

Quandries of Quarantine in Biblical Literature

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Torah Model I: Miluim

Leviticus 8:1-36

The LORD spoke to Moses, saying: Take Aaron along with his sons, and the vestments, the anointing oil, the bull of sin offering, the two rams, and the basket of unleavened bread; and assemble the whole community at the entrance of the Tent of Meeting. Moses did as the LORD commanded him. And when the community was assembled at the entrance of the Tent of Meeting, Moses said to the community, "This is what the LORD has commanded to be done." Then Moses brought Aaron and his sons forward and washed them with water. He put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him, girding him with the decorated band with which he tied it to him. He put the breastpiece on him, and put into the breastpiece the Urim and Thummim. And he set the headdress on his head; and on the headdress, in front, he put the gold frontlet, the holy diadem—as the LORD had commanded Moses. Moses took the anointing oil and anointed the Tabernacle and all that was in it, thus consecrating them. He sprinkled some of it on the altar seven times, anointing the altar, all its utensils, and the laver with its stand, to consecrate them. He poured some of the anointing oil upon Aaron's head and anointed him, to consecrate him. Moses then brought Aaron's sons forward, clothed them in tunics, girded them with sashes, and wound turbans upon them, as the LORD had commanded Moses. He led forward the bull of sin offering. Aaron and his sons laid their hands upon the head of the bull of sin offering, and it was slaughtered. Moses took the blood and with his finger put some on each of the horns of the altar, cleansing the altar; then he poured out the blood at the base of the altar. Thus he consecrated it in order to make expiation upon it. Moses then took all the fat that was about the entrails, and the protuberance of the liver, and the two

ויקרא ח:א'-ל"ו

וינדבר ה' אל־מֹשֶׁה לֵאמֹר: קח אֶת־אֶהֱרֹן וְאֶת־בָּנָיו אִתּוֹ וְאֶת הַבְּגָדִים וְאֶת שֶׁמֶן הַמִּשְׁחָה וְאֶת פֶּר הַחֲטָאת וְאֶת שְׁנֵי הָאֵילִים וְאֶת סַל הַמִּצּוֹת: וְאֶת כָּל־הָעֵדָה הַקְהֵל אֶל־פֶּתַח אֹהֶל מוֹעֵד: וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה ה' אֹתוֹ וַתִּקְהַל הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד: וַיֹּאמֶר מֹשֶׁה אֶל־הָעֵדָה זֶה הַדְּבָר אֲשֶׁר־צִוָּה ה' לַעֲשׂוֹת: וַיִּקְרַב מֹשֶׁה אֶת־אֶהֱרֹן וְאֶת־בָּנָיו וַיִּרְחֹץ אֹתָם בַּמַּיִם: וַיִּתֵּן עָלָיו אֶת־הַכֹּהֲנָת וַיַּהַגֵּר אֹתוֹ בְּאֶבְנֵט וַיִּלְבַּשׂ אֹתוֹ אֶת־הַמְּעִיל וַיִּתֵּן עָלָיו אֶת־הָאֶפֶד וַיַּהַגֵּר אֹתוֹ בַּחֹשֶׁב הָאֶפֶד לֹא בּוֹ: וַיִּשֶׂם עָלָיו אֶת־הַחֹשֶׁן וַיִּתֵּן אֶל־הַחֹשֶׁן אֶת־הָאוּרִים וְאֶת־הַתְּמִיּוֹם: וַיִּשֶׂם אֶת־הַמִּצְנֶפֶת עַל־רֹאשׁוֹ וַיִּשֶׂם עַל־הַמִּצְנֶפֶת אֶל־מוֹל פָּנָיו אֶת צִיץ הַזָּהָב: וַיִּקַּח גִּזְרֵי הַקֹּדֶשׁ כַּאֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה: וַיִּקַּח מֹשֶׁה אֶת־שֶׁמֶן הַמִּשְׁחָה וַיִּמְשַׁח אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וַיִּקְדָּשׁ אֹתָם: וַיִּז מִמֶּנּוּ עַל־הַמִּזְבֵּחַ שְׁבַע פְּעָמִים וַיִּמְשַׁח אֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ לְקֹדֶשׁ: וַיִּצַק מִשְׁמֶן הַמִּשְׁחָה עַל רֹאשׁ אֶהֱרֹן וַיִּמְשַׁח אֹתוֹ לְקֹדֶשׁ: וַיִּקְרַב מֹשֶׁה אֶת־בְּנֵי אֶהֱרֹן וַיִּלְבַּשֵׂם כְּתָנֹת וַיַּהַגֵּר אֹתָם אֶבְנֵט וַיַּחֲבֹשׁ לָהֶם מַגְבָּעוֹת כַּאֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה: וַיַּגִּישׁ אֶת פֶּר הַחֲטָאת וַיִּסְמְךְ אֶהֱרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ פֶּר הַחֲטָאת: וַיִּשְׁקֹט וַיִּקַּח מֹשֶׁה אֶת־הַדָּם וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב בְּאֶצְבָּעוֹ וַיַּחֲטֵא אֶת־הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ וַיִּקְדָּשׁוּ לְכַפֵּר עָלָיו: וַיִּקַּח אֶת־כָּל־הַחֶלֶב אֲשֶׁר

kidneys and their fat, and turned them into smoke on the altar. The rest of the bull, its hide, its flesh, and its dung, he put to the fire outside the camp—as the LORD had commanded Moses. Then he brought forward the ram of burnt offering. Aaron and his sons laid their hands upon the ram's head, and it was slaughtered. Moses dashed the blood against all sides of the altar. The ram was cut up into sections and Moses turned the head, the sections, and the suet into smoke on the altar; Moses washed the entrails and the legs with water and turned all of the ram into smoke. That was a burnt offering for a pleasing odor, an offering by fire to the LORD—as the LORD had commanded Moses. He brought forward the second ram, the ram of ordination. Aaron and his sons laid their hands upon the ram's head, and it was slaughtered. Moses took some of its blood and put it on the ridge of Aaron's right ear, and on the thumb of his right hand, and on the big toe of his right foot. Moses then brought forward the sons of Aaron, and put some of the blood on the ridges of their right ears, and on the thumbs of their right hands, and on the big toes of their right feet; and the rest of the blood Moses dashed against every side of the altar. He took the fat—the broad tail, all the fat about the entrails, the protuberance of the liver, and the two kidneys and their fat—and the right thigh. From the basket of unleavened bread that was before the LORD, he took one cake of unleavened bread, one cake of oil bread, and one wafer, and placed them on the fat parts and on the right thigh. He placed all these on the palms of Aaron and on the palms of his sons, and elevated them as an elevation offering before the LORD. Then Moses took them from their hands and turned them into smoke on the altar with the burnt offering. This was an ordination offering for a pleasing odor; it was an offering by fire to the LORD. Moses took the breast and elevated it as an elevation offering before the LORD; it was Moses' portion of the ram of ordination—as the LORD had commanded Moses. And Moses took some of the anointing oil and some of the blood that was on the altar and sprinkled it upon Aaron and upon his vestments, and also upon his sons and upon their

על־הקרבן ואת יִתְרַת־הַכֶּבֶד וְאֶת־שֵׁתֵי
הַכְּלִית וְאֶת־חֻלְבָּהֶן וַיִּקְטֹר מִלְּשָׁה
הַמִּזְבֵּחַ: וְאֶת־הַפֶּר וְאֶת־עֲרוֹ וְאֶת־בְּשָׂרוֹ
וְאֶת־פְּרוֹשׁוֹ שָׂרַף בְּאֵשׁ מְחוּץ לַמִּחֲנֶה
כַּאֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה: וַיִּקְרַב אֶת אֵיל
הָעֵלֶה וַיִּסְמְכוּ אֹהֲרָן וּבָנָיו אֶת־יְדֵיהֶם
עַל־רֹאשׁ הָאֵיל: וַיִּשְׁחֹט וַיִּזְרַק מִלְּשָׁה
אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב: וְאֶת־הָאֵיל
נִתַח וְנִתְחִי וַיִּקְטֹר מִלְּשָׁה אֶת־הָרֹאשׁ
וְאֶת־הַנְּתָחִים וְאֶת־הַפְּדָר: וְאֶת־הַקְּרֹב
וְאֶת־הַפְּרָעִים רַחֵץ בְּמַיִם וַיִּקְטֹר מִלְּשָׁה
אֶת־כָּל־הָאֵיל הַמִּזְבֵּחַ עֲלֵה הוּא
לְרִיחַ־נִיחֹחַ אֲשֶׁה הוּא לֵה' כַּאֲשֶׁר צִוָּה ה'
אֶת־מֹשֶׁה: וַיִּקְרַב אֶת־הָאֵיל הַשֵּׁנִי אֵיל
הַמְּלֵאִים וַיִּסְמְכוּ אֹהֲרָן וּבָנָיו אֶת־יְדֵיהֶם
עַל־רֹאשׁ הָאֵיל: וַיִּשְׁחֹט וַיִּקַּח מִלְּשָׁה מִדָּמוֹ
וַיִּתֵּן עַל־תְּנוּפֵהוּ אֶזְרוֹ־אֹהֲרָן הַיְמָנִית
וְעַל־בִּהֶן יָדוֹ הַיְמָנִית וְעַל־בִּהֶן רִגְלוֹ
הַיְמָנִית: וַיִּקְרַב אֶת־בָּנָיו אֹהֲרָן וַיִּתֵּן מִלְּשָׁה
מִן־הַדָּם עַל־תְּנוּפֵהוּ אֶזְנָם הַיְמָנִית וְעַל־בִּהֶן
יָדָם הַיְמָנִית וְעַל־בִּהֶן רִגְלָם הַיְמָנִית
וַיִּזְרַק מִלְּשָׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב:
וַיִּקַּח אֶת־הַחֻלֵּב וְאֶת־הָאֵלֶּה
וְאֶת־כָּל־הַחֻלֵּב אֲשֶׁר עַל־הַקְּרֹב וְאֶת
יִתְרַת־הַכֶּבֶד וְאֶת־שֵׁתֵי הַכְּלִית
וְאֶת־חֻלְבָּהֶן וְאֶת שׁוֹק הַיְמִינִי: וּמִסַּל
הַמִּצּוֹת אֲשֶׁר לִפְנֵי ה' לָקַח חֶלֶת מִצָּה
אֶחָד וְחֶלֶת לֶחֶם שֵׁמֶן אֶחָד וְרָקִיק אֶחָד
וַיִּשֶׂם עַל־הַחֻלָּיִם וְעַל שׁוֹק הַיְמִינִי: וַיִּתֵּן
אֶת־הַכֹּל עַל כַּפֵּי אֹהֲרָן וְעַל כַּפֵּי בָנָיו וַיִּגָּר
אֹתָם תְּנוּפָה לִפְנֵי ה': וַיִּקַּח מִלְּשָׁה אֹתָם
מֵעַל כַּפֵּיהֶם וַיִּקְטֹר הַמִּזְבֵּחַ עַל־הָעֵלֶה
מִלְּאִים הֵם לְרִיחַ נִיחֹחַ אֲשֶׁה הוּא לֵה':
וַיִּקַּח מִלְּשָׁה אֶת־הַחֻזָּה וַיִּנְיֶפֶהוּ תְּנוּפָה לִפְנֵי
ה' מֵאֵיל הַמְּלֵאִים לְמִשְׁחֵה הַיָּהּ לְמִנְּה
כַּאֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה: וַיִּקַּח מִלְּשָׁה
מִשֶּׁמֶן הַמִּשְׁחָה וּמִן־הַדָּם אֲשֶׁר
עַל־הַמִּזְבֵּחַ וַיִּזְזוּ עַל־אֹהֲרָן עַל־בְּגָדָיו
וְעַל־בָּנָיו וְעַל־בְּגָדֵי בָנָיו אֹתוֹ וַיִּקְדָּשׁ

vestments. Thus he consecrated Aaron and his vestments, and also his sons and their vestments. Moses said to Aaron and his sons: Boil the flesh at the entrance of the Tent of Meeting and eat it there with the bread that is in the basket of ordination—as I commanded: Aaron and his sons shall eat it; and what is left over of the flesh and the bread you shall consume in fire.

You shall not go outside the entrance of the Tent of Meeting for seven days, until the day that your period of ordination is completed. For your ordination will require seven days. Everything done today, the LORD has commanded to be done [seven days], to make expiation for you. You shall remain at the entrance of the Tent of Meeting day and night for seven days, keeping the LORD's charge—that you may not die—for so I have been commanded. And Aaron and his sons did all the things that the LORD had commanded through Moses.

On the eighth day Moses called Aaron and his sons, and the elders of Israel. He said to Aaron: "Take a calf of the herd for a sin offering and a ram for a burnt offering, without blemish, and bring them before the LORD. And speak to the Israelites, saying: Take a he-goat for a sin offering; a calf and a lamb, yearlings without blemish, for a burnt offering; and an ox and a ram for an offering of well-being to sacrifice before the LORD; and a meal offering with oil mixed in. **For today the LORD will appear to you.**" They brought to the front of the Tent of Meeting the things that Moses had commanded, and the whole community came forward and stood before the LORD.

Torah Model II: Tzaraat

Leviticus 13:1-9

The LORD spoke to Moses and Aaron, saying: When a person has on the skin of his body a swelling, a rash, or a discoloration, and it develops into a scaly affection on the skin of his body, it shall be reported to Aaron the priest or to one of his sons, the priests. The priest shall examine the affection on the skin of his body: if hair in the affected patch

את־אֶהְרֹן אֶת־בְּגָדָיו וְאֶת־בְּנָיו וְאֶת־בְּגָדֵי
 בְּנָיו אִתּוֹ: וַיֹּאמֶר מֹשֶׁה אֶל־אֶהְרֹן
 וְאֶל־בְּנָיו בְּשִׁלּוֹ אֶת־הַבָּשָׂר פֶּתַח אֹהֶל
 מוֹעֵד וְשֵׁם תֹּאכְלוּ אֹתוֹ וְאֶת־הַלֶּחֶם אֲשֶׁר
 בַּסֵּל הַמִּלֻּאִים כַּאֲשֶׁר צִוִּיתִי לֵאמֹר אֶהְרֹן
 וּבְנָיו יֹאכְלוּהוּ: וְהַנּוֹתֵר בַּבָּשָׂר וּבַלֶּחֶם
 בְּאֵשׁ תִּשְׂרֹפוּ:
 וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ שִׁבְעַת
 יָמִים עַד יוֹם מְלֵאֵת יְמֵי מְלֻאֵיכֶם כִּי
 שִׁבְעַת יָמִים יִמְלֵא אֶת־יְדֵיכֶם: כַּאֲשֶׁר
 עָשִׂה בַּיּוֹם הַזֶּה צִוָּה ה' לַעֲשׂוֹת לְכַפֵּר
 עֲלֵיכֶם: וּפֶתַח אֹהֶל מוֹעֵד תִּשְׁבוּ יוֹמַם
 וְלַיְלָה שִׁבְעַת יָמִים וּשְׁמַרְתֶּם
 אֶת־מִשְׁמֶרֶת ה' וְלֹא תָמוּתוּ כִּי־כֹן
 צִוִּיתִי: וַיַּעַשׂ אֶהְרֹן וּבְנָיו אֶת
 כָּל־הַדְּבָרִים אֲשֶׁר־צִוָּה ה' בְּיַד־מֹשֶׁה:
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וַיְהִי בַּיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאֶהְרֹן
 וּלְבְנָיו וּלְזִקְנֵי יִשְׂרָאֵל: וַיֹּאמֶר אֶל־אֶהְרֹן
 קַח־לְךָ עֵגֶל בֶּן־בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה
 תְּמִימִם וְהִקְרַב לְפָנָי ה': וְשׁוֹר וְאַיִל
 לְשִׁלְמִים לְזִבְחַת לְפָנָי ה' וּמִנְחָה בְּלוּלָה
 בְּשֶׁמֶן כִּי הַיּוֹם הַזֶּה נִרְאָה אֲלֵיכֶם: וַיִּקְחוּ
 אֶת־אֲשֶׁר צִוָּה מֹשֶׁה אֶל־פְּנֵי אֹהֶל מוֹעֵד
 וַיִּקְרְבוּ כָּל־הָעֵדָה וַיַּעֲמְדוּ לְפָנָי ה':

וַיִּקְרָא י"ג:א'-ט'
 וַיְדַבֵּר ה' אֶל־מֹשֶׁה וְאֶל־אֶהְרֹן לֵאמֹר:
 אָדָם כִּי־יִהְיֶה בְּעוֹר־בְּשָׂרוֹ שָׂאת
 אוֹסֶפֶת אוֹ בְהֵרֶת וְהָיָה בְּעוֹר־בְּשָׂרוֹ
 לְנֹגַע צָרַעַת וְהוּבָא אֶל־אֶהְרֹן הַכֹּהֵן אוֹ
 אֶל־אֶחָד מִבְּנָיו הַכֹּהֲנִים: וְרָאָה הַכֹּהֵן
 אֶת־הַנֹּגַע בְּעוֹר־הַבָּשָׂר וְשָׁעַר בְּנֹגַע הַכֹּהֵן

has turned white and the affection appears to be deeper than the skin of his body, it is a leprous affection; when the priest sees it, he shall pronounce him unclean. But if it is a white discoloration on the skin of his body which does not appear to be deeper than the skin and the hair in it has not turned white, the priest shall isolate the affected person for seven days. On the seventh day the priest shall examine him, and if the affection has remained unchanged in color and the disease has not spread on the skin, the priest shall isolate him for another seven days. On the seventh day the priest shall examine him again: if the affection has faded and has not spread on the skin, the priest shall pronounce him clean. It is a rash; he shall wash his clothes, and he shall be clean. But if the rash should spread on the skin after he has presented himself to the priest and been pronounced clean, he shall present himself again to the priest. And if the priest sees that the rash has spread on the skin, the priest shall pronounce him unclean; it is leprosy. When a person has a scaly affection, it shall be reported to the priest.

Leviticus 13:45-46

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

Leviticus 14:1-4

The LORD spoke to Moses, saying: This shall be the ritual for a leper at the time that he is to be cleansed. When it has been reported to the priest, the priest shall go outside the camp. If the priest sees that the leper has been healed of his scaly affection, the priest shall order two live clean birds, cedar wood, crimson stuff, and hyssop to be brought for him who is to be cleansed.

לְכוּן וּמְרָאָה הַנִּגַּע עֲמַק מֵעוֹר בְּשָׂרוֹ נִגַּע
צָרַעַת הוּא וְרָאָהוּ הַכֹּהֵן וְטָמֵא אֹתוֹ:
וְאִם-בִּפְהֶרֶת לְבָנָה הוּא בְּעוֹר בְּשָׂרוֹ וְעֲמַק
אִי־מְרָאָה מִן-הָעוֹר וּשְׂעָרָה לֹא-הִפְדָּה
לְכוּן וְהִסְגִּיר הַכֹּהֵן אֶת-הַנִּגַּע שְׁבַעַת יָמִים:
וְרָאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה הַנִּגַּע
עָמַד בְּעֵינָיו לֹא-פָשָׂה הַנִּגַּע בְּעוֹר
וְהִסְגִּירוֹ הַכֹּהֵן שְׁבַעַת יָמִים שְׁנִית: וְרָאָה
הַכֹּהֵן אֹתוֹ בַּיּוֹם הַשְּׁבִיעִי שְׁנִית וְהִנֵּה פָהָה
הַנִּגַּע וְלֹא-פָשָׂה הַנִּגַּע בְּעוֹר וְטָהֲרוּ הַכֹּהֵן
מִסַּפַּחַת הִיא וְכַבֵּס בְּגָדָיו וְטָהַר:
וְאִם-פָּשָׂה תִפְשָׂה הַמִּסַּפַּחַת בְּעוֹר אַחֲרֵי
הִרְאָתוֹ אֶל-הַכֹּהֵן לְטָהֲרָתוֹ וְנִרְאָה שְׁנִית
אֶל-הַכֹּהֵן: וְרָאָה הַכֹּהֵן וְהִנֵּה פָשְׂתָה
הַמִּסַּפַּחַת בְּעוֹר וְטָמֵאוּ הַכֹּהֵן צָרַעַת הוּא:

וַיִּקְרָא יי"ג:מ"ה-מ"ו

וְהִצְרוּעַ אֲשֶׁר-בּוֹ הַנִּגַּע בְּגָדָיו יִהְיוּ פְרָמִים
וְרֹאשׁוֹ יִהְיֶה פְרוּעַ וְעַל-שִׁפְמָם יַעֲטֶה וְטָמֵא
טָמֵא יִקְרָא: כָּל-יְמֵי אֲשֶׁר הַנִּגַּע בּוֹ יִטָּמֵא
טָמֵא הוּא בְּדָד יֵשֵׁב מִחוּץ לַמַּחֲנֶה מִוְשָׁבוֹ:
(ס)

וַיִּקְרָא יי"ד:א'-ד'

וַיְדַבֵּר ה' אֶל-מֹשֶׁה לֵאמֹר: זֹאת תִּהְיֶה
תּוֹרַת הַמִּצְוָה בַּיּוֹם טָהֲרָתוֹ וְהוֹבֵא
אֶל-הַכֹּהֵן: וַיֵּצֵא הַכֹּהֵן אֶל-מִחוּץ לַמַּחֲנֶה
וְרָאָה הַכֹּהֵן וְהִנֵּה נִרְפָּא נִגַּע-הַצָּרַעַת
מִן-הַצְּרוּעַ: וַצִּוָּה הַכֹּהֵן וְלָקַח לַמַּטְהַר
שְׁתֵּי-צִפְּרִים חַיִּים טְהוֹרוֹת וְעֵץ אֶרֶז וּשְׁנֵי
תוֹלַעַת וְאֵזֶב:

Torah Model II ½ - Miriam's Tzaraat

Numbers 12:1-16

Miriam and Aaron spoke against Moses because of the Cushite woman he had married: "He married a Cushite woman!" They said, "Has the LORD spoken only through Moses? Has He not spoken through us as well?" The LORD heard it. Now Moses was a very humble man, more so than any other man on earth. Suddenly the LORD called to Moses, Aaron, and Miriam, "Come out, you three, to the Tent of Meeting." So the three of them went out. The LORD came down in a pillar of cloud, stopped at the entrance of the Tent, and called out, "Aaron and Miriam!" The two of them came forward; and He said, "Hear these My words: When a prophet of the LORD arises among you, I make Myself known to him in a vision, I speak with him in a dream. Not so with My servant Moses; he is trusted throughout My household. With him I speak mouth to mouth, plainly and not in riddles, and he beholds the likeness of the LORD. How then did you not shrink from speaking against My servant Moses!" Still incensed with them, the LORD departed. As the cloud withdrew from the Tent, there was Miriam stricken with snow-white scales! When Aaron turned toward Miriam, he saw that she was stricken with scales. And Aaron said to Moses, "O my lord, account not to us the sin which we committed in our folly. Let her not be as one dead, who emerges from his mother's womb with half his flesh eaten away." So Moses cried out to the LORD, saying, "O God, pray heal her!" But the LORD said to Moses, "If her father spat in her face, would she not bear her shame for seven days? Let her be shut out of camp for seven days, and then let her be readmitted." So Miriam was shut out of camp seven days; and the people did not march on until Miriam was readmitted. After that the people set out from Hazeroth and encamped in the wilderness of Paran.

במדבר י"ב:א'-ט"ז

וּתְדַבֵּר מִרְיָם וְאַהֲרֹן בְּמִשְׁחָה עַל־אֲדֹת
הָאִשָּׁה הַכּוּשִׁית אֲשֶׁר לָקַח כִּי־אִשָּׁה כּוּשִׁית
לָקַח: וַיֹּאמְרוּ הֲרַק אֱדֹת־בְּמִשְׁחָה דְבַר ה'
הֲלֹא גַם־בָּנוּ דְבַר וַיִּשְׁמַע ה': וְהָאִישׁ מִשְׁחָה
עָנוּ [עֲנִיּוֹ] מֵאֵד מִכָּל הָאֲדָם אֲשֶׁר עַל־פְּנֵי
הָאֲדָמָה: (ס) וַיֹּאמֶר ה' פְּתַאם אֶל־מִשְׁחָה
וְאֶל־אַהֲרֹן וְאֶל־מִרְיָם צֵאוּ שְׁלֹשְׁתֶּכֶם
אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ שְׁלֹשְׁתָּם: וַיֵּרֶד ה'
בְּעַמּוּד עָנָן וַיַּעֲמֵד פֶּתַח הָאֹהֶל וַיִּקְרָא
אַהֲרֹן וּמִרְיָם וַיֵּצְאוּ שְׁנֵיהֶם: וַיֹּאמֶר
שְׁמַעוּ־נָא דְבַרֵי אִם־יִהְיֶה נְבִיאֵכֶם ה'
בַּמְרָאָה אֲלֵיו אֲתוּדַע בְּחִלּוֹם אֲדַבֵּר־בוֹ:
לֹא־כֵן עֲבָדִי מֹשֶׁה כְּכֹל־בֵּיתִי נֹאמֵן הוּא:
פֶּה אֶל־פֶּה אֲדַבֵּר־בוֹ וּמְרָאָה וְלֹא בְּחִידוֹת
וּתְמַנְתָּ ה' יָבִיט וּמְדוּעַ לֹא יִרְאתֶם לְדַבֵּר
בְּעַבְדֵי בְּמִשְׁחָה: וַיַּחַר אַף ה' בָּם וַיִּלְדָּ:
וְהָעָנָן סָר מֵעַל הָאֹהֶל וְהִנֵּה מִרְיָם מְצֻרַעַת
כַּשָּׁלֵג וַיִּפֹּן אַהֲרֹן אֶל־מִרְיָם וְהִנֵּה מְצֻרַעַת:
וַיֹּאמֶר אַהֲרֹן אֶל־מֹשֶׁה בִּי אֲדֹנָי אֶל־נָא
תִּשֶׁת עֲלֵינוּ חֲטָאת אֲשֶׁר נוֹאֲלָנוּ וְאֲשֶׁר
חֲטָאנוּ: אֶל־נָא תְהִי כַּמַּת אֲשֶׁר בְּצִאתוֹ
מִרְחֹם אִמּוֹ וַיֹּאכֵל חֲצִי בְּשָׂרוֹ: וַיִּצְעַק
מֹשֶׁה אֶל־ה' לֵאמֹר אֵל נָא רַפָּא נָא לָהּ:
(פ) וַיֹּאמֶר ה' אֶל־מֹשֶׁה וְאַבִּיֶה יֶרֶק יֶרֶק
בְּפְנֵיֶהָ הֲלֹא תִכְלֵם שְׁבַעַת יָמִים תִּסְגֵּר
שְׁבַעַת יָמִים מִחוּץ לַמַּחֲנֶה וְאַחַר תֵּאֱסֹף:
וּתִסְגֵּר מִרְיָם מִחוּץ לַמַּחֲנֶה שְׁבַעַת יָמִים
וְהָעָם לֹא יִסַּע עַד־הָאֱסֹף מִרְיָם: וְאַחַר
נִסְעוּ הָעָם מִמְּצֻרוֹת וַיִּחַנוּ בְּמִדְבַר פָּאֲרָן:
(פ)

The Talmud's Read: They're All The Same-- And More!

Yoma 2a:1

MISHNA: Seven days prior to Yom Kippur the Sages would **remove the High Priest**, who performs the entire Yom Kippur service, **from his house to the Chamber of Parhedrin**, a room in the Temple designated specifically for the High Priest during that period. **And they would designate another priest in his stead** to replace him **lest a disqualification** due to impurity or another circumstance beyond his control prevent him from entering the Temple on Yom Kippur.

יומא ב' א:א'

שבועת ימים קודם יום הכפורים
מפרישין כהן גדול מביתו ללשכת
פרהדרין. ומתקנינן לו כהן אחר תחתיו
שפא יאָרע בו פסול.

Yoma 2a:3

GEMARA: The *halakha* of sequestering the High Priest prior to his performance of the Temple service on Yom Kippur is comparable to the sequestering of the priest designated to burn the red heifer. Therefore, the Gemara cites that which **we learned** in a mishna **there**, in tractate *Para*: **Seven days prior to the burning of the red heifer**, the Sages **would remove the priest who burns the heifer from his house to the chamber that was before the bira** at the **northeast** corner of the courtyard on the Temple Mount. And that chamber **was called the Chamber of the Stone House**. The Gemara explains: **And why was it called the Chamber of the Stone House?** It is **because all the actions** associated with the red heifer were performed **in dung vessels, stone vessels, and earth vessels**, which are vessels that cannot become ritually impure.

יומא ב' א:ג'

גמ' תנו התם: שבועת ימים קודם
שירפת הפרה היו מפרישין כהן
השורף את הפרה מביתו ללשכה
שעל פני הבירה צפונה מזרחה,
ולשכת בית האבן היתה נקראת.
ולמה נקרא שמה לשכת בית האבן
— שכל מעשיה בכלי גללים, בכלי
אבנים, ובכלי אדמה.

Mishnah Para 3:1

Seven days before the burning of the [red] cow they would separate the priest who was to burn the cow from his house to a chamber that was facing the north-eastern corner of the birah, and which was called the Stone Chamber. They would sprinkle upon him throughout the seven days with [a mixture of] all the sin-offerings that were there. Rabbi Yose

משנה פרה ג:א

שבועת ימים קודם לשרפת הפרה
מפרישין כהן השורף את הפרה
מביתו ללשכה שעל פני הבירה,
צפונה מזרחה, ובית אבן היתה
נקראת, ומזין עליו כל שבועת הימים
מכל חטאות שהיו שם. רבי יוסי

said: they sprinkled upon him only on the third and the seventh days. Rabbi Hanina the vice-chief of the priests said: on the priest that was to burn the cow they sprinkled all the seven days, but on the one that was to perform the service on Yom Kippur they sprinkled on the third and the seventh days only.

אומר, לא היו מזין עליו אלא בשלישי ובשביעי בלבד. רבי חנינא סגן הכהנים אומר, על הכהן השורף את הפרה, מזין כל שבועת הימים. ועל של יום הכפורים, לא היו מזין עליו אלא בשלישי ובשביעי בלבד:

Yoma 2a:8

יומא ב' א:ה'

§ With regard to the *halakhot* of sequestering the High Priest prior to performance of the Yom Kippur service, and of sequestering the priest designated to burn the heifer prior to performance of the red heifer ritual, the Gemara asks: **From where in the Torah are these matters derived? Rav Minyomi bar Hilkia said that Rabbi Mahseya bar Idi said that Rabbi Yohanan said** they are derived from Aaron and his sons, who remained in the Tabernacle for seven days prior to performing the service in the Tabernacle on the eighth day of their inauguration, **as the verse states: “As has been done this day, so the Lord has commanded to do, to make atonement for you”** (Leviticus 8:34), meaning that this mitzva of sequestering was not limited to the days prior to the dedication of the Tabernacle; rather, it applies to future generations as well. The verse is interpreted homiletically: **“To do”; these are the actions** performed in the burning of **the red heifer** for which the priest performing the ritual is sequestered seven days in advance; **“to make atonement”; these are the actions** performed on **Yom Kippur**, before which the High Priest is sequestered seven days.

מנא הני מילי? אמר רב מניומי בר חלקיה אמר רבי מחסיה בר ידי אמר רבי יוחנן, אמר קרא: “כאשר עשה ביום הזה צוה ה' לעשות לכפר עליכם.” “לעשות” — אלו מעשי פרה, “לכפר” — אלו מעשי יום הכפורים.

Yoma 2a:9

יומא ב' א:ט'

The Gemara asks: **Granted, the entire verse is not established as referring exclusively to the red heifer, as: “To atone,” is written, and the heifer is not capable of facilitating atonement;** rather, it facilitates ritual purity. **Rather, say that the entire verse is written with regard to Yom Kippur,** as the rites performed to achieve atonement on Yom Kippur are similar to those performed

בשקלמא, כוליה קרא בכפרה לא מתוקם — “לכפר” קתיב, ופרה לאו בת כפרה היא. אלא, אימא כוליה קרא ביום הכפורים קתיב!

during the days of the inauguration. What, then, is the source for sequestering the priest who is to perform the red heifer ritual?

Yoma 2a:10

The Sages **say** in response: **Derive** it from a verbal analogy between the terms **commanded** and **commanded**. **It is stated here**, with regard to the days of the inauguration: **“The Lord commanded to do,”** and **it is stated there**, with regard to the red heifer: **“This is the statute of the Torah that the Lord commanded, saying”** (Numbers 19:2). **Just as** the term **commanded there** refers **to the heifer, so too here**, the phrase: “The Lord commanded to do” written in the context of the days of the inauguration refers **to the heifer**. **And just as here**, with regard to the inauguration, there is the principle of **sequestering** prior to performing the service, **so too there**, in the context of the *halakhot* of the heifer, **sequestering** is required prior to performance of the mitzva.

...

Again the Gemara asks: **And say** that there is a verbal analogy between the term **commanded** in the context of the inauguration and the term **commanded** with regard to **offerings, as it is written: “On the day that He commanded [tzavoto] the children of Israel to sacrifice their offerings”** (Leviticus 7:38). The result would be that any priest sacrificing a communal offering would require sequestering for seven days. The Gemara rejects this: **One derives the term commanded from the identical term commanded, and one does not derive the term that he commanded [tzavoto] from the term commanded [tziva]**.

The Gemara raises a difficulty: **What is the practical difference** between the two terms? **Didn't the school of Rabbi Yishmael teach a verbal analogy with regard to leprosy of houses between the verse: “And the priest shall return [veshav]”** (Leviticus 14:39) and the verse: **“And the priest shall come [uva]”** (Leviticus 14:44)? From that verbal analogy it is derived that **this is the halakha** with regard to **returning, i.e., it is after seven days; and this is the same halakha with regard to coming, i.e., it is also after seven days**. Obviously, the less pronounced difference in grammatical forms between *tziva* and *tzavoto* should not prevent the teaching of a verbal analogy.

The Gemara rejects this argument: **This applies only where there are no terms that are identical to it; however, where there are**

יומא ב' א"י

אמרין גליף צונה צונה.
 קתיב הקא: צונה ה'
 לעשות, וקתיב הקא: "זאת
 חקת התורה אשר צונה ה'
 לאמר". מה להלן פרה, אף
 כאן פרה. ומה כאן פרישה,
 אף להלן פרישה.

...

ואימא צונה דקרננות,
 דקתיב: "ביום צותו את בני
 ישראל"? דנין צונה
 מ"צונה" ואין דנין "צותו"
 מ"צונה".

ומאי נפקא מינה? והתנא
 דבי רבי ישמעאל: "ושב
 הכהן" "ובא הכהן", זו
 היא "שיבה", זו היא
 "ביאה"!

הני מילי, היכא דליכא דדמי

terms that are identical to it, we derive the verbal analogy from terms that are identical to it, rather than from terms that are merely similar.

ליה. אכל היכא דאיכא
 דדמי ליה — מדדמי ליה
 ילפינו.

Yoma 2b:5

§ The Gemara analyzes the verbal analogy from which the sequestering of the High Priest is derived. The Gemara states with regard to the phrase “to make atonement,” written in the context of the inauguration: **These are the actions** performed on **Yom Kippur**. The Gemara suggests: **And say** that it refers to the **atonement of offerings** in general, such that any priest engaged in sacrificing atonement offerings must be sequestered seven days beforehand.

יומא ב' ב:ה'

”לכפר” אלו מעשה יום
 הכפורים. ואימא פפרה
 דקרבות!

Yoma 2b:6

The Gemara seeks to reject this suggestion from a practical perspective. **Do we know** in advance **which priest will happen** to sacrifice a given offering, and **who** would consequently **require sequestering**? The Sages **say: Why not?** There are certainly ways to do so. Each of the twenty-four priestly watches has set weeks during which it serves in the Temple, and the patrilineal families that constitute that watch have set days during that week on which each serves in the Temple. **We could require sequestering for the entire patrilineal family of the priestly watch** designated to serve on that day the following week. The Gemara rejects the suggestion that all priests should be sequestered prior to sacrificing an atonement offering. **We derive a matter that has a fixed time** during the year, Yom Kippur, **from a matter that also has a fixed time**, the inauguration of the priests for service in the Tabernacle, **to the exclusion of offerings that are sacrificed every day**.

יומא ב' ב:ו'

מי נדעינו הי פהו מתרמי,
 דבעי ליה פרישה? אמרי,
 אלמה לא!? ניבעי ליה
 פרישה לכוליה משמרת
 בית אב! דנין דבר שקבוע
 לו זמן מדבר שקבוע לו
 זמן, לאפוקי קרבנות, דכל
 יומא איתנהו.

Again the Gemara asks: **And say** that one derives from the phrase “to make atonement” the principle of sequestering prior to sacrificing atonement offerings on the **Festivals**, which have fixed times. The Gemara rejects this: **We derive a matter that is performed once a year**, the service of Yom Kippur, **from a matter that is performed once a year**, like the inauguration, which was a one-time event, **to the exclusion of** the service on the **Festivals, which is not performed once a year**; rather, it is

ואימא רגלים! דנין דבר שנוהג
 פעם אחת בשנה מדבר הנוהג פעם
 אחת בשנה, לאפוקי רגלים, דלאו
 פעם אחת בשנה נינהו.

performed three times a year.

The Gemara asks: **And say** that the service on **one Festival** of the three, which is performed once a year, should require sequestering. **And if you say: We do not know which of them** is the most significant and requires sequestering, since one could suggest that it is **Passover, with which the verse opened**, as the Torah always lists it first among the Festivals; **or** one could suggest that it is **Sukkot, since its mitzva** is to bring **numerous** offerings, many more than the number brought on the other Festivals.

Rather, the Gemara rejects this possibility and explains: **One derives sequestering for seven days** prior to performing a service **for one day**, Yom Kippur, **from sequestering for seven days** prior to performing a service **for one day**, the inauguration. **And one does not derive sequestering for seven days** prior to performing a service **for seven days**, a Festival, **from sequestering for seven days** prior to performing a service **for one day**, the inauguration. Therefore, atonement offerings on Festivals are not derived from the inauguration.

Yoma 3b:8

And some say that **Ravina said: One derives** a matter that is an **initial service from an initial service, to the exclusion of all these that are not initial** services. That statement of Ravina is unclear, and the Gemara asks: **What** is the meaning of **initial** service? **If we say** that **initial** service **means** one performed **by the High Priest; that is** identical to **the first** version of Ravina's statement. **Rather**, it may be understood as follows: One derives **the initial service** performed **in the place**, the Holy of Holies, on Yom Kippur, **from the initial service** performed **in the place**, the Tabernacle, on the eighth day of the inauguration. Therefore, it is the service of Yom Kippur alone that is derived from the inauguration.

ואימא רגל אָחַד! וכי תימא: לא
 ידעינן הי מינייהו, אי חג המצות,
 הואיל ופתח בו הפתוח תחלה, אי
 חג הסוכות, הואיל ומרובה
 מצותו!

אָלָא: דנין פרישת שבועה ליום
 אָחַד, מפרישת שבועה ליום אָחַד.
 ואין דנין פרישת שבועה לשבועה,
 מפרישת שבועה ליום אָחַד.

יומא ג' ב:ח'

ואיפא דאמרי אמר רבינא: דנין
 עבודה תחלה מעבודה תחלה,
 לאפוקי הני — דלאו תחלה
 גינהו. מאי תחלה? אילימא
 תחלה בכהן גדול — הנינו
 קמייתא. אָלָא, עבודה תחלה
 במקום מעבודה תחלה במקום.