶת־אֶשְׁתּוֹ אֶל־הַכֹּהֵן
וְהִבִּיא אֶת־קֶרְבָּנָהּ עָלֶיהָ עֲשִׂירֵת הָאֵיפָה קֶמַח שְׁעָרִים
לֹא־יִצַק עָלָיו שֶׁמֶן וְלֹא־יִתֵּן עָלָיו לְבָנָה כִּי־מִנְחַת קִנְיָאָת
הוּא מִנְחַת זְכוּרֹן מִזְכֹּרֶת עוֹן: טז וְהִקְרִיב אֶתָּה הַכֹּהֵן
וְהֶעֱמַדָּה לְפָנַי יְהוָה: יז וְלָקַח הַכֹּהֵן מִיָּם קֹדְשִׁים
בְּכֹל־יְחָרָשׁ וּמִן־הֶעָפָר אֲשֶׁר יִהְיֶה בְּקֶרֶקַע הַמִּשְׁכָּן יִקַּח
הַכֹּהֵן וְנָתַן אֶל־הַמַּיִם: יח וְהֶעֱמִיד הַכֹּהֵן אֶת־הָאִשָּׁה לְפָנָי
יְהוָה וּפָרַע אֶת־רֹאשׁ הָאִשָּׁה וְנָתַן עַל־כַּפֶּיהָ אֶת מִנְחַת
הַזְּכוּרֹן מִנְחַת קִנְיָאָת הוּא וּבִיד הַכֹּהֵן יִהְיוּ מֵי הַמָּרִים
הַמְאָרְרִים: יט וְהִשְׁבִּיעַ אֶתָּה הַכֹּהֵן וְאָמַר אֶל־הָאִשָּׁה
אִם־לֹא שָׁכַב אִישׁ אֶתָּךְ וְאִם־לֹא שָׁטִית טְמָאָה תַּחַת

אִישׁךָ הִנְקִי מִמֵּי הַמָּרִים הַמְאָרְרִים הָאֵלֶּה: כ וְאֵת כִּי
שָׁטִית תַּחַת אִישׁךָ וְכִי נִטְמַאת וַיִּתֵּן אִישׁ בְּךָ
אֶת־שִׁכְבְּתוֹ מִבְּלַעַדִּי אִישׁךָ: כא וְהַשְּׁבִיעַ הִכְהִין
אֶת־הָאִשָּׁה בְּשִׁבְעַת הָאֵלֶּה וְאָמַר הִכְהִין לְאִשָּׁה יִתֵּן יְהוָה
אוֹתְךָ לְאֵלֶּה וְלִשְׁבַעַה בְּתוֹךְ עִמּוֹךָ בְּתֵת יְהוָה אֶת־יָרֶכְךָ
נִפְלֹת וְאֶת־בְּטִנְךָ צָבָה: כב וּבָאוּ הַמַּיִם הַמְאָרְרִים הָאֵלֶּה
בְּמַעַיְךָ לְצָבוֹת בְּטֶן וְלִנְפֹל יָרֵךְ וְאָמְרָה הָאִשָּׁה אֲמֵן |
אֲמֵן: כג וְכָתַב אֶת־הָאֵלֶּת הָאֵלֶּה הִכְהִין בַּסֵּפֶר וּמָחָה
אֶל־מֵי הַמָּרִים: כד וְהִשְׁקָה אֶת־הָאִשָּׁה אֶת־מֵי הַמָּרִים
הַמְאָרְרִים וּבָאוּ בָּהּ הַמַּיִם הַמְאָרְרִים לְמָרִים: כה וְלָקַח
הִכְהִין מִיַּד הָאִשָּׁה אֵת מִנְחַת הַקִּנְאָת וְהִנִּיף אֶת־הַמִּנְחָה
לְפָנָי יְהוָה וְהִקְרִיב אֹתָהּ אֶל־הַמִּזְבֵּחַ: כו וְקָמַץ הִכְהִין
מִן־הַמִּנְחָה אֶת־אֲזִכְרָתָהּ וְהִקְטִיר הַמִּזְבֵּחַ וְאַחַר יִשְׁקָה
אֶת־הָאִשָּׁה אֶת־הַמַּיִם: כז וְהִשְׁקָה אֶת־הַמַּיִם וְהִיִּתָּה
אִם־נִטְמָאָה וְתִמְעַל מֵעַל בְּאִשָּׁה וּבָאוּ בָּהּ הַמַּיִם
הַמְאָרְרִים לְמָרִים וְצָבְתָה בְּטִנָּה וְנִפְלָה יָרָכָה וְהִיִּתָּה
הָאִשָּׁה לְאֵלֶּה בְּקָרֵב עִמָּה: כח וְאִם־לֹא נִטְמָאָה הָאִשָּׁה
וְטִהְרָה הוּא וְנִקְתָּה וְנִזְרְעָה זֶרַע: כט זֹאת תּוֹרַת הַקִּנְאָת
אֲשֶׁר תִּשְׁטֶה אִשָּׁה תַּחַת אִישָׁה וְנִטְמָאָה: ל אוֹ אִישׁ אֲשֶׁר
תֵּעָבֵר עָלָיו רוּחַ קִנְאָה וְקִנְאָת אֶת־אִשְׁתּוֹ וְהִעֲמִיד
אֶת־הָאִשָּׁה לְפָנָי יְהוָה וְעָשָׂה לָּהּ הִכְהִין אֵת כָּל־הַתּוֹרָה

הַזֹּאת: לֹא וְנָקָה הָאִישׁ מֵעוֹן וְהָאִשָּׁה הִיא תִּשָּׂא
אֶת-עוֹנָהּ: פֶּרֶק ו א וַיִּדְבֹר יְהוָה אֶל-מֹשֶׁה לֵּאמֹר:
ב דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אוֹ-אִשָּׁה כִּי
יִפְלֹא לְנֹדֵד נֹדֵד נָזִיר לְהִזִּיר לַיהוָה: ג מִיֵּין וְשֹׁכֵר יִזִּיר
חֲמֹץ יַיִן וְחֲמֹץ שֹׁכֵר לֹא יִשְׁתֶּה וְכָל-מִשְׁרַת עֲנָבִים לֹא
יִשְׁתֶּה וְעֲנָבִים לַחִים וַיִּבְשִׂים לֹא יֹאכְלוּ: ד כָּל יְמֵי נְזִירוֹ
מִכֹּל אֲשֶׁר יַעֲשֶׂה מִגֶּפֶן הַיַּיִן מִחֲרָצִנִים וְעַד-זֶג לֹא יֹאכְלוּ:
ה כָּל-יְמֵי נֹדֵד נְזִירוֹ תֵּעַר לֹא-יַעֲבֹר עַל-רֹאשׁוֹ עַד-מְלֹאת
הַיָּמִם אֲשֶׁר-יִזִּיר לַיהוָה קָדֵשׁ יִהְיֶה גִדּוּל פְּרַע שְׂעֵר
וְרֹאשׁוֹ: ו כָּל-יְמֵי הַזִּירוֹ לַיהוָה עַל-נֶפֶשׁ מִת לֹא יָבֹא:
ז לְאָבִיו וְלְאִמּוֹ לְאָחִיו וְלְאָחֹתוֹ לֹא-יִטְמָא לָהֶם בְּמֵתָם כִּי
נָזֵר אֱלֹהֵיו עַל-רֹאשׁוֹ: ח כָּל יְמֵי נְזִירוֹ קָדֵשׁ הוּא לַיהוָה:
ט וְכִי-יָמוּת מִת עָלָיו בְּפֶתַע פְּתָאִם וְטָמֵא רֹאשׁ נְזִירוֹ
וְגִלַּח רֹאשׁוֹ בַּיּוֹם טִהַרְתּוּ בַּיּוֹם הַשְּׂבִיעִי יִגְלַחֲנוּ: י וּבַיּוֹם
הַשְּׂמִינִי יָבֹא שְׁתֵּי תָרִים אוֹ שְׁנַיִ בְּנֵי יוֹנָה אֶל-הַכֹּהֵן
אֶל-פֶּתַח אֹהֶל מוֹעֵד: יא וְעָשָׂה הַכֹּהֵן אֶחָד לְחֹטְאֵת וְאֶחָד
לְעֹלָה וְכֹפֶר עָלָיו מֵאֲשֶׁר חָטָא עַל-הַנֶּפֶשׁ וְקָדֵשׁ
אֶת-רֹאשׁוֹ בַּיּוֹם הַהוּא: יב וְהִזִּיר לַיהוָה אֶת-יְמֵי נְזִירוֹ
וְהָבִיא כֹּבֵשׁ בֶּן-שָׁנָתוֹ לְאִשָּׁם וְהִימִים הָרִאשׁוֹנִים יִפְלוּ כִּי
טָמֵא נְזִירוֹ: יג וְזֹאת תֹּזְרֹת הַנְּזִיר בַּיּוֹם מְלֹאת יְמֵי נְזִירוֹ
יָבִיא אֹתוֹ אֶל-פֶּתַח אֹהֶל מוֹעֵד: יד וְהִקְרִיב אֶת-קָרְבָּנוֹ

לַיהוָה כֹּבֵשׁ בֶּן־שָׁנָתוֹ תָּמִים אֶחָד לְעֹלָה וְכִבְשָׁה אֶחַת
 בַּת־שָׁנָתָהּ תְּמִימָה לְחֻטָּאת וְאֵיל־אֶחָד תָּמִים לְשִׁלְמִים:
 טו וְסֹל מִצֹּת סֹלֶת חֲלֹת בְּלוּלֹת בַּשֶּׁמֶן וּרְקִיקֵי מִצֹּת
 מִשְׁחִים בַּשֶּׁמֶן וּמִנְחָתָם וְנִסְכֵיהֶם: טז וְהִקְרִיב הַכֹּהֵן לְפָנֵי
 יְהוָה וְעָשָׂה אֶת־חֻטָּאתוֹ וְאֶת־עֹלֹתָו: יז וְאֶת־הָאֵיל
 יַעֲשֶׂה זֶבַח שְׁלָמִים לַיהוָה עַל סֹל הַמִּצֹּת וְעָשָׂה הַכֹּהֵן
 אֶת־מִנְחָתוֹ וְאֶת־נִסְכּוֹ: יח וְגִלַּח הַנְּזִיר פָּתַח אֶהֱל מוֹעֵד
 אֶת־רֹאשׁ נְזִרוֹ וְלָקַח אֶת־שַׁעַר רֹאשׁ נְזִרוֹ וְנָתַן עַל־הָאֵשׁ
 אֲשֶׁר־תַּחַת זֶבַח הַשְּׁלָמִים: יט וְלָקַח הַכֹּהֵן אֶת־הַזֵּרַע
 בַּשֶּׁלָּה מִן־הָאֵיל וְחֲלֹת מִצָּה אֶחַת מִן־הַסֵּל וּרְקִיק מִצָּה
 אֶחָד וְנָתַן עַל־כַּפֵּי הַנְּזִיר אַחַר הַתְּגַלְחוֹ אֶת־נְזִרוֹ:
 כ וְהִנִּיף אוֹתָם הַכֹּהֵן | תְּנוּפָה לְפָנֵי יְהוָה קֹדֶשׁ הוּא לִכְהֵן
 עַל חֲזֵה הַתְּנוּפָה וְעַל שׁוֹק הַתְּרוּמָה וְאַחַר יִשְׁתָּה הַנְּזִיר
 יַיִן: כא זֹאת תּוֹרַת הַנְּזִיר אֲשֶׁר יֵדֵר קָרְבָּנוֹ לַיהוָה
 עַל־נְזִרוֹ מִלֶּבֶד אֲשֶׁר־תִּשְׁיֵג יָדוֹ כְּפִי נְדָרוֹ אֲשֶׁר יֵדֵר כֵּן
 יַעֲשֶׂה עַל תּוֹרַת נְזִרוֹ: כב וַיִּדְבֵּר יְהוָה אֶל־מֹשֶׁה
 לֵאמֹר: כג דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְּבָרְכוּ
 אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם: כד יְבָרְכֶךָ יְהוָה
 וַיִּשְׁמְרֶךָ: כה יָאֵר יְהוָה | פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ:
 כו יִשָּׂא יְהוָה | פָּנָיו אֵלֶיךָ וַיִּשְׂם לְךָ שְׁלוֹם: כז וְשָׂמוּ
 אֶת־שְׁמֵי עַל־בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם:

Chapter 5

11. And Hashem spoke to Moses, saying, 12. Speak to the people of Israel, and say to them, If any man's wife goes astray, and commits a trespass against him, 13. And a man lies with her carnally, and it is hidden from the eyes of her husband, and this is kept undetected, and she is defiled, and there is no witness against her, since she was not caught in the act; 14. And the spirit of jealousy comes upon him, and he is jealous of his wife, and she is defiled; or if the spirit of jealousy comes upon him, and he is jealous of his wife, and she is not defiled; 15. Then shall the man bring his wife to the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense on it; for it is a offering of jealousy, an offering of memorial, bringing iniquity to remembrance. 16. And the priest shall bring her near, and set her before Hashem; 17. And the priest shall take holy water in an earthen utensil; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water; 18. And the priest shall set the woman before Hashem, and loosen the hair of the woman's head, and put the offering of memorial in her hands, which is the meal offering of jealousy; and the priest shall have in his hand the bitter water that causes the curse; 19. And the priest shall charge her by an oath, and say to the woman, If no man has lain with you, and if you have not gone astray to uncleanness with another instead of your husband, be you free from this bitter water that causes the curse; 20. But if you have gone astray with another instead of your husband, and if you are defiled, and some man has lain with you other than your husband; 21. Then the priest shall charge the woman with an oath of cursing, and the priest shall say to the woman, Hashem make you a curse and an oath among your people, when Hashem makes your thigh fall away, and your belly swell; 22. And this water that causes the curse shall go into your bowels, to make your belly swell, and your thigh to fall away; And the woman shall say, Amen, amen. 23. And the priest shall write these curses in a book, and he shall blot them out with the bitter water; 24. And he shall cause the woman to drink the bitter water that causes the curse; and the water that causes the curse shall enter into her, and become bitter. 25. Then the priest shall take the meal offering of jealousy from the woman's hand, and shall wave the offering before Hashem, and offer it upon the altar; 26. And the priest shall take a handful of the offering, its memorial, and burn it upon the altar, and afterward shall cause the woman to drink the water. 27. And when he has made her drink the water, then it shall come to pass, that, if she is defiled, and has trespassed against her husband, that the water that causes the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall fall; and the woman shall be a curse among her people. 28. And if the woman is not defiled, but is clean; then she shall be free, and shall conceive seed. 29. This is the Torah of jealousies, when a wife goes astray with another instead of her husband, and is defiled; 30. Or when the spirit of jealousy comes upon him, and he is jealous over his wife, and shall set the woman before Hashem, and the priest shall execute upon her all this Torah. 31. Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

Chapter 6

1. And Hashem spoke to Moses, saying, 2. Speak to the people of Israel, and say to them, When either man or woman shall separate themselves to vow a vow of a Nazirite, to separate themselves for Hashem; 3. He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, nor shall he drink any liquor of grapes, nor eat moist grapes, or dried. 4. All the days of his separation shall he eat nothing that is produced from the grape vine, from the seeds to the grape skin. 5. All

the days of the vow of his separation no razor shall come upon his head; until the days are fulfilled, during which he separates himself for Hashem, he shall be holy, and shall let the locks of the hair of his head grow. 6. All the days that he separates himself for Hashem he shall not come near a dead body. 7. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration of his Elohim is upon his head. 8. All the days of his separation he is holy to Hashem. 9. And if any man dies very suddenly beside him, and he has defiled his consecrated head; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. 10. And on the eighth day he shall bring two turtledoves, or two young pigeons, to the priest, to the door of the Tent of Meeting; 11. And the priest shall offer one for a sin offering, and the other for a burnt offering, and make an atonement for him, because he sinned by the dead, and shall consecrate his head that same day. 12. And he shall consecrate to Hashem the days of his separation, and shall bring a lamb of the first year for a guilt offering; but the days who were before shall be lost, because his separation was defiled. 13. And this is the Torah of the Nazirite, when the days of his separation are fulfilled; he shall be brought to the door of the Tent of Meeting; 14. And he shall offer his offering to Hashem, one male lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, 15. And a basket of unleavened bread, cakes of fine flour mixed with oil, and wafers of unleavened bread anointed with oil, and their meal offering, and their drink offerings. 16. And the priest shall bring them before Hashem, and shall offer his sin offering, and his burnt offering; 17. And he shall offer the ram for a sacrifice of peace offerings to Hashem, with the basket of unleavened bread; the priest shall offer also his meal offering, and his drink offering. 18. And the Nazirite shall shave the head of his separation at the door of the Tent of Meeting, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings. 19. And the priest shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazirite, after the hair of his separation is shaven; 20. And the priest shall wave them for a wave offering before Hashem; this is holy for the priest, with the waved breast and the offered shoulder; and after that the Nazirite may drink wine. 21. This is the Torah of the Nazirite who has vowed, and of his offering to Hashem for his separation, beside that which his means allow; according to the vow which he vowed, so he must do after the Torah of his separation. 22. And Hashem spoke to Moses, saying, 23. Speak to Aaron and to his sons, saying, On this wise you shall bless the people of Israel, saying to them, 24. Hashem bless you, and keep you; 25. Hashem make his face shine upon you, and be gracious to you; 26. Hashem lift up his countenance upon you, and give you peace. 27. And they shall put my name upon the people of Israel; and I will bless them.