

Vayedaber Adonay el-Moshe ve'el-Aharon lemor. Zot chukat hatorah asher-tzivah Adonay lemor daber el-beney Yisra'el veyikchu eleycha farah adumah tmimah asher eyn-bah mum asher lo-alah aleyha ol. Unetatem otah el-El'azar hakohen vehotsi otah el-michuts lamachaneh veshachat otah lefanav. Velakach El'azar hakohen midamah be'etsba'o vehizah el-nochach peney ohel-mo'ed midamah sheva pe'amim. Vesaraf et-haparah le'eynav et-orah ve'et-bsarah ve'et-damah al-pirshah yisrof. Velakach hakohen ets erez ve'ezov ushni tola'at vehishlich el-toch srefat haparah. Vechibes begadav hakohen verachats bsaro bamayim ve'achar yavo el-hamachaneh vetame hakohen ad-ha'arev. Vehasoref otah yechabes bgadav bamayim verachats bsaro bamayim vetame ad-ha'arev. Ve'asaf ish tahor et efer haparah vehiniach michuts lamachaneh bemakom tahor vehayetah la'adat bney-Yisra'el lemishmeret lemey nidah chatat hi. Vechibes ha'osef et-efer haparah et-bgadav vetame ad-ha'arev vehayetah livney Yisra'el velager hagar betocham lechukat olam.

וידבר יהוה אל משה ואל אהרן לאמר זאת חקת התורה אשר צוה יהוה לאמר דבר אל בני ישראל ויקחו אליך פרה אדמה תמימה אשר אין בה מום אשר לא עלה עליה על ונתתם אתה אל אלקעזר הכהן והוציא אתה אל מחוץ למחנה ושחט אתה לפניו ולקח אלקעזר הכהן מדמה באצבעו והזה אל גכוח פני אהל מועד מדמה שבע פעמים ושרף את הפרה לעיניו את ערה ואת בשרה ואת דמה על פרשה ישרף ולקח הכהן עץ ארז ואזוב ושני תולעת והשליך אל תוך שרפת הפרה וכבס בגדיו הכהן ורחץ בשרו במים ואחר יבא אל המחנה וטמא הכהן עד הערב והשרף אתה יכבס בגדיו במים ורחץ בשרו במים וטמא עד הערב ואסף איש טהור את אפר הפרה והניח מחוץ למחנה במקום טהור והיתה לעדת בני ישראל למשמרת למי גדה חטאת הוא וכבס האסף את אפר הפרה את בגדיו וטמא עד הערב והיתה לבני ישראל ולגר הגר בתוכם לחקת עולם

Adonai said to Moshe and Aharon, "This is the regulation from the Torah which Adonai has commanded. Tell the people of Isra'el to bring you a young red female cow without fault or defect and which has never borne a yoke. You are to give it to El'azar the cohen; it is to be brought outside the camp and slaughtered in front of him. El'azar the cohen is to take some of its blood with his finger and sprinkle this blood toward the front of the tent of meeting seven times. The heifer is to be burned to ashes before his eyes — its skin, meat, blood and dung is to be burned to ashes. The cohen is to take cedar-wood, hyssop and scarlet yarn and throw them onto the heifer as it is burning up. Then the cohen is to wash his clothes and himself in water, after which he may re-enter the camp; but the cohen will remain unclean until evening. The person who burned up the heifer is to wash his clothes and himself in water, but he will remain unclean until evening. A man who is clean is to collect the ashes of the heifer and store them outside the camp in a clean place. They are to be kept for the community of the people of Isra'el to prepare water for purification from sin. The one who collected the ashes of the heifer is to wash his clothes and be unclean until evening. For the people of Isra'el and for the foreigner staying with them this will be a permanent regulation.

*Hanogea bemet lechol-nefesh adam vetame shiv'at yamim. Hu yitchata-vo bayom hashlishi uvayom hashvi'i yithar ve'im-lo yitchata bayom hashlishi uvayom hashvi'i lo yithar. Kol-hanogea bemet benefesh ha'adam asher-yamut velo yitchata et-Mishkan Adonay time venichretah hanefesh hahi miYisra'el ki mey nidah lo-zorak alav tame yihyeh od tum'ato vo. Zot hatorah adam ki-yamut be'ohel kol-haba el-ha'ohel vechol-asher ba'ohel yitma shiv'at yamim. Vechol kli fatuach asher eyn-tsamid patil alav tame hu. Vechol asher-yiga al-peney hasadeh bachalal-cherev o vemet o-ve'etsem adam o vekaver yitma shiv'at yamim. Velakchu latameh me'afar srefat hatchatat venatan alav mayim chayim el-keli.*

הִגַּעַת בַּמֶּת לְכֹל נֶפֶשׁ אָדָם וְטָמֵא שִׁבְעַת יָמִים הוּא יִתְחַטֵּא בּוֹ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי יִטְהַר וְאִם לֹא יִתְחַטֵּא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי לֹא יִטְהַר כָּל הִגַּעַת בַּמֶּת בְּנֶפֶשׁ הָאָדָם אֲשֶׁר יָמוּת וְלֹא יִתְחַטֵּא אֶת מִשְׁכַּן יְהוָה טָמֵא וְנִכְרַתְתָּה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל כִּי מִי גֵדָה לֹא זָרַק עָלָיו טָמֵא יִהְיֶה עוֹד טָמֵאוֹתָו בּוֹ זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֹהֶל כָּל הַבָּא אֶל הָאֹהֶל וְכָל אֲשֶׁר בְּאֹהֶל יִטָּמֵא שִׁבְעַת יָמִים וְכָל כְּלֵי פְתוּחִים אֲשֶׁר אֵינָן צְמִידִים פְּתִיל עָלָיו טָמֵא הוּא וְכָל אֲשֶׁר יִגַּע עַל פְּנֵי הַשָּׂדֶה בַּחֲלָלִים חָרַב אֹו בַּמֶּת אֹו בְּעַצְמוֹ אָדָם אֹו בִקְבֹר יִטָּמֵא שִׁבְעַת יָמִים וְלִקְחוּ לְטָמֵא מֵעֹפָר שֶׁרֶפֶת הַחֲטָטָא וְזָתָן עָלָיו מִיָּמִים חַיִּים אֶל כָּל־

"Anyone who touches a corpse, no matter whose dead body it is, will be unclean for seven days. He must purify himself with [these ashes] on the third and seventh days; then he will be clean. But if he does not purify himself the third and seventh days, he will not be clean. Anyone who touches a corpse, no matter whose dead body it is, and does not purify himself has defiled the tabernacle of Adonai. That person will be cut off from Isra'el, because the water for purification was not sprinkled on him. He will be unclean; his uncleanness is still on him. "This is the law: when a person dies in a tent, everyone who enters the tent and everything in the tent will be unclean for seven days. Every open container without a cover closely attached is unclean. Also whoever is in an open field and touches a corpse, whether of someone killed by a weapon or of someone who died naturally, or the bone of a person, or a grave, will be unclean for seven days. "For the unclean person they are to take some of the ashes of the animal burned up as a purification from sin and add them to fresh water in a container.