

11) Now this is the Instruction for the slaughter-offering of *shalom* that is brought-near for YHVH: 12) if (it is) on account of thanksgiving that he brings-it-near, he is to bring-near along with the slaughter-offering of thanksgiving: *matza* cakes, mixed with oil, *matza* wafers smeared with oil, and flour well-stirred into cakes, mixed with oil. 13) Along with cakes of leavened bread he is to bring-near his near-offering, along with his slaughter-offering of thanksgiving of *shalom*. 14) He is to bring-near from it one of each (kind) of near-offering as a contribution for YHVH, (it is) for the priest that dashes the blood of the *shalom*-offering--his shall it be. 15) As for the flesh of the slaughter-offering of thanksgiving of *shalom*, he may not leave (any) of it until morning.

16) Now if a vow-offering or a freewill offering is his slaughtered near-offering, on the day of his bringing-near his slaughter-offering it is to be eaten, on the morrow, what is left of it may be eaten. 17) And what is left of the flesh of the slaughter-offering--on the third day, in fire it is to be burned. 18) Now should there be eaten, yes, eaten any of the flesh of his slaughter-offering of *shalom* on the third day, it is not acceptable (for) him that brings-it-near, it will not be reckoned to him. Tainted-meat shall it be (considered), and the person who eats of it--his iniquity he shall bear!

וְזֹאת תּוֹרַת זֶבַח הַשְּׁלָמִים אֲשֶׁר יִקְרִיב לַיהוָה: אִם עַל-תּוֹדָה יִקְרִיב וְהִקְרִיב | עַל-זֶבַח הַתּוֹדָה חֲלֹת מִצּוֹת בְּלוּלֹת בְּשֶׁמֶן וְרִקִּיקֵי מִצּוֹת מְשֻׁחִים בְּשֶׁמֶן וְסֹלֶת מִרְבֵּכַת חֲלֹת בְּלוּלֹת בְּשֶׁמֶן: עַל-חֲלֹת לֶחֶם חֲמֵץ יִקְרִיב קָרְבָּנוֹ עַל-זֶבַח תּוֹדַת שְׁלָמָיו: וְהִקְרִיב מִמֶּנּוּ אֶחָד מִכָּל-קָרְבָּן תְּרוּמָה לַיהוָה לִפְהֵן הַזֶּרֶק אֶת-דָּם הַשְּׁלָמִים לוֹ יִהְיֶה: וּבֶשֶׂר זֶבַח תּוֹדַת שְׁלָמָיו בַּיּוֹם קָרְבָּנוֹ יֹאכַל לֹא-יִנְיַח מִמֶּנּוּ עַד-בֹּקֶר:

וְאִם-נִדְרָר | אוֹ נִדְבָּה זֶבַח קָרְבָּנוֹ בַּיּוֹם הִקְרִיבוֹ אֶת-זֶבְחוֹ יֹאכַל וּמִמַּחֲרֹת וְהַנּוֹתָר מִמֶּנּוּ יֹאכַל: וְהַנּוֹתָר מִבֶּשֶׂר הַזֶּבַח בַּיּוֹם הַשְּׁלִישִׁי בָאֵשׁ יִשָּׂרֶף: וְאִם הָאָכַל יֹאכַל מִבֶּשֶׂר-זֶבַח שְׁלָמָיו בַּיּוֹם הַשְּׁלִישִׁי לֹא יִרְצֶה הַמִּקְרִיב אֹתוֹ לֹא יִחְשַׁב לוֹ פְּגוּל יִהְיֶה וְהִנְפֹּשׂ הָאֲכָלֹת מִמֶּנּוּ עֲוֹנָה תִשָּׂא:

19) Flesh that touches anything *tamei* is not to be eaten, in fire it is to be burned. As for (other) flesh: anyone ritually-pure may eat the flesh. 20) But the person that eats flesh from the slaughter-offering *shalom* that is YHVH's while his *tum'a* is upon him, cut-off shall that person be from his kinspeople! 21) And a person--when he touches anything *tamei*, human *tum'a* or a *tamei* animal or any *tamei* detestable-creature, and eats from the flesh of the slaughter-offering of *shalom* that is YHVH's, cut-off shall that person be from his kinspeople!

וְהַבֶּשֶׂר אֲשֶׁר-יִגַע בְּכָל-טָמֵא לֹא  
 יֵאָכֵל בְּאֵשׁ יִשְׂרָף וְהַבֶּשֶׂר  
 כָּל-טְהוֹר יֵאָכֵל בְּשָׂר׃ וְהַנֶּפֶשׁ  
 אֲשֶׁר-תֹּאכַל בְּשָׂר מִזֶּבַח הַשְּׁלָמִים  
 אֲשֶׁר לַיהוָה וְטָמְאתוּ עָלָיו וְנִכְרְתָה  
 הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ׃ וְנֶפֶשׁ  
 כִּי-תִגַע בְּכָל-טָמֵא בְּטָמְאֵת אָדָם  
 אוֹ | בְּבִהֵמָה טָמְאָה אוֹ בְּכָל-שֶׁקֶץ  
 טָמֵא וְאָכַל מִבְּשַׂר-זֶבַח הַשְּׁלָמִים  
 אֲשֶׁר לַיהוָה וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא  
 מֵעַמִּיהָ׃