

THE TARGUM OF ONKELOS
ON
THE BOOK VAIYIKRA
OR
LEVITICUS.
SECTION OF THE LAW XXIV.
VAIYIKRA

I. And the Lord called unto Mosheh, and the Lord spake with him from the tabernacle of ordinance, saying: Speak with the sons of Israel, and say to them: When one of you will bring an offering before the Lord of the cattle, of oxen or of sheep, you shall offer your oblations. If his oblation be a burnt offering of the oxen, (it shall be) a male, unblemished; he shall offer him at the door of the tabernacle of ordinance; he shall offer him for acceptance before the Lord. And he shall lay his hand upon the head of the burnt offering, that it may be acceptable for him to propitiate on his behalf. And he shall sacrifice the young bullock before the Lord; and the sons of Aharon the priest shall bring the blood, and sprinkle the blood round about upon the altar which is at the door of the tabernacle of ordinance. And he shall take away (the skin) of the burnt offering, and divide it, by its members. And the sons of Aharon the priest shall put fire upon the altar, and lay the wood in order upon the fire. And the priests, the sons of Aharon, shall arrange the limbs and the head and the fat on the wood upon the fire which is on the altar. But his inwards and his legs he shall wash with water; and the priest shall burn the whole upon the altar an entire burnt offering, an oblation to be received with acceptance before the Lord.

And if his oblation be from the flock, of the sheep or the young of the goats for a burnt offering, he shall bring a perfect male. And he shall sacrifice him at the north side of the altar before the Lord; and the priests the sons of Aharon shall sprinkle his blood round about upon the altar. And he shall divide him by his members, and his head and his feet; and the priest shall lay them upon the wood which is on the fire upon the altar. But the inwards and the legs he shall wash with water, and the priest shall bring the whole and burn (it) upon the altar: it is a whole burnt offering, an oblation to be received with acceptance before the Lord.

But if the burnt offering of his oblation before the Lord be from fowl, he shall bring his oblation from the turtles or the young of a pigeon. And the priest shall offer it upon the altar, and pour its blood by the side of the altar: and he shall remove its crop with its food, and throw it on the east side of the altar, at the place where they empty the ashes. And he shall cleave it through its wings, (but) divide (it) not; and the priest shall burn it at the altar upon the wood that is on the fire: it is a burnt offering, an oblation that shall be received with acceptance before the Lord.

II. But if a man bring an oblation of a mincha before the Lord, his oblation shall be of meal, and he shall pour oil upon it, and put frankincense thereon, and bring it to the priests the sons of Aharon; and the priest shall take from it his handful of the meal with its oil, and all its frankincense, and burn the memorial of it at the altar; an oblation to be received with favour before the Lord. And that which remaineth of the mincha shall be Aharon's and his sons'; it is most holy among the oblations of the Lord. And when thou bringest the oblation of a minch baked in the oven, it shall be of meal cake unleavened, mingled with oil, with unleavened wafers anointed with oil. And if the mincha be (prepared) in a pan, thy oblation shall be of meal mingled with oil; unleavened shall it be. And thou shalt break it in pieces, and pour oil thereon; it is a mincha. But if thy oblation be a mincha from the gridiron, thou shalt make it of meal with oil. And the mincha which is made of these thou shalt bring before the Lord, and present it to the priest, and he will offer it at the altar. And the priest shall separate its memorial from the mincha, and burn upon the altar an oblation to be received with favour before the Lord. And that which remaineth of the mincha shall be Aharon's and his sons': it is most holy among the oblations of the Lord. No mincha which you offer before the Lord may be made with leaven; for no leaven or honey shall you burn with any oblation before the Lord. In the oblation of first fruits you may offer them before the Lord, but not burn them at the altar, that they may be accepted with favour. And every offering of thy mincha thou shalt salt with salt; and thou mayest not withhold the salt of the covenant of thy God from upon thy mincha; upon every oblation thou shalt offer salt. And when thou offerest the mincha of first fruits before the Lord, green ears dried with fire, broken and soft, shalt thou offer as the mincha of thy

first fruits. And thou shalt put oil on it, and lay frankincense thereon: it is a mincha; and the priest shall burn its memorial of its broken grain and of its oil with all frankincense, an oblation before the Lord.

III. And if his oblation be a victim of the sanctified things; if from oxen, whether male or female, he shall offer it perfect before the Lord. And he shall lay his hand upon the head of his oblation at the door of the tabernacle of ordinance; and the priests the sons of Aharon shall sprinkle the blood round about upon the altar. And the oblation of the sacred victim the fat that covereth the inwards, even all the fat that is upon the inwards, and the two kidneys and the fat which is upon them on the sides, and the caul that is upon the liver with the kidneys, he shall remove. And the sons of Aharon shall burn it at the altar, with the burnt offering which is on the wood upon the fire, an oblation to be received with grace before the Lord. But if his oblation of a consecrated victim before the Lord be from the flock, whether male or female, he shall offer it perfect. If his oblation be a lamb, he shall present it before the Lord, and lay his hand upon the head of his oblation, and slay it before the tabernacle of ordinance; and the sons of Aharon shall sprinkle its blood upon the altar round about. And of his oblation of the consecrated victim before the Lord, its fat, the entire tail close by the backbone, he shall remove; the fat which covereth the inwards, even all the fat which is upon the inwards, and the two kidneys and the fat which is upon the inwards, and the two kidneys and the fat which is upon them upon the sides, and the caul that is over the liver, with the kidneys, he shall take away; and the priest shall burn it at the altar; it is the meat (*lechem*, bread) of an oblation before the Lord.

But if his oblation be from the young goats, he shall present it before the Lord, and lay his hand upon its head, and slay it before the tabernacle of ordinance; and the sons of Aharon shall sprinkle its blood upon the altar round about. And of his oblation he shall offer as an oblation before the Lord the fat which covereth the inwards, and all the fat which is upon the inwards, and the two kidneys, and the fat which is upon them on the sides; but the caul that is over the liver with the kidneys he shall take away. And the priest shall burn them at the altar: it is the meat of an oblation to be received with acceptance; all the fat (shall be offered) before the Lord. It is an everlasting statute unto your generations, and in all your dwellings, that neither the fat nor the blood shall be eaten.

IV. And the Lord spake with Mosheh, saying: Speak with the sons of Israel, saying: When a man sinneth through ignorance of any of the precepts of the Lord, as to that which should not be done, and acteth contrary to one of them: if the high priest sin after the manner of the people's sin, let him bring before the Lord for the sin that he hath sinned a young bullock without blemish for his sin. And he shall bring the bullock to the door of the tabernacle of ordinance before the Lord, and lay his hand upon the bullock's head, and slay the bullock before the Lord. And the high priest shall take of the blood of the bullock and carry it into the tabernacle of ordinance. And the priest shall dip his finger in the blood, and sprinkle (some) of the blood seven times in the presence of the Lord before the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord in the tabernacle of ordinance, and all the (remaining) blood of the bullock he shall pour out at the foundation of the altar of burnt sacrifice which is at the door of the tabernacle of ordinance. And all the fat of the bullock of the sin offering he shall separate from it; the fat which covereth the inwards, and all the fat which is upon the inwards, and the two kidneys, and the fat which is upon them that is by the flanks; and the caul that is upon the liver, together with the kidneys, he shall remove, as it was separated from the bullock of the consecrated victims, and the priest shall offer it upon the altar of burnt sacrifice. But the skin of the bullock and all his flesh, with his head, and with his legs, and his inwards, and his food, he shall carry forth, even the whole bullock, without the camp unto a clean place, to a place for the pouring out of ashes, and burn him upon wood in the fire; at the place for the pouring out of ashes shall he be burned.

And if the whole congregation (*kenishta*) of Israel shall mistake, and the thing be hid from the eyes of the assembly, (*kehala*), and they shall have done (somewhat against) one of all the commandments of the Lord which it is not right to do, and have become guilty; when the sin that they have sinned is known, the assembly shall offer a young bullock for a sin offering, and bring him before the tabernacle of ordinance. And the elders of the congregation shall lay their hands upon the head of the bullock in the presence of the Lord, and kill the bullock before the Lord. And the high priest shall bring of the blood of the bullock into the tabernacle of ordinance; and the priest shall dip his finger in the blood, and sprinkle seven times in the presence of the Lord before the veil. And some of the blood he shall put upon the horns of the altar that is before the Lord in the tabernacle of ordinance, and all (the rest of the) blood he shall pour out at the foundation of the altar of burnt sacrifice which is at the door of the tabernacle of ordinance. And all the fat he

shall separate from him, and sacrifice at the altar. And he shall do with the bullock as he did with the bullock of the sin offering, so shall he do with him; and the priest shall atone for them, and it shall be forgiven them. And he shall carry forth the bullock without the camp, and burn him as he burned the former bullock: it is a sin offering for the congregation.

Should a ruler sin and do (contrary to) any of the commandments of the Lord his God what is not right to do, through ignorance, and be guilty; when his sin becomes known to him in what he hath transgressed, he shall bring his oblation, a kid of the goats, a male, unblemished; and he shall lay his hand upon the head of the goat, and kill him at the place where the burnt sacrifice is slain before the Lord; it is a sin offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt sacrifice, and pour out the blood at the foundation of the altar of burnt sacrifice. And he shall burn all the fat at the altar, as the fat of the sanctified oblation (is burned); and the priest shall atone on his behalf for his sin, and it shall be forgiven him.

And if one of the people of the land inadvertently sin in doing contrary to any of the commandments of the Lord what is not right to do, and become guilty; when his sin is known to him, in what he hath sinned, he shall bring his oblation, a female kid of the goats, unblemished, for the sin that he hath sinned. And he shall lay his hand on the head of the sin offering, and kill the sin offering at the place of burnt sacrifice; and the priest shall take of the blood with his finger, and put it upon the horns of the altar of burnt offering, and pour out all the blood at the foundation of the altar. And he shall remove all the fat, as he took away the fat from the consecrated offerings, and the priest shall burn it at the altar, to be received with acceptance before the Lord; and the priest shall atone for him, and it shall be forgiven him. But if he present a lamb for his sin offering, he shall bring a female unblemished, and lay his hand upon the head of the sin offering, and kill the sin offering at the place where the burnt sacrifice is killed. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt sacrifice, and pour out all the blood at the foundation of the altar. And he shall remove all the fat, as he removed the fat of the lamb of the sanctified oblations, and the priest shall burn it at the altar with the oblations of the Lord; and the priest shall atone for him, for the sin that he hath sinned, and it shall be forgiven him.

V. And if a man sin, and (one) hear the voice (which demands) swearing that he is a witness, or that he hath seen or known, if he will not show it, he shall bear his sin. Or if a man shall have touched anything unclean, whether the carcase of an unclean beast, or the carcase of unclean cattle, or the carcase of an unclean reptile, and it be hidden from him, he shall be defiled and guilty. Or if he shall touch the uncleanness of a man, any uncleanness which defileth him, and it be hidden from him; but (afterwards) becometh aware of it and is guilty; - or if a man swear, declaring with his lips, for evil or for good, according to whatever the man shall declare by oath, and (the truth) be hidden from him, and he (afterwards) have knowledge thereof, he is guilty of one of these. And it shall be that when (he knoweth that) he is guilty in one of these (things) he shall confess that he hath sinned thereby; and shall bring his sin offering before the Lord for the sin that he hath sinned; a she-lamb from the flock, or a kid of the goats, for a sin offering; and the priest shall atone for him and for his sin. But if his hands be not sufficient to offer a lamb, let him bring for the sin that he hath sinned two turtle doves, or two young pigeons before the Lord, one for the sin offering, and one for the burnt sacrifice. And he shall bring them to the priest, and he shall offer the sin offering first, and wring off its head near to the spine, but he shall not divide (the bird). And he shall sprinkle the blood of the sin offering upon the side (wall) of the altar, and pour out the remainder of the blood at the base of the altar; it is a sin offering. And the second he shall make a burnt sacrifice, according to the proper (rite); and the priest shall make atonement for the sin that he hath sinned, and it shall be forgiven him. But if (neither) two turtle doves nor a pair of young pigeons pertain to him, he shall bring, as his oblation for the sin that he hath sinned, the tenth of three seim of flour for a sin offering; he shall not put oil upon it, nor put frankincense upon it, for it is a sin offering. And he shall bring it to the priest, and the priest shall take a handful of it as the memorial thereof, and burn it at the altar with the oblations of the Lord: it is a sin offering. And the priest shall make atonement for him, for the sin that he hath sinned in any one of these (things), and it shall be forgiven him: and to the priest it shall be, as the mincha.

And the Lord spake with Mosheh, saying: When a man hath indeed falsified, but hath sinned inadvertently concerning things consecrated to the Lord, he shall bring for his trespass offering before the

Lord a ram without blemish from the flock by its value in silver shekels, in the shekel of the sanctuary, for a trespass offering. And that which he had defaulted of the holy thing he shall make good, and add a fifth thereupon, and give it to the priest; and the priest shall make atonement for him with the ram of the trespass offering, and it shall be forgiven him.

And if a man sin and do against any of the commandments of the Lord that which is not right to do, and know not, and sin, he shall bear his sin. But he shall bring a lamb unblemished from the flock according to the estimation for a trespass offering (or according to the estimation of the trespass) unto the priest; and the priest shall atone for his error which he hath committed unwittingly, and it shall be forgiven him. It is a trespass offering for the sin that he hath sinned; he shall offer the trespass offering before the Lord.

VI. And the Lord spake with Mosheh, saying: If a man sin and falsify with falsehood before the Lord, and deal falsely with his neighbour in a thing deposited, or in fellowship of hands, or by rapine or violence against his neighbour; or if he have found that which had been lost and deny it, and swear falsely, by any one of all these which a man doeth and sinneth therein; it shall be that when he hath (so) transgressed and become guilty, he shall return what he hath robbed by robbery, or taken away by violence, or the deposit which was deposited with him, or the lost thing that he had found: or all that about which he had sworn falsely, he shall make it good in the capital, and add one fifth thereon; unto him to whom it belongeth shall he give it on the day of his (offering for) guilt. And the trespass offering that he shall bring before the Lord (must be) a ram unblemished from the flock according to the estimation of the trespass, unto the priest. And the priest shall make atonement for him before the Lord, and it shall be forgiven him for any one of all (these) in which he may have acted to be guilty thereby.

Mincha, a bloodless oblation.

Samaritan Vers., “without the husk.”

Kedeshaiia, the Chaldee term for the Hebrew *shelamim*, rendered in the English Bible, “peace offerings.”

Sam. Vers., “a sweet-smelling oblation.”

Heb. Text, *vehotsi*, “he shall cause to be carried forth.”

See note on p. 82

Sam. Vers., “defraud with falsehood.”

May have injured with guilt.

SECTION XXV.

VAIYIKRA TSAV.

And the Lord spake with Mosheh, saying: Instruct Aharon and his sons, saying: This is the law of the Burnt Offering. It is burnt offering, because burned upon the altar all night until morning, and the fire of the altar shall be burning in it. And the priest shall dress himself with the vestments of linen, and wear drawers of linen upon his flesh; and he shall separate the ashes which the fire hath consumed with the burnt offering upon the altar, and set them beside the altar. And he shall take off his vestments, and dress himself with other garments, and carry forth the ashes without the camp unto a clean place. But the fire upon the altar shall be burning on it, and never be extinguished; and the priest shall burn wood on it from morning to morning, and lay the burnt offering in order upon it, and burn upon it the fat of the sanctified oblations. The fire shall be ever burning on the altar, it shall not be extinguished.

And this is the law of the *Mincha* which the sons of Aharon shall offer in the presence of the Lord before the altar. And he shall separate therefrom his handful of the flour of the *mincha* and of its oil, and all the frankincense that is upon the *mincha*, and burn it at the altar as its memorial to be accepted with favour before the Lord. And the remainder of it may Aharon and his sons eat, unleavened shall it be eaten in the holy place, in the court of the tabernacle of ordinance shall they eat it. It shall not be baked with leaven. I have given it as their portion of my oblations; it is most sacred, as the sin offering and as the trespass offering. All the males of the children of Aharon may eat it. (This) is an everlasting statute for your generations concerning the oblations of the Lord: every one who toucheth them shall be holy.

And the Lord spake with Mosheh, saying, This is the oblation of Aharon and his sons which they shall present before the Lord on the day when they anoint him. The tenth of three seahs of flour for a *mincha* perpetually, a half in the morning, and a half at eventide. It shall be made in a pan with oil; while soft it shall be brought a baken *mincha* offered in pieces to be accepted with favour before the Lord. And of his sons, the priest who shall be anointed in his stead shall perform it. (This is) an everlasting statute before the Lord: it shall be burned entirely, and every *mincha* of the priest shall be entirely (burned); it is not to be eaten.

And the Lord spake with Mosheh, saying: Speak with Aharon and with his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed, there shall the sin offering be killed before the Lord; it is most sacred. The priest who maketh atonement with its blood shall eat it; in the holy place it shall be eaten, in the court of the tabernacle of ordinance. Every one who toucheth the flesh thereof must be holy. And if he drop some of its blood upon a vestment, that which is bedropped shall be purified in the holy place. But the earthen vessel in which it was sodden shall be broken; and if it be sodden in a vessel of brass, (that) shall be scoured and washed in water. Any man of the priests may eat thereof: it is most sacred. But no sin offering whose blood is brought into the tabernacle of ordinance to make atonement in the sanctuary may be eaten, but shall be burned with fire.

VII. And this is the law of the Trespass Offering; it is most holy. In the place where they kill the burnt offering, there shall they kill the trespass offering and sprinkle its blood round about; and all the fat of it shall be offered, with the tail and the fat which covereth the inwards. And the two kidneys and the fat which is upon them, upon the inwards, and the caul that is upon the liver, with the kidneys, he shall take away. And the priest shall burn them at the altar, an oblation before the Lord; it is a trespass offering. Every man of the priests may eat thereof in the holy place; it is most sacred. As the sin offering, so the trespass offering; they have one law; to the priest who maketh atonement therewith shall it be. And when the priest offereth a man's burnt sacrifice, the skin of the sacrifice that he priest offereth shall be his. And every mincha that is baked in the oven, or made in the pan, or upon the baking pan, to the priest who offereth it shall it belong. And every mincha sprinkled with oil, and that which is not sprinkled, shall belong to all the sons of Aharon, to the one man as to his brother.

And this is the law of the Sanctified Oblations which he shall offer before the Lord. If he present it as a thanksgiving, he shall offer as the sacrifice of the thanksgiving unleavened cakes sprinkled with oil, and unleavened wafers anointed with oil, and baked biscuits of flour sprinkled with oil. With the cakes he may offer his oblation of leavened bread for his sanctified oblation of thanksgiving. And of it he shall offer one of all the separated oblations before the Lord: (the remainder) shall belong to the priest who sprinkleth the blood of the sanctified oblations. And the flesh of his consecrated thank offering shall be eaten on the day that it is offered, none of it shall be covered over till the morning. But if the offering of his oblation be a vow, or a voluntary gift, it may be eaten (partly) on the day that his sacrifice is offered, and that which remaineth of it may be eaten on the day after it, but what remaineth of the flesh of the sacrifice on the third day shall be burned with fire. If the flesh of his consecrated sacrifice be indeed eaten on the third day, it shall not be accepted from him who offered it, neither shall it be reckoned to him; it is an abomination, and the man who ate of it shall bear his sin. And if flesh that is consecrated touch any thing unclean, it shall not be eaten, but he burned with fire. Every one who is clean by sanctification to eat the consecrated flesh may eat the flesh that is consecrated. But the man who eateth of the flesh of sacrifices consecrated before the Lord with his uncleanness upon him, that man shall be destroyed from his people. And the man who toucheth any thing unclean, whether the uncleanness of man or the uncleanness of beast, or of any unclean reptile, and eateth of the flesh of sacrifices consecrated before the Lord, that man shall perish from his people.

And the Lord spake with Mosheh, saying: Speak with the sons of Israel, saying: You may not eat the fat of the ox or sheep or goat. But the fat of a dead carcase and the fat of an animal torn by a wild beast may be used in any manner of work, but of it you shall not eat. For whosoever eateth the fat of an animal that they offer as an oblation before the Lord, the man who eateth shall perish from his people. Nor in any of your habitations may you eat the blood of fowl or of beast: every man who eateth any kind of blood, that man shall be destroyed from his people.

And the Lord spake with Mosheh, saying: Speak with the sons of Israel, saying: Whosoever offereth his sanctified victim before the Lord, let him bring the oblation of his sanctified victim (himself) before the Lord, his own hands shall bring the oblations of the Lord: let him bring the fat with the breast, that the breast may be lifted up an uplifting before the Lord. And the priest shall burn the fat at the altar; but the breast shall be for Aharon and his sons. And the right shoulder (also) of your sanctified victims you shall give for a separation unto the priest. He of Aharon's sons who offereth the blood and the fat of the sanctified victims shall have the right shoulder for a portion. For the uplifted breast and the shoulder of separation of the sacrifices of the Beni Israel I have given to Aharon the priest and to his sons by an everlasting statute from the sons of Israel.

This is the anointing of Aharon, and the anointing of his sons and of the Lord's oblations, in the day that they that they present them to minister before the Lord, which the Lord commanded to give them in the day that they consecrate them from the sons of Israel, an everlasting statute unto your generations. This is the law of the burnt offering, of the mincha, nad of the sin-offering, and of the trespass offering, and of the oblation of the sanctified victims which the Lord commanded the sons of Israel to offer their oblations before the Lord in the wilderness of Sinai.

VIII. And the Lord spake with Mosheh, saying: Bring Aharon near, and his sons with him, with the vestments, and the oil of consecration, and the bullock for the sin offering, and the two rams, and the basket of unleavened (cakes); and let all the congregation gather together at the gate of the tabernacle of ordinance. And Mosheh did as the Lord commanded him, and the congregation was gathered together at the gate of the tabernacle of ordinance. And Mosheh said to the congregation, This is the thing which the Lord hath commanded to be done.

And Mosheh brought Aharon and his sons near, and washed them with water; and he put upon him the vestment, and girded him with the girdle, and dressed him with the robe, and set upon him the ephod, and bound him with the band of the ephod, and ordained him therewith; and set upon him the breast plate, and put in the breast plate the uraia an the thummaia. And he set the mitre upon his head, and place on the mitre, on the forehead of his face, the plate of gold, the diadem of Holiness, as the Lord had commanded Mosheh.

And Mosheh took the consecrating oil, and anointed the tabernacle and all that was in it, and sanctified them. And he sprinkled of it upon the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them. And he poured the oil of consecration upon Aharon's head, and anointed him to consecrate him.

And Mosheh brought the sons of Aharon near, and dressed them in vestments, and girded them with girdles, and appointed them with mitres, as the Lord had commanded Mosheh. And he brought the bullock near for the sin offering, and Aharon and his sons laid their hands upon the head of the bullock which was the sin offering. And Mosheh took the blood, and put it upon the horns of the altar round about, with his finger, and purified the altar, and the blood he poured out at the base of the altar, and consecrated it to make atonement upon it. And he took all the fat which was upon the inwards, and the caul of the liver, and the two kidneys with their fat; and Mosheh burned them at the altar. But the bullock, with his skin, and his flesh, and his food, he burned with fire without the camp, as the Lord commanded Mosheh. And he brought the ram for the burnt offering, and Aharon and his sons laid their hands upon the head of the ram, and he killed it, and Mosheh sprinkled the blood upon the altar round about. And the ram he divided by his members; and Mosheh burned the head and the members with the fat. And the inwards and the legs he washed with water: and Mosheh burned all the ram at the altar: it was a whole burnt offering before the Lord, as the Lord had commanded Mosheh. And he brought the second ram of the oblations; and Aharon and his sons laid their hands on the head of the ram, and he killed it; and Mosheh took of its blood, and put it upon the tip of Aharon's right ear, and upon the thumb of his right hand, and upon the toe of his right foot; and Mosheh sprinkled the blood upon the altar round about. And he took the fat and the tail, and all the fat which is upon the inwards, and the caul of the liver, and the two kidneys and their fat, and the right shoulder: and from the basket of unleavened cakes that was before the Lord he took one unleavened cake, and one cake of bread (anointed with) oil, and one wafer, and set them upon the fat and upon the right shoulder, and put the whole upon Aharon's hands and upon the hands of his sons, and uplifted them, an elevation before the Lord. And Mosheh took them form off their hands, and burned (them) at the altar upon the burnt offering: they were offerings to be received with acceptance, an oblation before the Lord. And Mosheh took the breast, and uplifted it, an elevation before the Lord: of the ram of the oblations it was the portion of Mosheh, as the Lord had commanded Mosheh. And Mosheh took of the oil of consecration, and of the blood that was upon the altar, and sprinkled upon Aharon, upon his vestments, and upon his sons, and upon his sons' vestments with him, [and sanctified Aharon and his garments, and his sons and his sons' garments with him.]

And Mosheh spake to Aharon and to his sons: Boil the flesh at the gate of the tabernacle of ordinance, and eat it there with the bread which is in the basket of oblations, as I was commanded, saying, Aharon and his sons shall eat it. And that which remaineth of the flesh and of the bread, you shall burn in the fire. And from the door of the tabernacle of ordinance ye shall not go forth (for) seven days, until the day that

the days of your oblation be completed; for seven days shall your oblations be offered, as hath been done this day, (as) the Lord commanded to be done to make atonement for you. And at the door of the tabernacle of ordinance ye shall dwell seven days and nights, and watch the watches of the Word of the Lord, that you die not; for so am I commanded. And Aharon and his sons did all the things which the Lord had commanded by the hand of Mosheh.

Sam. Vers., "It is an everlasting portion."

Sam. Vers., "thou shalt divide it in pieces."

Peace Offerings.

Sam. Vers., "a rejected thing."

Or, "shall cease from." Sam. Vers., "shall be rooted out." Heb. Text, "be cut off from," "be excommunicated."

Sam. Vers., "for a perpetual portion."

Sam. Vers., "of the completion."

The clause in brackets is not found in some copies.

SECTION XXVI.

SHEMINI.

IX. And on the eighth day Mosheh called Aharon and his sons and the elders of Israel. And he said unto Aharon, Take to thee a calf, a young bullock from the herd, for a sin offering, and a ram for a burnt offering unblemished, and offer before the Lord. And with the sons of Israel he spake, saying, Take a kid of the goats for a sin offering, and a calf, and a lamb of the year, unblemished, for a burnt offering, to sacrifice before the Lord; and a mincha of flour sprinkled with oil: for this day will the glory of the Lord be revealed to you.

And what Mosheh had commanded they brought before the tabernacle of ordinance, and all the congregation approached and stood before the Lord. And Mosheh said, This is the thing that the Lord hath commanded to be done, and the glory of the Lord shall be revealed to you.

And Mosheh said to Aharon, Approach the altar, and make thy sin offering and thy burnt sacrifice, and make atonement for thyself and for the people, and perform the oblation of the people, and make atonement for them, as the Lord commanded. And Aharon drew near to the altar, and slew the calf for the sin offering for himself. And the sons of Aharon brought the blood to him, and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the base of the altar. But the fat, and the kidneys, and the caul of the liver of the sin offering he burned at the altar, as the Lord commanded Mosheh. And the flesh and the skin he burned in the fire without the camp.

And he killed the whole burnt offering; and the sons of Aharon brought the blood to him, and he sprinkled it upon the altar round about. And they brought to him the whole burnt offering by its members with the head, and he burned upon the altar. And he washed the inwards and the legs, and burned with the offering at the altar. And he brought the oblation of the people, and took the kid for the sin offering of the people, and killed it, and made atonement with its blood, as before. And he brought the whole burnt offering, and performed in the manner proper. And he took the mincha, and filled his hand with it, and burned it upon the altar beside the morning sacrifice. And he slew the bullock and the ram for the hallowed oblations of the people; and the sons of Aharon brought the blood to him, and he sprinkled the blood round about. Also the fats of the bullock and of the ram, the tail, and the covering of the inwards, with the kidneys, and the caul of the liver; and they placed the fats upon the breast, and burned the fats at the altar. And the breast with the right shoulder Aharon uplifted, an elevation before the Lord, as the Lord commanded Mosheh.

And Aharon lifted up his hands over (to) the people and blessed them, and came down from performing the sin offering, and the burnt sacrifice, and the hallowed oblations. And Mosheh and Aharon entered the tabernacle of ordinance, and came forth and blessed the people; and the glory of the Lord was revealed unto all the people: and fire came forth from before the Lord, and consumed upon the altar the burnt sacrifice and the fats: and all the people saw, and gave praise, and fell upon their faces.

X. But the sons of Aharon, Nadab and Abihu, took each man his censer and put fire in them, and put sweet incense upon it, and offered (or brought) before the Lord strange fire which He had not commanded them. And fire came out from before the Lord and consumed them, and they died before the Lord.

And Mosheh said unto Aharon, This is that which the Lord spake, saying, In them who approacheth Me I will be sanctified, and in the face of all the people will I be glorified. And Aharon was silent.

And Mosheh called to Mishael and to Elzaphan, the sons of Uzziel the uncle of Aharon, and said to them, Come nigh, and carry your brethren from before the sanctuary without the camp. And they came nigh, and carried them in their vestments out of the camp, as Mosheh had spoken.

And Mosheh said to Aharon and to Elazar and to Ithamar his sons, Make not bare your heads, nor rend your garments, lest you die, and wrath be upon all the congregation; but let your brethren and all the house of Israel bewail the burning which the Lord hath kindled; and go not forth from the door of the tabernacle of ordinance, lest you die; for the anointing oil of the Lord^[1] is upon you. And they did according to the word of Mosheh.

And the Lord spake unto Aharon, saying: Drink not wine nor strong drink, neither thou nor thy sons with thee, when you enter into the tabernacle of ordinance, that you die not. It is an everlasting statute unto your generations, for the distinguishment between the holy and the common, and between the unclean and the clean; and that you may teach the sons of Israel all the statutes which the Lord hath spoken to them through Mosheh.

And Mosheh spake with Aharon and with Elazar and with Ithamar his sons who were left: Take the mincha which remaineth of the oblations of the Lord, and eat it unleavened at the side of the altar, because it is most holy. It shall be eaten in the holy place; for it is thy portion, and the portion of thy sons of the oblations of the Lord; for so have I been commanded. But the breast of the uplifting and the shoulder of the separation you may eat on (any) clean place, and thy sons and thy daughters with thee; for it is thy portion, and the portion of thy sons, which hath been given of the hallowed sacrifices of the children of Israel. The shoulder of the separation and the breast of the uplifting they will bring with the oblation of the fat things to uplift, an elevation before the Lord: and they shall be thine and thy sons' with thee by an everlasting statute, as the Lord hath commanded.

But Mosheh made inquiry^[2] for the goat of the sin offering; and, behold, it had been burned; and he was angry with Elazar and Ithamar the sons of Aharon who were left, saying: Why have you not eaten of the sin offering in the holy place, because it is most holy; and He hath delivered it unto you for pardoning mercy upon the sin of the congregation to make atonement for them before the Lord? Behold, the blood of it was not brought in within the sanctuary: eating you should have eaten it within the holy (precinct), as I had commanded. And Aharon said to Mosheh, Behold, this day they have brought their sin offering and their burnt offering before the Lord; but such griefs as these having come upon me, if I had eaten of the sin offering to-day, would it have been right before the Lord? And Mosheh heard, and it was pleasing in his eyes.
^[3]

XI. And the Lord spake with Mosheh and to Aharon, saying to them: Speak with the children of Israel, saying: These are the animals which you may eat of all the beasts which are upon the earth. Every one that parteth the sole and divideth the paw (or hoof) and that bringeth up the cud among the cattle, that you may eat. But these you shall not eat, - of them that bring up the cud or of them that divide the hoof - the

camel, because he bringeth up the cud, but divideth not his hoof, he is unclean to you. And the coney, because he bringeth up the cud, but doth not divide the hoof, is unclean to you. And the hare, because he bringeth up the cud, but the hoof divideth not, shall be unclean to you. And the swine, because he parteth the sole, and divideth the hoof, but cheweth not the cud, he shall be unclean to you. You shall neither eat their flesh nor touch their carcases; they are unclean to you.

And these you may eat of all that are in the waters; every one that hath fins and scales in the waters, in the seas, and in the rivers, of them you may eat. But any one that hath not (both) fins and scales in the seas and in the rivers; every (such) reptile of the waters, and every living animal in the waters, shall they be to you; of their flesh you shall not eat, and their carcases you shall abhor; whatsoever hat not (both) fins and scales in the waters is to be an abomination to you.

And these shall you hold in abomination among the birds; you shall not eat them, they are an abomination: the eagle, and the sea eagle, and the osprey, and the kite, and the vulture, after his kind; and every raven after his kind; and the ostrich, and the night bird, and the gull, and the hawk, after his kind; and the owl, and the diver for fish, and the ibis, and the swan, and the green bird, and the stork, and the pica, after his kind, and the moorcock, and the bat. Every winged thing that creepeth, (or) walketh upon four,^[4] is an abomination to you. Yet these you may eat, of every creeping thing that flieth, that walketh upon four which hath joints above its feet wherewith to leap upon the ground. Of such as these you may eat, the locust after his kind, and the bald locust, and the serpent-killer after his kind, and the grasshopper after his kind;^[5] but every other creeping thing that flieth having four feet is to be an abomination to you. And by these you will be unclean; every one who toucheth their carcases shall be unclean until the evening. And whosoever carrieth a carcase of them, shall wash his clothes and be unclean until the evening; every beast that divideth the hoof, but is not cloven-footed, and that bringeth not up the cud, is to be unclean to you; whosoever toucheth them shall be unclean. And every (animal) that goeth upon its paws, of all beast that go upon four, shall be unclean to you; whoever toucheth their carcases shall be unclean until the evening. And whoever carrieth their carcase shall wash his clothes and be unclean until the evening; to you they are unclean.

And these shall be to you unclean among the reptiles which creep upon the ground; - the weasel, and the mouse, and the crocodile after his kind, and the field mouse (or ferret,) and the chameleon, and the newt, and the lizards, and the mole. These are unclean to you of all that creep; every one who toucheth them in their dead state shall be unclean until evening. And upon whatever any of them may fall in their dead state it shall be unclean; whether a vessel of wood, or raiment, or skin, or sack, everything whatever in which work is doen, must be put into water, and it shall be unclean until the evening, and must be purified. And whatever earthen vessel into which any of them may fall, all that is within (it) is polluted, and you shall break it. Any food for eating, upon which water (from such a vessel) is poured, shall be unclean, and all liquor which was for

drinking in any (such) vessel shall be unclean. And anything upon which a part of their dead bodies may have fallen shall be unclean; oven or cooking pan, they shall be broken, they are unclean and shall be unclean to you. Nevertheless, a fountain or a pit, the place of a collection of waters, (into which they may have fallen,) shall be clean; but he who toucheth their dead bodies shall be unclean. And if a part of their carcase fall upon any seeding seed which is to be sown, it is clean; but if water be put upon the seed, and a part of their carcase fall thereupon, it is unclean to you.

And if any one of the cattle of which you eat die, whosoever toucheth its carcase shall be unclean until the evening. And he who eateth of its carcase shall wash his clothes, and be unclean until the evening. And he who may carry its carcase shall wash his clothes, and be unclean until the evening. And every reptile that creepeth upon the ground is abominable, it shall not be eaten. Whatsoever goeth upon its belly, and whatever goeth upon four, anything that hath many feet, and every reptile that creepeth, you shall not eat, for they are an abomination.^[6] Ye shall not make yourselves abominable with your animals by any reptile that creepeth, nor make yourselves unclean, nor be polluted by them, lest by them you be made unclean. For I am the Lord your God; sanctify yourselves and be holy, for I am Holy; that you may not contaminate your souls

with any reptile which creepeth upon the ground; for I am the Lord who brought you up from the land of Mizraim to be unto you a God; and you shall be holy, for I am Holy.

This is the law of the cattle, and of the fowl, and of every living animal that moveth in the waters, and of every living thing that moveth on the ground, for making a distinction between the unclean and the clean, between the animal that may be eaten, and the animal that may not be eaten.

SECTION XXVII.

TAZRIA.

XII. And the Lord spake with Mosheh saying: Speak with the children of Israel, saying: A woman, when she hath conceived and borne a male child, shall be unclean seven days; according to the days for the removal of her uncleanness, (or, her seclusion from her uncleanness,) she shall be unclean. And on the eighth day he shall be circumcised in the flesh of his foreskin; and she shall continue thirty and three days in the purification of blood; no sacred thing may she touch, nor may she come into the sanctuary, until the days of her purification be completed. But if she bear a female child, she shall be unclean fourteen days, according to (the law of) her separation; and sixty and six days she will remain for the purification of the blood. And when the days of her purification are complete, for the son or for the daughter, let her bring a lamb of its year for a burnt offering, and a young pigeon or a turtle dove for a sin offering, unto the door of the tabernacle of ordinance, unto the priest, who shall offer it before the Lord, and make atonement for her, and she shall be cleansed from the uncleanness of her blood. This is the law for her who beareth male or female. But if she find not her hand sufficient for (the providing of) a lamb, let her take two turtle doves, or two young pigeons; one for the burnt offering, and the other for the sin offering, and the priest shall make atonement for her, and she shall be clean.

XIII. And the Lord spake with Mosheh and with Aharon, saying: A man, in the skin of whose flesh there may be an abscess, or pustule, or brightness, and it be in the skin of his flesh like a stroke of the leprosy, shall be brought unto Aharon the priest, or to one of his sons the priests. And the priest shall see the plague in the skin of the flesh, and if the hair in the affected spot be turned white, and the appearance of the plague be deeper than the skin of his flesh, it is the plague of leprosy; and the priest shall inspect him and make (pronounce) him to be unclean. But if a bright spot be in the skin of his flesh, and the appearance be not deeper than the skin, and the hair be not turned white, the priest shall shut up the stricken (man) seven days. And on the seventh day the priest shall inspect him, and if the plague stands as it did, if the plague hath not increased in the skin, let the priest shut him up a second seven days. And the priest shall look upon him on the second seventh day; and, behold, if the plague hath become obscure, and the plague hath not spread in the skin, the priest shall make him to be clean; it is a sore, and he shall wash his clothes and be clean.

But if the diseased spot increase again in the skin after having been seen by the priest for his cleansing, he shall be brought a second time to the priest. And the priest inspecting, and, behold, the soreness hath increased in the skin, the priest shall make him to be unclean; it is the leprosy.

When the plague of leprosy is in a man, let him be brought to the priest. And the priest shall inspect him, and, behold, if the abscess is white in the skin, and it hath turned the hair white, and the sign of quick flesh be in the abscess, it is an old leprosy in the skin of the flesh, and the priest shall make him unclean, but shall not shut him up (to ascertain his uncleanness), for he is unclean. And if the leprosy increasing shall increase in the skin, and the leprosy cover the whole skin of the plague (struck man) from his head unto his feet, wherever the eyes of the priest may look, the priest shall observe, and, behold, (if) the leprosy covereth all his flesh, the plagued shall be (considered) clean; the whole of him is turned white, he is clean. But in the day that quick flesh appeareth in him he shall be unclean; and the priest shall observe the quick flesh, and make him to be unclean. The quick flesh is unclean, it is the leprosy. But if the quick flesh turn to be white, he shall come to the priest; and the priest shall observe, and, behold, if the plague is turned white, the priest shall make the plagued to be clean; he is clean.

And if a man have in him, in his skin, an ulcer, and it hath healed, but in the place of the ulcer there come a white abscess, or a bright spot, reddish-white, let him show it to the priest, and the priest shall inspect, and, behold, if the appearance of it be deeper than the skin, and the hair be turned white, the priest shall make him to be unclean; it is the plague of leprosy increasing in the ulcer. But if the priest look on it, and, behold, the hair is not white, nor (the depth) lower than the skin, and it hath become obscure, the priest shall seclude him seven days; and if increasing it increaseth in the skin, the priest shall make him to be unclean; it is the

plague. But if the spot abideth in its place, and increaseth not, it is a description of an ulcer, and the priest shall make him clean.

Or, if a man hath in his skin a burning wound, and there be the sign of a glowing wound whitish – red or (altogether) white, the priest shall look upon it, and, behold, if the hair be white in the bright spot, and the appearance be deeper than the skin, it is leprosy increasing in the wound, and the priest shall make him unclean; it is the plague of leprosy. But if the priest see it, and, behold, the hair is not white in the spot, and it is not deeper than the skin, and is becoming obscure, it is (only) a burning sore, and the priest shall make him to be clean, for it is the sign of an inflammation.

And if a man or a woman have a plague on the head, or in the beard, the priest shall inspect the plague, and, behold, if the appearance is deeper than the skin, and there is in it a thin reddish hair, the priest shall make him unclean; it is a scar (or scurvy), it is leprosy in the head or the beard. And if the priest observe the plague of the scurvy, and, behold, its appearance is not deeper than the skin, and the hair in it is not black, the priest shall seclude him who hath the plague of the scurvy seven days. And the priest shall inspect the plague on the seventh day; and, behold, if the scurf hath not increased, and there is no reddish hair in it, and the appearance of the scurf be not deeper than the skin, he must shave around the scurfed spot; but the spot itself he must not shave; and the priest shall shut him up (who hath) the scurf a second seven days. And the priest shall look upon the scurf on the seventh day, and, behold, if the scurf is not increased in the skin, and its appearance is not deeper than the skin, the priest shall make him clean; and he shall wash his clothes and be clean. But if the scurf increase in the skin after that he hath been (pronounced) clean, the priest shall inspect him, and, behold, if the scurf be increased in the skin, the priest need not seek for the reddish hair; he is unclean. But if the scurf abide as it was, and black hair have sprung up in it, the scurf hath healed, he is clean, and the priest shall make him to be clean.

And if a man or a woman have in the skin of their flesh bright white spots, then the priest shall look, and, behold, if the spots in the skin of their flesh be dim white, it is a freckle growing in the skin; he is clean.

And if a man's hair fall off from his head, he is bald, but he is clean. And if the hair of his head fall off toward his face, he is partly bald, but is clean. But if in the baldness or partial baldness there be a whitish red scar, it is leprosy growing in the baldness or partial baldness. Then the priest shall look, and, behold, if the plague spot be whitish red in the baldness or the partial baldness, as the appearance of leprosy in the skin of the flesh, the man is a leper, he is unclean; and the priest shall verily make him to be unclean; his plague is in his head.

And the leper in whom is the plague, - his clothes shall be rent, and his head bared; and, like the mourner, he shall be covered unto his lip, and shall cry: Be not made unclean! Be not made unclean! All the days that the plague is upon him shall he be unclean; he is unclean; he shall dwell apart, his habitation shall be without the camp.

The garment which hath the plague of leprosy in it, whether it be in a garment of woollen or of linen, whether in the warp or in the woof of linen or of woolen, or in leather, or anything made of skin: if the plague be green or red in the garment or in the skin, whether in the warp, or in the woof, or in anything of skin, it is a plague of leprosy, and must be showed to the priest. And the priest shall look at the plague, and shut it up seven days. And he shall look at the plague on the seventh day; if the plague hath increased in the garment, whether in the warp or in the woof, or in a skin, or anything made of skin for work, it is a plague of consuming leprosy, it is unclean. And he shall burn the garment, whether it be in warp or woof, of wool, or of linen, or anything (made) of skin, which hath the plague in it; for it is a consuming leprosy; he shall burn it in fire. But if the priest look, and, behold, the plague hath not increased in the garment, whether in warp or woof, or in anything of skin; then the priest shall direct, and they shall wash that wherein is the plague, and he shall shut it up a second seven days. And the priest shall look after that they have washed the plague, and, behold, if (the state of) the plague hath not increased, it is (nevertheless) unclean; thou shalt burn it with fire, it is a fretting leprosy, whether in its smoothness or its roughness (*i.e.*, its right or wrong side). And if the priest look, and, behold, the plague hath become obscure after they have washed it, he shall tear it out of the garment, or out of the skin, or out of the warp, or of the woof. And if it reappear in the garment, in warp or woof, or increase in any vessel of skin, thou shalt burn in fire that which hath the plague in it. And the garment, or warp, or woof, or anything of skin which hath been washed, and the plague hath gone from it, shall be dipped the second time, and shall be clean. This is the law for the plague of leprosy in a garment of woolen or linen, in the warp or the woof, or anything of skin, to make it to be clean or unclean.

SECTION XXVIII. METSORA.

XIV. And the Lord spake with Mosheh, saying: This shall be the law for the leper on the day of his purification: He shall be brought to the priest; and the priest shall go forth out of the camp, and the priest shall look, and, behold, if the leper be healed of his leprosy, then the priest shall direct that there be brought for him who is to be cleansed two birds, alive, clean, and wood of cedar and scarlet (wood) and hyssop. And the priest shall direct that one of the birds be killed in an earthen vessel with spring water. And he shall take the living bird with the cedar wood, and the scarlet, and the hyssop, and dip them and the living bird in the blood of the bird that had been killed over the spring water. And he shall sprinkle it on him who is to be cleansed from leprosy seven times, and he shall be clean: and the living bird he shall send forth upon the face of the field. And he who is cleansed shall wash his clothes, and shave off all his hair, and wash himself clean with water, and afterward he may come into the camp; but he shall dwell without his tent seven days. And on the seventh day he shall (again) shave off all the hair of his head, and his beard and his eyebrows, the whole of his hair shall he shave off, and wash his clothes, and wash his flesh with water, and he shall be clean. And on the eighth day let him take two (he) lambs unblemished, and one ewe lamb of the year unblemished, and three tenths of flour sprinkled with oil for a mincha, and one loga of oil. And the priest who maketh him clean shall make the man who is cleansed to stand with them before the Lord at the door of the tabernacle of ordinance. And the priest shall take one lamb and offer him for a trespass offering, and the loga of oil, and shall uplift them an elevation before the Lord. And he shall slay the lamb on the place where the sin offering is killed, and the burnt offering, (namely,) in the holy place; for as the sin, so the trespass, offering is the priest's: it is most sacred. And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him who is cleansed, and upon the thumb of his right hand, and upon the tow of his right foot. And the priest shall take of the log of oil and pour it on the priest's left hand. And the priest shall dip the finger of his right hand in the oil which is upon his left hand, and shall sprinkle of the oil with his finger seven times before the Lord. And of the rest of the oil which is upon his hand the priest shall put upon the tip of the right ear of him who is cleansed, and upon the thumb of his right hand, and upon the tow of his right foot, upon the blood of the trespass offering. And the remainder of the oil which is upon the priest's hand he shall put upon the head of him who is cleansed, and the priest shall make atonement for him before the Lord. And the priest shall perform the sin offering, and make atonement for him who is cleansed from his defilement, and afterwards shall he kill the burnt offering. And the priest shall sacrifice the burnt offering with the mincha at the altar, and the priest shall make atonement for him, and he shall be clean.

But should he be a poor man, and his hand have not (so much) pertaining (to him), let him take one lamb for the trespass offering for the elevation to atone for him, and one-tenth of flour sprinkled with oil for the mincha, and a loga of oil and two turtle doves or two young pigeons which his hand may possess; and one shall be the sin offering, and one the burnt offering. And he shall bring them on the eighth day of his purification unto the priest, at the door of the tabernacle of ordinance before the Lord. And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall uplift them, an elevation before the Lord. And he shall kill the lamb of the trespass offering, and the priest shall take of the blood of the trespass offering, and put it upon the tip of the right ear of him who is cleansed, and on the finger of his right hand, and on the tow of his right foot. And of the oil the priest shall pour (some) upon the priest's left hand; and the priest shall put of the oil which is in his hand upon the tip of the right ear of him who is cleansed, and on the finger of his right hand, and on the tow of his right foot, upon the spot of the blood of the trespass offering. And the remainder of the oil which is in the priest's hand he shall put upon the head of him who is cleansed, to propitiate for him before the Lord. And he shall offer (perform) one of the turtle doves, or of the young pigeons, which his hand may possess, the one for a sin offering, and one for a burnt offering, with the mincha; and the priest shall make atonement for him who is cleansed, before the Lord. This is the law for him in whom hath been the plague of leprosy, whose hand hath not had sufficiency for (the sacrifices of) his purification.

And the Lord spake with Mosheh and to Aharon, saying: When you have entered the land of Kanaan, which I will give unto you for a possession; and I have put the plague of leprosy upon a house in the land of your possession; and he who owns the house shall come and show to the priest, saying, There is a plague, as it appeareth to me, in the house: the priest shall direct that they turn out (all that is in) the house before the priest goeth in to inspect the plague; that all that is in the house be not (condemned as) unclean;

and afterward the priest shall enter to survey the house. Then he shall look at the plague; and, behold, if the plague be in the walls of the house in seams, green or red, and they appear to be deeper than the (surface of the) wall, then the priest shall go out from the house to the door of the house, and shut up the house seven days. And the priest shall return on the seventh day, and look, and, behold, if the plague hath increased in the walls of the house, then the priest shall order that they take down the stones of the house in which the plague is, and cast them without the town into an unclean place. And they shall scrape the house within round about, and throw the plaster (dust) which they have scraped off without the town, into an unclean place. And they shall take other stones, and insert them in the place of the former stones, and shall take other plaster and cover the house. And if the plague return and increase in the house after that the stones have been taken down, and after they have scraped the house, and after it hath been plastered (anew); then the priest shall enter, and, behold, if the plague hath increased in the house, it is a corroding leprosy in the house, it is unclean. And they shall break down the house, the stones of it, the timber, and all the mortar of the house; and he shall carry them (have them carried) without the town unto an unclean place. And whoso goeth into the house all the days that it is shut up, shall be unclean until the evening. And he who may sleep in the house shall wash his clothes, and he who eateth in the house shall wash his clothes. But if the priest, having entered, shall look, and, behold, the plague hath not increased in the house after the house hath been plastered, the priest shall make (pronounce) the house to be clean, for the plague hath been cured. And he shall take, to purify the house, two birds, and cedar wood, and scarlet, and hyssop. And he shall kill the one bird in a vessel of pottery with spring water, and take the cedar wood, and the hyssop, and the scarlet, and the living bird; and dip them in the blood of the bird which had been killed and in the spring water, and sprinkle the house seven times. And he shall purify the house with the blood of the bird, and with the spring water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet. But he shall send forth the living bird out of town, upon the face of the field, and make atonement for the house, and it shall be clean.

This is the law for every plague of leprosy and of scorbutics, and for leprosy in clothing, and in a house: and for abscess, and scar, and inflamed spot: to teach on what day it is unclean, and on what day it is purified. This is the law for the leprosy.

XV. And the Lord spake with Mosheh and to Aharon, saying: Speak with the sons of Israel, and say to them: When any man hath a defluxion by the running of his flesh, he is unclean. And this shall be his uncleanness by his defluxion, when his defluxion floweth from his flesh, or his flesh hath ceased from its flowing, it is (the cause) of his uncleanness. Every bed whereon he lieth who hath the defluxion shall be unclean; and anything whereon he sitteth shall be unclean. And whoever toucheth his bed shall wash his clothes, bathe himself in water, and be unclean until the evening. And he who sitteth on a thing whereon he who hath the issue hath sat shall wash his clothes, and bathe in water, and be unclean until the evening. And he who toucheth the flesh of him who hath the issue shall wash his clothes, and bathe in water, and be unclean until evening. And if he who hath the issue spit upon one who is clean, he shall wash his clothes, and bathe in water, and be unclean until evening. And any saddle (or carriage) that he who hath the issue may ride upon shall be unclean; and whoever toucheth any things that have been under him shall be unclean until evening. And whomsoever he who hath the issue toucheth, and hath not rinsed his hands in water, shall wash his clothes, and bathe in water, and be unclean until evening. And every vessel of earthenware which he who hath the issue may have touched shall be broken, and every vessel of wood shall be rinsed in water.

And when he who hath had a defluxion shall be cleansed of his issue, he shall number to himself seven days for his purification, and wash his clothes, and bathe his flesh in spring water, and be clean. And on the eighth day let him take two turtle doves, or two young pigeons, and bring before the Lord at the door of the tabernacle of ordinance, and give them to the priest. And the priest shall perform (the offering of) them; one for the sin, and one for the burnt, offering; and the priest shall make atonement for him before the Lord, for his issue. And if seed of copulation go out from a man, he shall wash all his flesh with water, and be unclean until evening. The woman with whom a man shall lie with seed of copulation, they shall bathe themselves with water, and be unclean until evening.

If a woman have a defluxion of blood in her flesh, seven days shall be for her separation, and whoso toucheth her shall be unclean until evening. And every thing on which she lieth in her separation shall be unclean, and any thing that she sitteth upon shall be unclean. And any one who toucheth her bed shall wash his clothes, and bathe in water, and be unclean until evening; and any one who toucheth a thing upon which she hath sat shall wash his clothes, and bathe in water, and be unclean until evening. And if it be on her bed, or

any thing on which she hath sat, when he hath touched it, he shall be unclean until the evening. And if a man lie with her, and her separation be upon him, he shall be unclean seven days, and any bed whereon he lieth shall be unclean.

And if a woman hath a defluxion of blood many days beyond the time of her separation, if it run beyond (the time) of her separation, all the days of the issue of her uncleanness shall be as the days of her separation; she shall be unclean. Any bed on which she lieth all the days of her defluxion shall be as the bed of her separation, and every thing on which she sitteth shall be unclean as the uncleanness of her separation. And whoso toucheth them shall be unclean, and shall wash his clothes, and bathe in water, and be unclean until evening.

But if she be cleansed from her defluxion, then let her number to herself seven days, and afterward she is clean. And on the eighth day let her take for herself two turtle doves, or two young pigeons, and bring them to the priest at the door of the tabernacle of ordinance. And the priest shall make the one a sin offering, and one burnt offering, and the priest shall atone before the Lord for the issue of her uncleanness. And (thus) shall you separate the children of Israel from their uncleanness, that they die not, by defiling My Tabernacle which is among them. This is the law for him who hath an issue, or whose seed goeth from him, and who is defiled therewith; and of her who hath an issue of separation; and of him who hath a flowing issue, of the male and of the female, and of him who lieth with her who is unclean.

SECTION XXIX.

ACHAREY.

XVI. AND the Lord spake with Mosheh after the two sons of Aharon were dead, who offered the strange fire before the Lord, and died; and the Lord said unto Mosheh, Speak with Aharon thy brother, that he may not enter at any time into the Holy Place within the veil before the mercy-seat which is upon the ark, that he die not; for in the cloud will I reveal Myself over the mercy-seat.

With this shall Aharon enter the holy place: With a young bullock for a sin offering, and a ram for a burnt offering. With the holy linen vesture shall he be clothed, and linen drawers shall be upon his flesh, and with the linen girdle shall he be bound, and the linen mitre shall be upon his head: these are holy garments; and he shall wash his flesh in water, and then put them on.

And of the congregation of the sons of Israel let him take two kids of the goats for a sin offering, and one ram for a burnt offering. And Aharon shall offer the bullock of the sin offering for himself, and make atonement for himself and for the men of his house.

And he shall take the two goats, and make them to stand before the Lord, at the door of the tabernacle of ordinance. And Aharon shall put lots upon the two goats; one lot for the Name of the Lord, and one lot for Azazel. And Aharon shall offer the goat whose lot came up for the Name of the Lord, and make him a sin offering; and the goat whose lot came up for Azazel he shall make to stand alive before the Lord, to make an atonement upon him, and to send him away to Azazel, to the desert.

And Aharon shall offer the bullock for his own sin, and make atonement for himself and for the men of his house and he shall kill the bullock for the sin offering which is for himself. And he shall take a censer full of coals of fire from off the altar before the Lord, and his handful of sweet incense beaten small, and carry (them) within the veil. And he shall put the sweet incense upon the fire before the Lord, and the cloud of incense will envelope the mercy-seat which is over the testimony, that he may not die. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the face of the mercy-seat eastward, and before the mercy-seat he shall sprinkle seven times of the blood with his finger.

And he shall kill the goat for the sin offering of the people, and enter, with its blood, within the veil, and do with his blood as he had done with the blood of the bullock, and sprinkle it upon the mercy-seat and before the mercy-seat. And he shall (thus) make atonement for the holy place on account of the uncleanness of the children of Israel, and the rebellion of all their sin. And so shall he do for the tabernacle of ordinance which remaineth with them in the midst of their uncleanness. But no man shall be in the tabernacle of ordinance (at the time of) his entering to make atonement in the holy place until his coming out: and he shall atone for himself, and for the men of his house, and for all the congregation of Israel.

And he shall go forth to the altar which is before the Lord, and make atonement for it; and take of the blood of the bullock and of the goat's blood, and put upon the horns of the altar round about; and of the blood he shall sprinkle upon it with his finger seven times, and cleanse it and sanctify it from the uncleanness of the children of Israel.

And when he hath completed to atone for the holy place, and for the tabernacle of ordinance, and for the altar, then shall he bring the living goat. And Aharon shall lay his two hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their rebellions, and all their sins, and put them upon the head of the goat, and send him away, by the hand of an appointed man, to go into the desert. And the goat shall bear upon him all their iniquities into a land not inhabited; and he shall send the goat away into the desert.

And Aharon shall go into the tabernacle of ordinance, and put off the linen robes which he wore on going into the Holy Place, and shall lay them there aside. And he shall wash his flesh with water in the Holy Place, and put on his garments, and come forth to offer his burnt sacrifice, and the burnt sacrifice of the people, and make atonement for himself and for the people. And the fat of the sin offering he shall burn at the altar.

But he who led away the goat unto Azazel shall wash his clothes, and bathe his flesh in water, and afterwards go into the camp. And the bullock of the sin offering whose blood was carried in to make atonement in the Holy Place, he shall take forth out of the camp, and they shall burn their skins and their flesh and their food with fire. And he who burned them must wash his clothes, and bathe his flesh with water, and may then enter into the camp.

And this shall be to you for an everlasting statute: in the seventh month, on the tenth day of the month, you shall afflict (humble) your souls, and do no work, whether the native-born or the stranger that dwelleth among you. For on that day he shall make atonement for you, to cleanse you from all your sins, that you may be cleansed from all your sins before the Lord. A Sabbath it shall be to you, and you shall humble your souls. It is an everlasting statute.

And the priest whom he shall anoint, and who shall offer his oblation, to minister instead of his father, shall make the atonement, and dress himself with the vestments of fine linen, even the consecrated vestments. And he shall make atonement for the Holy of Holies, and for the tabernacle of ordinance and for the altar he shall atone, and for all the people of the congregation shall he atone. And this shall be to you an everlasting statute for the expiation of all the children of Israel from all their sins once in the year. And he did as the Lord commanded Mosheh.

XVII. And the Lord spake with Mosheh, saying: Speak with Aharon, and with his sons, and with all the sons of Israel, and say to them: This is the word which the Lord hath commanded, saying: Any man of the house of Israel who shall kill bullock or lamb or goat in the camp, or who shall kill (such as sacrifices) without the camp, and bring it not to the door of the tabernacle of ordinance, that it may be offered an oblation in the presence of the Lord before the tabernacle of the Lord, blood shall be reckoned to that man; he hath shed blood, and that man shall be destroyed from his people. In order that the sons of Israel may bring their victims which they (formerly) sacrificed upon the face of the field, before the Lord at the door of the tabernacle of ordinance, unto the priest, and offer them as consecrated oblations in the presence of the Lord.

And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of ordinance, and burn the fat to be received with acceptance before the Lord. And they shall no more sacrifice their victims unto demons after which they have wandered: this shall be an everlasting statute to you unto your generations.

And say thou to them, Whatever man of the house of Israel, or the stranger who sojourneth among you, who sacrificeth a burnt offering or a consecrated victim, and bringeth it not to the door of the tabernacle of ordinance, that it may be performed before the Lord, that man shall be destroyed from his people. And what man soever of the house of Israel or of the strangers who sojourn among you, who shall eat any blood, I will set my anger upon the man who shall have eaten blood, and will destroy him from among his people. Because the life of flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it IS THE BLOOD THAT ATONETH FOR THE SOUL. Therefore have I said to the children of Israel, Let no man of you eat blood, nor let the strangers who sojourn among you eat blood; and whatever man of the sons of Israel, or of the strangers who sojourn among you, that hunteth venison of beast or bird which may be eaten, let him pour out its blood and cover it in the earth (or in the dust); for the life of all flesh is its blood; it is for its life; and I have said to the children of Israel, You shall not eat the blood of any flesh, for the life of all flesh is its blood; every one who eateth of it shall be destroyed.

And every one who eateth of a carcase (that hath died of itself) or hath been torn, whether he be native born or of the strangers, let him wash his clothes, and bathe in water, and be unclean until the evening, and (then) shall he be clean. But if he wash not, nor bathe his flesh, he shall bear his transgression.

XVIII. And the Lord spake with Mosheh, saying: Speak with the sons of Israel, and say unto them: I am the Lord your God: You shall not do according to the people of the land of Mizraim in which you dwelt, nor after the works of the people of the land of Kenaan, whither I am bringing you, shall you do, neither shall you walk in their laws. My judgments shall you perform and keep My statutes to walk in them; I am the Lord your God. And you shall keep My statutes and My judgments, which if a man do he shall live by them an everlasting life. I am the Lord.

No man shall come nigh to any of his own flesh to uncover the nakedness; I am the Lord. The nakedness of thy father, or the nakedness of thy mother, thou shalt not uncover. She is thy mother; thou shalt not uncover her nakedness. The nakedness of thy father's wife thou shalt not uncover, it is thy father's nakedness. The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, who hath been begotten of thy father by another wife, or of thy mother by another husband, their nakedness thou shalt not uncover. The nakedness of thy son's daughter, or the daughter of thy daughter, thou shalt not uncover; for they are thy nakedness. The nakedness of the daughter of thy father's wife who hath been begotten of thy father, who is thy sister, thou shalt not uncover. The nakedness of thy father's sister thou shalt not uncover; she is of kin to thy father. The nakedness of thy mother's sister thou shalt not uncover; for she is of kin to thy mother. The nakedness of thy father's brother thou shalt not uncover; unto his wife thou shalt not come near; she is the wife of thy father's brother. The nakedness of thy daughter-in-law thou shalt not uncover; she is thy son's wife, thou shalt not uncover her nakedness. The nakedness of thy brother's wife thou shalt not uncover; it is thy brother's nakedness. The nakedness of a woman and of her daughter thou shalt not uncover; thou shalt not take the daughter of her son nor the daughter of her daughter to uncover her nakedness; they are near of kin, it is a device of wickedness. And a wife with her sister thou shalt not take to cause her tribulation by uncovering her nakedness over her in her life (time). And unto a woman in the separation of her uncleanness shalt thou not come near to uncover her nakedness. Nor with the wife of thy neighbour shalt thou carnally lie to defile her. And of thy children thou shalt give none to transfer them to Molek, (or, to make them pass through to Molek,) neither shalt thou profane the Name of the Lord thy God: I am the Lord. And with the male thou shalt not lie as with the woman; it is an abhorrent thing. Nor with any beast shall be thy lying down to defile thyself with it; neither shall a woman stand before a beast to permit him to prevail with her; it is confusion. Ye shall not pollute yourselves with any of these; for with all these have the peoples defiled themselves whom I am about to drive away from before you. And the land (itself) is contaminated; and I will visit the guilt that is upon it, and the land shall vomit forth the inhabitants. But you shall keep My statutes and My judgments, and commit none of these abominations,

neither the native born nor the sojourners who sojourn among you;-for all these abominations have been done by the men of the land who have been before you, and the land hath been polluted ;-that the land vomit you not out when ye defile it; as it will have cast out the people who were before you. For whoso committeth any of these abominations, the souls that do them shall be destroyed from among their people. And you shall observe the keeping of My word, that you do not (according to) the abominable usages which have been done before You, nor be corrupted by them. I am the Lord your God.

SECTION XXX.

KEDOSHEIT.

XIX. AND the Lord spake with Mosheh, saying: Speak with all the congregation of the sons of Israel and say to them, You shall be holy; for I, the Lord your God, am holy. A man shall reverence his mother and his father, and you shall keep the day of My Sabbath: I am the Lord your God. Turn not after idols, nor make molten things (for worship): I am the Lord your God. And when you offer the sacrifice of consecrated things before the Lord, make the sacrifice thereof with your own free will. On the day that it is sacrificed it may be eaten, and on the following day; but that which remaineth on the third day shall be burned with fire. If indeed it be eaten on the third day, it (the oblation) is rejected, and shall not be accepted. And whoever eateth it shall bear his guilt; for he hath profaned that which was consecrated, and that man shall be destroyed from his people.

And when you reap the harvest of your land, thou shalt not wholly reap the corners of thy field, and the gleanings of thy harvest thou shalt not gather. Neither in thy vineyard shalt thou (entirely) ingather, nor collect the remainder of thy vineyard; thou shalt leave them for the poor, and for the stranger: I am the Lord thy God. You shall not steal, nor prevaricate, nor be false, a man with his neighbour. Neither swear by My Name unto falsehood, nor profane the Name of thy God: I am the Lord.

Thou shalt not overbear thy neighbour, nor be coercive: the hire of the hireling shall not abide with thee till the morning. Thou shalt not curse him who cannot hear, nor put a stumblingblock before him who cannot see, but shalt fear thy God: I am the Lord. You shall not deal falsely in judgment, nor accept the face of the poor, nor honour the face of the great; in truthfulness shalt thou judge thy neighbour. Thou shalt not make false accusations against thy people, neither stand against thy neighbour's blood: I am the Lord. Thou shalt not hate thy brother in thy heart: reproving, reprove thou thy neighbour, and contract not sin his account. Thou shalt not be revengeful, nor keep enmity against the children of thy people, but love thy neighbour as thyself. I am the Lord.

You shall observe My statutes. Thy cattle thou shalt not make to gender with various kinds, nor sow thy field with various kinds, nor let a garment of a mixture of woollen and linen come upon thee. And if a man lie carnally with a woman, and she be a handmaid betrothed unto (another) man, and with redemption of money not redeemed, nor having freedom given to her by an instrument of writing, the stripe shall be upon her; they shall not be put to death, for she was not free.^[1] But he shall bring his trespass offering before the Lord, at the door of the tabernacle of ordinance, a ram for a trespass offering. And the priest shall make atonement with the ram of the trespass offering before the Lord for the sin that he hath sinned, that the sin he hath sinned may be forgiven him.

And when you have entered upon the land, and have planted any (kind) of tree for eating, the fruit of it shall be put away (from you); three years shall it be set aside to be destroyed; it shall not be eaten. But in the fourth year all the fruit shall be consecrated for thanksgiving before the Lord; and in the fifth year you shall eat the fruit of it, that the fruit may be added (increased) to you. I am the Lord your God.

You shall not eat anything with the blood. You shall not use enchantments,^[2] nor augury by the clouds. You shall not shave the hair on your head in a circle,^[3] nor destroy the hair of thy beard, nor make a cutting for the dead in thy flesh; nor imprint signatures upon you: I am the Lord. Thou shalt not profane thy daughter to make her to become a fornicatress, lest the land become whorish, and the land be filled with the ways of wickedness. The days of Sabbaths, which are Mine, observe ye, and hold in reverence the house of My sanctuary. I am the Lord. Turn not after deceivers, nor inquire by diviners to pollute yourselves with them: I am the Lord your God.

Thou shalt rise up before one who is a teacher in the law, and pay honour to the presence of the aged, and fear thy God. I am the Lord. And if a stranger sojourn with you in the land, you shall not oppress him.

As one born among you shall be the stranger who sojourneth among you, and thou shalt love him as thyself, because you were sojourners in the land of Mizraim: I am the Lord your God. You shall commit no falsity in judgment, in rule, (or line,) in weight, or in measure. Balances of truth, weights of truth, a measure in truth, and hins of truth you shall have. I am the Lord your God, who have brought you out from the land of Mizraim; and you shall keep all My statutes, and all My judgments, and do them: I am the Lord.

XX. And the Lord spake with Mosheh, saying, Speak unto the sons of Israel: Whatever man of the sons of Israel, or of the strangers who sojourn in Israel, giveth his offspring unto Molek,^[4]

with killing shall he be killed; the people of the house of Israel shall stone him with stones. And I will show My displeasure against that man, and will destroy from among his people, because he hath given his offspring unto Molek, to defile My sanctuary and to profane My holy Name. And if the people of the house of Israel

turn away (or hide) their eyes from that man when he giveth his offspring to Molek, that they may not have to put him to death, I will give forth My anger against that man, and against his abettors, and will destroy him, and all who go after him, to wander after Molek, from among their people. And the man who turneth away after impostors and diviners to wander after them, I will set My displeasure upon that man, and will cut him off from among his people. But you shall be sanctified, and be holy; for I am your God. And you shall observe My statutes, and do them: I am the Lord who sanctify you. For the man who curseth his father or his mother shall be surely put to death; he hath cursed his father, he is guilty of death. And the man who committeth adultery with his neighbour's wife shall be surely put to death; the adulterer and the adulteress. And the man who lieth with his father's wife, uncovering his father's nakedness, shall be surely put to death; both of them are guilty of death. And a man who lieth with his daughter-in-law, both of them shall be slain: they have wrought confusion, they are guilty of death. And a man who lieth with a man as with a woman, both of them have wrought abomination: they are to be surely put to death, of death they are guilty. And when a man taketh a wife along with her mother, it is wickedness; both he and they shall be burned with fire; such wickedness shall not be among you. And if a man lie with a beast, he shall be surely put to death, and you shall kill the beast. And if a woman approach to a beast to submit to it, the woman shall be put to death, and the beast; they shall verily be killed; of death they are guilty. And a man who shall take his sister, the daughter of his father, or the daughter of his mother, and see her nakedness, and she see his nakedness, it is an ignominy and they shall be destroyed before the eyes of the children of their people: he hath uncovered the nakedness of his sister, he shall receive (the punishment of) his guilt. And a man who lieth with a woman who is unclean, and uncovereth her nakedness, he hath uncovered her shame, and she hath uncovered the uncleanness of her blood: both of them shall be cut off from among their people. Neither shalt thou uncover the nakedness of thy mother's sister, nor of thy father's sister; for he will have uncovered that of his near kin; they shall receive for their sin. And if a man lie with the wife of his father's brother he hath uncovered the nakedness of his father's brother; they shall receive for their guilt without children shall they die. And if man take his brother's wife,² a thing to be kept aloof from, (*merachaka*,) he hath uncovered the nakedness of his brother, they shall be childless. But keep you all My statutes and all My judgments, and do them, that the land into which I bring you to dwell may not cast you out. You shall not walk in the laws of the peoples whom I drive away from before you; for they have committed all these things, and My Word hath abhorred them. But I have said to you, Ye shall inherit this land, and I will give it to you to possess it, a land producing milk and honey. I am the Lord your God who have separated you from the peoples. And you shall make distinction between animals clean and unclean, and between fowls unclean and clean, and not make your souls abominable by beast, or by fowl, or by any thing that creepeth on the ground which I have separated (as to be) unto you unclean. And you shall be holy before Me; for I the Lord am holy, and I have separated you from the nations to be worshippers before Me. A man or a woman with whom are impostures or divinations shall be verily put to death; with stones they shall be stoned, they are guilty of death.

SECTION XXXI.

EMOR.

XXI. AND the Lord spake with Mosheh, saying: Speak unto the priests, the sons of Aharon, and say to them: Let no one be defiled among his people on account of the dead: yet for his kin, who is nigh to him, for his mother, and for his father, and for his son, and for his daughter, and for his brother, and for his sister, a virgin who is near to him, who hath no husband, for her he may be defiled. But a chief among his people (the high priest) shall not defile himself, to make him from, (*merachaka*,) he hath uncovered the nakedness of his brother, they shall be childless. But keep you all My statutes and all My judgments, and do them, that the land into which I bring you to dwell may not cast you out. You shall not walk in the laws of the peoples whom I drive away from before you; for they have committed all these things, and My Word hath abhorred them. But I have said to you, Ye shall inherit this land, and I will give it to you to possess it, a land producing milk and honey. I am the Lord your God who have separated you from the peoples. And you shall make distinction between animals clean and unclean, and between fowls unclean and clean, and not make your souls abominable by beast, or by fowl, or by any thing that creepeth on the ground which I have separated (as to be) unto you unclean. And you shall be holy before

Me; for I the Lord am holy, and I have separated you from the nations to be worshippers before Me. A man or a woman with whom are impostures or divinations shall be verily put to death; with stones they shall be stoned, they are guilty of death.

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And the (high) priest who hath been consecrated from his brethren, upon whose head hath been poured the oil of consecration, and who, at the offering of his oblation, is arrayed with the (holy) robes, shall not make bare his head, nor rend his garments. Nor shall he enter unto any dead body, nor defile himself for his father or his mother. And he shall not go out from the sanctuary nor defile the sanctuary of his God; for the crown of the[9] anointing oil of his God is upon him. I am the Lord. And he shall take a wife in her virginity; a widow, or a divorced person, or a corrupt harlot, these he shall not take; but a virgin from his people shall he take for a wife. And his offspring he shall not profane among his people; for I the Lord do sanctify him.

And the Lord spake with Mosheh, saying: Speak with Aharon, saying: A man of the generations of thy sons who hath any blemish on him shall not approach to offer the oblation of his God. For no man in whom is a blemish may come nigh; a blind man, or lame, or flat nosed, or disproportioned;[10] or a man who hath a broken foot, or a broken hand, or who is crookbacked, or dwarfish[11], or who hath a white spot in his eye, [12] or the scurvy, or ringworm, or who hath ruptured testicles. No man of the offspring of Aharon the priest who hath a blemish may approach to offer the oblations of the Lord; having a blemish in him he shall not draw near to present the oblation of his God: yet of the sanctified oblations of his God, even of the most holy, he may eat: only he shall not enter within the veil, nor approach the altar, because he hath a blemish; that he profane not My sanctuary; for I am the Lord who sanctify them. And Mosheh spake with Aharon, and with his sons, and with all the sons of Israel.

XXII. And the Lord spake with Mosheh, saying: Speak with Aharon and with his sons, and let them keep separate from[13] the consecrated things of the children of Israel, that they profane not the Name of My Holiness which they (are to) sanctify before Me: I am the Lord. Say to them, Any man of all the sons of your generations who shall touch the hallowed things which the children of Israel consecrate before the Lord, having his uncleanness upon him, that man shall perish before Me: I am the Lord. Any man of Aharon's offspring who hath leprosy or an unclean effusion shall not eat of the consecrated things until he be clean; and whosoever toucheth any unclean animal, or a man whose seed goeth from him, or a man who toucheth any reptile that maketh him unclean, or a man who maketh him unclean by any of his uncleanness, the man who toucheth him shall be unclean until the evening, and may not eat of things consecrated unless he wash his flesh with water. But when the sun hath gone down, and he shall have purified himself, he may afterward eat of the hallowed things, for it is his food.

A carcase which hath been torn he may not eat, to defile himself therewith: I am the Lord. But let them keep the keeping of My word, lest they bring guilt upon themselves, and die for it, because they have profaned it, I am the Lord who sanctify them. No stranger shall eat of that which is consecrated, neither a sojourner with a priest, or a hireling, may eat of the consecrated thing. But if the priest buy a person with a purchase of his money, he may eat of it, and he who hath been born in his house, they may eat of his bread. And the daughter of a priest, if she be married to a stranger, may not eat of things set apart and hallowed. But if the priest's daughter be a widow, or divorced, and, having, no child, hath returned to her father's house, as in her youth, she may eat of her father's meat; but no stranger shall eat thereof.

And if a man eat some consecrated thing through ignorance, he shall add a fifth unto it, and give the consecrated thing unto the priest. And let them not profane the hallowed things of the children of Israel which are set apart before the Lord, nor bring upon themselves iniquities and sins, when they eat in uncleanness the things that are holy. I am the Lord, who sanctify them.

And the Lord spake with Mosheh, saying: Speak with Aharon, and with his sons, and with all the children of Israel, and say to them: When any man of the sons of Israel, or of the sojourners in Israel, will offer the oblation of any of their vows or any of their freewill oblations which they may offer before the Lord for a burnt sacrifice; that it may be acceptable from you, (let it be) a male without blemish, of the bullocks, or of the lambs, or of the goats. But whatever hath a blemish in it you shall not offer, for it will not be acceptable for you. And if a man present a consecrated victim before the Lord, as a vow set apart, or a freewill offering of the herd or of the flock, it must be perfect, to be acceptable; there shall be no blemish in it. Blind, or broken, or mutilated, or having imposthumes, or ulcers, or blotches, these you shall not offer before the Lord, nor of them present an oblation upon the altar before the Lord. But a bullock or a lamb that hath anything superfluous or deficient you may make a free will offering, [\[14\]](#) but for a vow it will not be acceptable. And that which is crushed, or rent, or worn out, or emasculated, you shall not offer before the Lord, nor do it [\[15\]](#) in your land. Nor from (the hand of) a son of the Gentiles may you offer an oblation to your God of any of these, because their corruption is in them, a blemish is in them; they will not be acceptable for you.

And the Lord spake with Mosheh, saying: When a bullock, or lamb, or goat, is brought forth, it shall be seven days with its dam, and on the eighth day and thenceforward it will be acceptable to be offered as an oblation before the Lord. Whether it be a cow or ewe, ye shall not immolate (both) her and her offspring on one day. And when you present a thank-offering before the Lord, offer it so as to be acceptable for you. It is to be eaten on that day, nothing shall remain of it till the morning. I am the Lord. And you shall observe My commandments, and do them. I am the Lord. Nor shall you profane My holy Name, for I will be hallowed among the sons of Israel. I am the Lord who sanctify you, who have led you forth from the land of Mizraim to be unto you Eloha: I am the Lord.

XXIII. And the Lord spake with Mosheh, saying: Speak with the sons of Israel, and say to them: The FESTIVALS of the Lord which you shall convoke as holy convocations, these are My festivals. Six days thou shalt do work, but on the seventh day is the rest of the Sabbath; a holy convocation, (in it) you shall do no work. It is a Sabbath before the Lord in all your dwellings.

These are the festivals of the Lord, holy convocations which you shall convoke in their seasons. In the first month, on the fourteenth of the month, between the suns, is the Pascha before the Lord, and on the fifteenth day of this month is the feast (*chagga*) of unleavened cakes before the Lord; seven days you shall eat unleavened bread. In the first day you shall have a holy convocation; no laborious work shall you do; but you shall offer an oblation before the Lord seven days; in the seventh day there shall be a holy convocation; no laborious work may you do.

And the Lord spake with Mosheh, saying: Speak with the sons of Israel, and say to them: When you have entered into the land that I will give unto you, and you reap its harvest, you shall bring an omer of the first of your harvest unto the priest, and he shall uplift the omer before the Lord to be accepted for you: after the day of the festivity (*yoma taba*) shall the priest uplift it. And you shall perform on the day of your elevation

of the omera (the sacrifice of) an unblemished lamb of the year, as a burnt offering before the Lord. And the mincha thereof shall be two-tenths of flour mingled with oil, an oblation to be accepted before the Lord; and its libation, wine, the fourth of a hin. Neither bread, nor parched corn, nor green ears shall you eat until this day when you bring the oblation of your God; an everlasting statute unto your generations in all your dwellings.

And count to you, after the festival day, from the day that you brought the omera of the elevation, seven weeks, complete shall they be. Until the (day) after the seventh week number fifty days, and (then) offer a new mincha before the Lord. Bring from your dwellings two loaves for an elevation, two cakes, of two-tenths of flour shall they be, baked with leaven, as first fruits before the Lord. And with the bread you shall offer seven unblemished lambs of the year, one young bullock, and two rams; they shall be a burnt offering before the Lord, with their mincha and their libation, to be received with acceptance before the Lord. And you shall make one of the goats (a sacrifice) for a sin offering, and two lambs of the year for consecrated offerings. And the priest shall uplift them with the bread of the first fruits an elevation before the Lord; with the two lambs they (the loaves) shall be consecrated before the Lord for the priest. And on this same day you shall proclaim (that) it shall be a holy convocation to you. Ye shall do no work of labour. (This is) an everlasting statute in all your dwellings unto your generations.

And when you reap the harvest of your land, thou shalt not entirely finish the corner of thy field in thy reaping, nor shalt thou gather up the gleanings of thy harvest; for the poor and for the stranger thou shalt leave them: I am the Lord your God.

And the Lord spake with Mosheh, saying: Speak with the sons of Israel, saying: In the seventh month^[16] you shall have a (season of) Rest; a memorial of the Trumpet, a holy convocation; no work of labour shall you do, but offer an oblation before the Lord. And the Lord spake with Mosheh, saying: But on the tenth day of this seventh month shall be the Day of Atonement (*Yoma de Kippuraia*, the Day of Expiations); a holy convocation you shall have, and afflict (or humble) your souls² and offer the oblation before the Lord. And NO WORK³ may you do on that same day, for it is the Day of Atonement, to make an atonement for you before the Lord your God. For every man who will not humble himself⁴ on that same day, shall be cut off from his people. And any man who doeth any work oil that same day, I will destroy that man from among his people. No work shall you do: an everlasting statute unto your generations, in all your dwellings. A Sabbath of rest shall it be to you, and ye shall humble your souls, on the ninth of the month at evening: from evening to evening you shall rest your rest.⁵

And the Lord spake with Mosheh, saying: Speak with the sons of Israel saying: On the fifteenth day of this seventh month (shall be) the Feast of Bowers,⁶ seven days before the Lord. On the first day a holy convocation; no work of labour may you do. Seven days you shall offer oblations before the Lord; on the eighth day you shall have a holy convocation, and offer an oblation before the Lord. You shall be gathered together; no work of labour may you do.

These are the Festivals of the Lord which you shall proclaim to be holy convocations, to offer an oblation before the Lord, a burnt sacrifice, and a mincha, and a consecrated offering and libations (according to) the directory of the day, on its day. Beside (or except) the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings which you present before the Lord. Also on the fifteenth day of the seventh month, when you have gathered in the produce of the ground, you shall solemnize a feast of the Lord seven days. On the first day there shall be rest, and on the eighth day rest. And you shall take to you on the first day the fruit of the orange (or citron) tree,⁷ and branches of palms,⁸ and myrtles, and willows of the brook, and rejoice before the Lord your God seven days. And solemnize it, a feast before the Lord, seven days in the year; it is an everlasting statute unto your generations; in the seventh month shall you solemnize it. In bowers shall you dwell seven days; every one who is native born in Israel shall dwell (or sit) in the bowers: that your generations may know that I made the children of Israel to dwell under the shadow of clouds when I brought them forth from the land of Mizraim. I am the Lord your God. And Mosheh declared the order of the Festivals of the Lord, and taught them to the sons of Israel.

XXIV. And the Lord spake with Mosheh, saying, Instruct the sons of Israel to bring to thee oil of olives, pure (and) beaten, to give light, to make the lamps burn continually. Outside of the veil of the testimony in the tabernacle of ordinance, shall Aharon order it from evening till morning before the Lord continually; an everlasting statute unto your generations. Upon the pure candelabrum shall be order the lamps before the Lord continually. And thou shalt take flour, and prepare twelve cakes; two tenths shall be for one cake. And thou shalt place them in two rows (orders), six in an order, upon the pure table before the Lord. And thou shalt put pure frankincense upon (each) order, and it shall be for Bread of Memorial, (*Lechem leadkara*,) an oblation before the Lord. From Sabbath day to Sabbath day he shall order it before the Lord continually, from the offerings of the children of Israel, an everlasting statute. And it shall be for Aharon and for his sons, that they may eat it in the holy place; for it is most sacred to him of the oblations of the Lord by an everlasting statute.

And the son of a woman, a daughter of Israel, but he was the son of a Mizraite man went out among the children of Israel; and the son of the Israelite woman, and a man, a son of Israel, had contention in the camp. And the son of the woman the daughter of Israel gave expression to the Name, and execrated. And they brought him unto Mosheh. And the name of his mother was Shelomith, the daughter of Dibree, of the tribe of Dan. And they bound him in the house of confinement, until it should be explained to them by the decree of the Word of the Lord. And the Lord spake with Mosheh, saying: Bring forth him who hath imprecated without the camp, and let all who heard lay their hands upon his head, and let all the congregation stone him. And speak thou with the sons of Israel, saying: Whatever man imprecateth before his God shall bear his guilt, and be who (so) expresseth the Name of the Lord, dying shall die, and all the congregation shall stone him, as well the stranger as the native born; when he hath made (blasphemous) expression of the Name, he shall be put to death.

And the man who killeth any soul of man shall die, being put to death. And he who killeth the life of a beast shall make it good, life for life. And if a man inflict a blemish on his neighbour, as he hath done, so it shall be done to him: bruise for bruise, eye for eye, tooth for tooth) as he hath inflicted a blemish upon a man, it shall be done to him. And he who killeth a beast shall make it good; but he who killeth a man shall be put to death. One judgment shall you have, for the stranger as for the native born shall it be; for I am the Lord your God. And Mosheh spake with the sons of Israel, and they brought out the blasphemer without the camp, and stoned him with stones; and the sons of Israel did as the Lord commanded Mosheh.

SECTION XXXII.

BEHAR SINAI.

XXV. AND the Lord spake with Mosheh in the mountain of Sinai, saying: Speak with the children of Israel, and say to them: When you have entered into the land that I will give you, the land shall have rest by an intermission (*shemet shemittha*) before the Lord. Six years thou shalt sow thy field, and six years prune thy vineyard, and gather in its fruit; but in the seventh year the land shall have a respite of rest (*neach shemittha*), a respite before the Lord; thou shalt not sow thy field nor prune thy vineyard. The after crop of thy harvest thou shalt not reap, neither make vintage of the grapes which thou mayest have left, it shall be a year of remission to the land. Yet the remission of the land⁹ shall be to thee for food, to thee, and to thy servant, and to thy handmaid, and to thy hireling, and to the sojourner who dwelleth with thee. And for thy cattle, and for the beasts that are in thy land, shall all the produce of it be for meat.

And number to thee seven (such) years of Release, beast shall make it good; but he who killeth a man shall be put to death. One judgment shall you have, for the stranger as for the native born shall it be; for I am the Lord your God. And Mosheh spake with the sons of Israel, and they brought out the blasphemer without the camp, and stoned him with stones; and the sons of Israel did as the Lord commanded Mosheh.

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And number to thee seven (such) years of Release, which are seven times seven years; and the days of the seven years of release shall be to thee (in all) forty and nine years. And thou shalt make the sound of the trumpet to pass forth, in the seventh month on the tenth of the month, on the day of the expiations shall you make (the sound of) the trumpet to pass through all your land. And you shall sanctify the year of the fifty years, and proclaim liberty in all the land to all its inhabitants; it is and it shall be a jubilee to you; and each man shall return to his inheritance, and each to his family shall return. A jubilee shall that year of fifty years be to you. Ye shall not sow nor reap the after crop, nor make vintage of the remainder, for it is a jubilee; it shall be sacred to you; of the growth of the field you may eat. In the year of this jubilee a man shall return to his inheritance.

And when thou sellest a sale to thy neighbour, or buyest of thy neighbour's hand, you shall not impose, a man upon his brother. For the number of the years after the (last) jubilee thou shalt buy of thy neighbour; for the number of the years of the produce he shall sell to thee: according to the multitude of the years thou shalt increase the price, and according to the fewness of the years thou shalt diminish the price; for he selleth thee the amount of the fruits. And you shall not impose, a man upon his neighbour; but thou shalt fear thy God, for I am the Lord your God. And you shall perform My statutes, and keep My judgments, and do them, and dwell in the land in security. And the land shall yield her fruitage, and you shall eat unto the full, and dwell upon it in security. And if you say, What shall we eat in the seventh year; behold, we are not to sow, nor to gather in our fruit? I will command My benediction upon you in the sixth year, and it shall produce for three years. And you shall sow in the eighth year, and eat of the old produce unto the ninth year: until the fruit come in, you shall eat of the old.

But you may not sell the ground absolutely: for the land is Mine, for you are guests and sojourners before Me; and in all the land of your inheritance you shall let the ground have redemption.

When thy brother hath become poor, and shall have sold his possession, his redeemer who is of kin to him may come and release that which his kinsman has sold. And if he have no one to release it, and it pertaineth to his hand to find sufficient means for its redemption; then let him reckon the years of its sale, and restore the full amount to the man who bought it, that he may return to his possession. But if his hand find not sufficiency to give him, the (property) sold shall be in the hand of the buyer until the year of Jubilee, and shall go out in the Jubilee, and return to his possession.

And if a man sell a dwelling house in a town surrounded with a wall, he may redeem it within the full year of the sale of it; within that time shall be its redemption. But if it be not repurchased when the whole year is completed, the house that is in the walled town shall belong absolutely to him who bought it for his generations; it shall not go out at the Jubilee. But the houses of the villages which have no wall round about them shall be accounted as the field of the land; they may be redeemed, or shall go out at the Jubilee.

And the cities of the Levites, the houses of the cities of their inheritance, may be always redeemed by the Levites (or, be a perpetual redemption for the Levites). And (so of him) who purchaseth of the Levites, the purchased house in the city of their possession shall go out at the Jubilee; for the houses of the cities of the Levites are their inheritance among the sons of Israel. But a field in the suburbs of their cities may not be sold; for it is an everlasting possession for them.

And if thy brother hath become poor, and his band waver with thee, then thou shalt strengthen him, and he shall be a guest and a sojourner with thee. Thou shalt not take from him any usuries,^[2] nor interest (increase), but shalt fear thy God, and let thy brother live with thee. Thou shalt not give him thy money for usury,¹ nor thy food for increase. I am the Lord your God, who brought you out from the land of Mizraim, to give you the land of Kanaan, and to be your God.

And if thy brother hath become poor with thee, and hath sold himself to thee, thou shalt not make him do the works of slaves, but as a hired man and an inmate shall he be with thee; until the year of Jubilee shall he serve with thee: then shall he go out from being with thee, he and his children with him, and return to his family and to the inheritance of his fathers. For they are My servants, whom I brought out from the land of Mizraim; they shall not be sold as the selling of bond men. Thou shalt not make him serve with rigour, but shalt fear thy God. Thy bondmen and thy handmaids thou shalt have from the Gentiles who are about thee; from them thou mayest obtain bondmen and handmaids. And also from the sons of the uncircumcised strangers who sojourn with you, of them and of their children who are with you which are born in the land, you may obtain a possession, and may make them an inheritance for your children after you to inherit them for a possession to serve them perpetually; but among your brethren the sons of Israel no man shall make his brother labour with hardness. And if the hand of an uncircumcised sojourner with thee wax strong, and thy brother with thee become poor and sell himself to the uncircumcised sojourner with thee, or to an Aramite of the race of the stranger, after that he is sold he may have redemption; one of his brethren may redeem him. Either his father's brother, or the son of his father's brother, may redeem him; or any one of kin to the flesh of his family may redeem him; or if his hand be able, he may redeem himself. And he shall reckon with his purchaser from the year that he sold himself, unto the year of Jubilee, and the money of his payment shall be according to the number of the years, according to the days of an hireling shall it be with him. If the years be yet many, according to them shall he give the price of his redemption; or if but few years remain unto the year of Jubilee, he shall compute with him, and according to the years shall give for his redemption. As a hireling year by year shall he be with him; he shall not work him with rigour before thine eyes. But if he be not redeemed within those years, he shall go out at the year of Jubilee, he and his children with him. For the sons of Israel are My servants; they are servants whom I brought out of the land of Mizraim: I am the Lord your God.

XXVI. You shall make to you no idols, nor image, nor set up for you a statue; nor a stone for worship shall you make on your land to worship upon it, for I am the Lord your God. The days of my Sabbaths you shall keep, and reverence the house of my sanctuary: I am the Lord.

SECTION XXXIII.

BECHUKKOTHAI.

If you walk in My statutes, and observe My commandments and perform them, then will I give you rains in their season, and your land shall yield her produce, and the tree of the field its fruit. And for you the threshing shall reach unto the vintage, and the vintage shall reach unto the shooting forth of the seed; and you shall eat your bread with sufficiency, and dwell safely in your land. And I will give peace in the land, and you shall inhabit, and no one (be among you) who disturbeth. And I will make the evil beast to cease from the land, neither shall they who destroy with the sword pass through on your land. And you shall chase your adversaries, and they shall fall before you by the sword. And five of you shall chase a hundred, and a hundred of you put a myriad to flight, and your adversaries shall fall before you by the sword. For I will have regard

to you² in my Word, to do you good, and will add to you, and multiply you, and establish My covenant with you. And you shall eat the old of the old, and shall turn out the old before the new. And I will set My Tabernacle among you, and My Word shall not reject you. And I will make My Shekinah to dwell among you, and I will be to you Eloha, and you shall be a people before Me. I am the Lord your God who brought you out from the land of Mizraim, that you should not be bondmen to them; and I brake off the yoke of the Gentiles from you, and brought you into liberty.[3]

But if you will not be obedient to My Word, nor perform all these commandments; and if you despise My statutes, and your soul abhor My judgments, so as not to do all My commandments, by your making My covenant of no effect, (or, by your changing My covenant,) I also will do this unto you: I will visit you with trouble, wasting and burning with darkness of eyes, and exhaustion of soul; and ye shall sow your seed in vain for your enemies shall eat it. And I will reveal My anger against you, and you shall be broken before your enemies; they that hate you shall reign over you, and ye shall flee when no one pursueth you. And if yet with these ye will not obey My Word, I will add sevenfold chastisement upon your sins. And I will break the glory of your power, and will make the heavens above you obdurate as iron, to give no rain, and the ground beneath you hard as brass in yielding no fruit; and your strength shall be put forth in vain, for your ground will not yield its produce, nor the tree of the earth its fruit. And if you will walk on forwardly before Me, and will not turn again to obey My Word, I will add to bring upon you a stroke sevenfold (heavier) according to your sins. And I will send the beast of the wilderness against you, and it shall devour you, and consume your cattle, and diminish you, and make your ways desolate. And if through these (calamities) ye will not be corrected by My Word, but will walk before Me with hardness (of heart), I also will proceed with you in hardness,[4] and will smite you, even I, sevenfold for your sins. And I will bring upon you those who kill with the sword, who shall take vengeance upon you in punishment for your transgressions against the words of the law. And you will congregate in your cities; but I will send forth the pestilence among you, and you shall be delivered into the hands of your enemies. When I shall have broken for you the support of food, ten women will prepare your bread in one oven, and return your bread by weight, and you will eat, but will not be satisfied. And if with this you will not be obedient to My Word, but will walk before me with obstinacy, I will proceed with you with strengthened anger, and will chastise you, even I, sevenfold for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters will you eat. And I will destroy your high places, and cut down your images, and will throw your carcasses upon the carcasses of your idols, and My Word shall abhor you. And I will make your cities a waste, and lay waste your sanctuary, and accept no more the offering of your congregation. And I will make your country a wilderness, and your enemies who will dwell in it shall spread desolation upon it. And I will disperse you among the nations, and draw out after you them who kill with the sword, and your country shall be a desert and your cities a waste. Then shall the land enjoy her repose all the days in which it shall be a desert, and you be in the land of your enemies: so shall the land repose, and enjoy her remission: all the days of its desolateness it shall rest; because it did not rest in your times of intermission, when you were inhabitants upon it. And to the heart of those of you who are left in the land of their enemies will I send brokenness, and they shall flee at the sound of a falling leaf; they shall flee as flying from before those who kill with the sword, and fall, while no man pursueth. They shall thrust, one man against his brother, as (fugitives) from before them who destroy with the sword, while no one is pursuing and ye shall have no power against your adversaries; and ye shall perish among the nations, and the land of your enemies shall consume you. And they who are left of shall pine away in your sins, in their adversaries' land, and for their sins, also, the evil deeds of their fathers which their own hands hold fast, shall they pine away.[5]

But, if they will confess their sins, and the sins of their fathers, and their falseness with which they have acted falsely before My Word, and that they have walked before me in obduracy, (while) I also have dealt against them with sharpness, and brought them into the land of their enemies; when then their stout heart shall be broken, and they concur with (the punishment of) their sins, I will remember my covenant with Jacob, and my covenant with Izhak, and also my covenant with Abraham will I remember, and I will remember the land. But the land shall be left by them, and shall enjoy her repose while made desolate for them, and they shall receive (the punishment of) their sins; curses instead of blessings will I have brought upon them who had cast away My judgments, and whose soul had abhorred My statutes. Yet, even in the land of their enemies I will

not strike them down, nor cast them away to consume them utterly, and to make My covenant with them to change; for I am the Lord their God. But I will remember the former covenant with them whom I brought out of the land of Mizraim in the eyes of the nations, that I might be their God. I am the Lord.

These are the statutes and judgments and laws which the Lord appointed between His Word and the sons of Israel, in the mountain of Sinai, by the hand of Mosheh.

XXVII. And the Lord spake with Mosheh, saying: Speak with the sons of Israel, and say to them: When a man setteth apart a votive offering, (it shall be) by estimation of the life before the Lord. If it be the valuation for a male from twenty years to sixty years old, the valuation shall be fifty shekels of silver, in the shekel of the sanctuary. And if a female, the valuation shall be thirty shekels. And if the age be from five years to twenty years, the valuation for a male shall be twenty shekels, and for a female ten shekels. And if the age be from a month unto five years, the valuation for a male shall be twenty shekels, and for a female ten shekels. And if the age be from a month unto five years, the valuation for a male shall be five shekels of silver, and for a female three shekels of silver shall be the valuation. But if (the age) be sixty years and upwards, for a male the valuation shall be fifteen shekels, and for a female ten shekels. But if he be too poor (for the sum of) his valuation, then he shall stand before the priest, and the priest shall make valuation for him upon the word of that which the hand of him who maketh the vow may possess; so shall the priest make his estimate.

And if it be an animal of which (some portion) will be offered an oblation before the Lord, all that he giveth of it before the Lord shall be sacred; he shall not alter it or change it, good for bad, or bad for good; and if he will indeed change animal for animal, both it and that for which it is changed shall be sacred. And if it be any unclean animal, of which none may be offered an oblation before the Lord, he shall present the animal before the priest, and the priest shall value it, whether good or bad; according to the estimate of the priest so shall it be. And if he will redeem it, then he shall add the fifth upon its value.

And when a man shall sanctify his house, to be consecrated before the Lord, the priest shall value it, whether good or bad; as the priest shall value it, so shall it stand. And if he who had consecrated it will redeem his house, then let him add the fifth of the price of its value upon it, and it shall be his.

And if a man consecrate a field of his possession before the Lord, its valuation shall be according to (the quantity of) its seed; if sown with barley, a measure^[6] shall be (valued at) fifty shekels of silver. If he consecrate his field from the year of Jubilee, it shall stand according to its value. But if he consecrate his field after the year of Jubilee, the priest shall reckon the money with him according to the years which remain until the (next) year of Jubilee, and it shall be abated from the valuation. But if he will redeem the field that he had consecrated, let him add to it a fifth of its valued price, and it shall be confirmed to him. But if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more: but the field, when it would have gone out at the Jubilee, shall be consecrated before the Lord as a field devoted (*hekel cherema*); the possession of it shall be to the priest. And if a man will consecrate before the Lord a field which he hath bought, and which is not of the fields of his inheritance, then the priest shall reckon the sum (receipt) of its value until the year of Jubilee, and he shall give the price of it in that day, a holy thing before the Lord. In the year of Jubilee the field shall return unto him who sold it, to whom the possession of the land had belonged. And every valuation shall be in the shekel of the sanctuary, twenty shekels before the Lord.

Moreover, the first-born among cattle which is to be a firstling, before the Lord, no man may consecrate, whether ox or sheep; it is the Lord's already. And if it be an unclean animal, then he shall redeem it according to its valuation, and add one fifth thereto: or if it be not redeemed, then it shall be sold according to its valuation. Nevertheless, no devoted thing which a man shall have devoted before the Lord of all that he hath of man or of beast and of the field of his possession may be sold or redeemed; every devoted thing is most sacred before the Lord. No devoted one who is devoted (or accursed) of men, (as the criminal doomed to death,) shall be redeemed; being slain, he shall be killed.

And all the tythe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is sacred before the Lord. But if a man will redeem any of his tythe, a fifth shall be add upon it. And every tything of oxen or sheep, whatever passeth under the tything rod, shall be sacred before the Lord. He shall not choose between the good and bad, neither shall he change it. But if he will commute it, both it and that for which it was exchanged shall be consecrate, and not be redeemed.

These are the commandments which the Lord commanded Mosheh for the children of Israel, in the mountain of Sinai.

END OF THE TARGUM OF ONKELOS ON THE BOOK

VAIYIKRA.

[1] The produce of the land during the time of remission. – RASHI, EBEN EZRA. For the whole year it was common property, and not the owner's exclusively.

[2] Sam. Vers., "From him thou shalt not take double."

2 Sam. Vers., "I will be propitious."

[3] Sam. Vers., "brought you into covenant with Me."

[4] Sam. Vers., "relentlessly."

[5] Sam. Vers., "they shall be crucified."

[6] *Kor.* Heb., *Chomer* = seventy-five gallons.

[9] Sam. Vers., "of the excellency."

[10] Pesch. Syriac here, "or who hath the ear slit."

[11] Or, "whose eyebrows have fallen off." – *Ibid.*

[12] Or, "having sightless eyes," or "having white spots in his eyes." – *Ibid.*

[13] "At the time of their uncleanness." – RASHI.

[14] The meaning, according to the Rabbins, is, that the animal itself was not to be brought, but the value of it in money, to be applied to the repairs of the sanctuary, &c.

[15] Pesch. Syr., "nor sacrifice it."

[16] *Tishri*, September.

2 Sam. Vers., "by fasting."

3 Not even the preparation of food; the fast being absolute.

4 Sam. Vers., "will not fast."

5 *Tenchun neyachakun.* Heb., *Tishebethu shabbatekem.*

6 Or "shades;" *Chaga di-metalalaia.* Heb., *chag ha-sukkoth*, "feast of booths, or tabernacles."

7 Heb., "the tree hadar." Onkelos, *ilana ethrogia.*

8 *Lulabin.*

9 The produce of the land during the time of remission. – RASHI, EBEN EZRA. For the whole year it was common property, and not the owner's exclusively.

[1] Compare chap. XX. 10.

[2] Peschito, "You shall not augur by a winged animal, " *i.e.*, by the flight of birds.

[3] See HERODOTUS, iii., 8.

[4] Molek, the Ruler = Baal.

2 The deceased brother having left children. The law in Deut. XXV. 5 refers to the case of a childless widow.

To be sent to Azazel, a steep rough mountain, (RASHI) not far from Mount Sinai (EBEN EZRA). See the Talmud in *Joma*, 67. Compare the Glossary, pp. 66-68.

Sam. Vers., "by fasting."

Sam. Vers., "I will stir up my wrath."

"I will extirpate him."

Sam. Vers., "It is indignation."

Sam. Vers., "they shall destroy."

[1] Sam. Vers., "the oil of excellency."

[2] "Requiring, required."

[3] Compare the Palestinian Targum on the place.

[4] Animals with wings, having more than two feet, as insects. – MENDELSSOHN.

[5] The names in the Hebrew text are *arbeh*, *saleam*, *chargol*, and *chagab*. Onkelos renders them by *goba*, *rashona*, *chargola*, and *chagaba*. They refer probably to four of the ten species of locusts, though it seems impossible to identify them specifically. The Mishna gives four marks by which a clean locust may be known: "Of locusts, all the kinds are clean which have four feet, four wings, and four leaping legs, and whose wings cover the greatest part of the body." – *Cholin*, c.3.

[6] This, the forty-second, is the middle verse of the Pentateuch. The Masorites affirm the exact middle to be the *vau holem* in the word *gahvon*, "belly."