MORNING PRAYER

Levi chanting, nor Israelite attending the service. Therefore, may it be Your will. Lord our God and God of our fathers, that the prayer of our lips be regarded and accepted by You as if we had offered the daily sacrifice at its appointed time, attended its service, and burned the incense-offering at its proper time, as it is said: We will render the prayer of our lips in place of the sacrifice of bullocks. And it is said: This is the law of the burnt-offering, the meal-offering, the sin offering, the guilt-offering, the consecration-offering, and the sacrifice of the

Hamikdash? The most holy offerings were slaughtered on the north side of the altar. The bullock and the he-goat of Yom Kippur were slaughtered on the north side of the altar, their blood was received on the north side in a service vessel and was to be sprinkled between the staves of the Ark, toward the curtain of the Holy of Holies, and upon the golden altar. The omission of any one of these sprinklings invalidated the sacrifice. [The Kohen] poured out the rest of the blood at the western base of the outer altar; if, however, he failed to do so, it did not invalidate the sacrifice.

2. The bullocks and the he-goats which were to be burned were slaughtered on the north side of the altar. Their blood was received there in a service vessel, and was to be sprinkled toward the curtain of the Holy of Holies and upon the golden altar. The omission of one of these sprinklings rendered the sacrifice invalid. [The Kohen] poured out the rest of the blood at the western base of the outer altar; if, however, he failed

しいつび מות מון מעלירו. מיוי חורם חיד ישוישהן באפון. פֿר יסור מערטי של מובחהחיצון אם כא שושך על יסור מערטי של מזער באפון יורטן טעון הזיה על הפרכת יוים, יויו פופן על ועל מונה הוהני. מתנה צהת מהן האסול וקעול רמן עשלי שרת האסון אלו חווח על היוחהים, ועל ושעירים הנשרפיו מל ולווםי ישרישת ועל מונה הוקני. מו מו מו האחול הול הול ושעיר של יום מעטעת שירי ונטרטים

deposited offerings1 were burnt at the place where the ashes were to do so, it did not invalidate the sacrifice. All these

- individual these are the communal sin-offerings: the hesprinklings were to be made, one upon each of the four received there in a service vessel, and of this blood four slaughtered on the north side of the altar, their blood was goats offered on Rosh Chodesh and on the Festivals — were southwestern corners. He poured out the rest of the blood at walked to the southeastern, northeastern, northwestern and up the ramp, turned to the ledge bordering the altar, and corners of the altar. How was this done? [The Kohen] went evening until midnight. Sanctuary only by the male Kohanim, on the same day and any manner, were eaten within the courtyard of the the southern base of the altar. These offerings, prepared in 3. The sin-offerings of the community and of the
- received there in a service vessel, and of its blood two sprinklings consumed by fire. four.2 This offering was to be flayed, dismembered and totally were to be made [at opposite corners of altar] so as to constitute was slaughtered on the north side of the altar, its blood was 4. The burnt-offering — a sacrifice of the most holy order —
- offering of a Nazir [who had become ritually unclean] offering for violating a betrothed handmaiden, the guiltthe guilt-offering for misusing sacred objects, the guiltthese are the guilt-offerings: the guilt-offering for robbery committed requires a sin-offering - all these were slaughtered guilt-offering of a person in doubt whether an act he had the guilt-offering of a leper [after his purification], and the 5. The communal peace-offerings and guilt-offerings :-

הַפְּמֵם וְנִתְּוֹתְ, וְכְּלֵיל לְאֵשִׁם: הּ וִבְּתֵּי שְׁלֵמֵי וְרְמָוּה מְעוּן שְׁתֵּי מִרְנוֹת שָׁהֵן אֵרְבּע, וּמְעוּנְה נְתַן לא צעע ע. אַנוּ וְאַכּוּ נִשְּׁרְפּין עּעית אַבור ואַשְׁמוֹת, אַר בּן אַשְׁמוֹר: אַשׁם וּזְלוֹת. ייייי אין הארות אל ארום ארות הייארי. ארות אל היות אל ארות הארות הייארי. מעלור, צעם שפור ורופר, צעם אטונית, אטונית מערעית, מערעית וטאר רצעור: שעירי ראשי הרשים יו שוי רשת רואטור ורידור ארוד ושל מועוות שוישיו שיו עישון וקבול וֹלְבוּיל וְימָה בּבְּלִי שָׁבִים י יוֹענילח, קוֹרָשׁ קוֹרְשִׁים, שָּׁבִימָּה, יםורורומיונגעליולטניםמום עלה הפרה ופנה לפוברי リスリ ירומים מונדום. הללי שות בצפון ו ירומית. שיבי הום, ו

בישיושי יילקי בשיע, אילים ביליג

^{1.} The sin-offerings of Yom Kippur and the other sin-offerings which were burnt. 2. The blood was sprinkled on the south western and northeastern corners. It was not applied exactly on the edge, but spread further, so that all four sides of the other continued common of it.

on the north side of the altar, their blood was received there in a service vessel, and of their blood two sprinklings were to be made [at opposite corners of the altar] so as to constitute four. These offerings, prepared for food in any fashion, were eaten within the courtyard of the Sanctuary only by the male *Kohanim*, on the same day and evening until midnight.

6. The Thanksgiving-offering and the ram offered by a *Nazir* [at the termination of his vow] were sacrifices of lesser sanctity. They might be slaughtered anywhere in the courtyard of the Bet Hamikdash. Of their blood two sprinklings were to be made [at opposite corners of the altar] so as to constitute four. These offerings, prepared for food in any fashion, might be eaten anywhere in the city, by anyone, on the same day and evening until midnight. The same rule applied to the partial given to the *Kohanim*, except that they were to be eaten only by the *Kohanim*, their wives, children and servants.

7. The peace-offerings were [likewise] sacrifices of lesser sanctity. They might be slaughtered anywhere in the courtyard of the Bel Hamikdash. Of their blood two sprinklings were to be made [all opposite corners of the altar] so as to constitute four. They might be eaten, prepared for food in any fashion, anywhere in the city, by anyone, during two days and one night. The same rule applied to the parts given to the *Kohanim*, except that they were to be eaten only by the *Kohanim*, their wives, their children, and their servants.

8. The offering of first-born animals, the tithe of cattle, and the Passover-offering were [also] sacrifices of lesser sanctity. They might be slaughtered anywhere in the courtyard of the Bet Hamikdash. Their blood required only one sprinkling, but it had to be done over against the base of the altar. They differed in their consumption: The firstling might be eaten only by the *Kohanim*, while the tithe might be eaten by any person. [Both the firstling and the tithe] might be prepared for food in any fashion and eaten anywhere in the city during two days and one night. The Passover-offering, however, was to be eaten on that night only, and not later than midnight. Nor could it be eaten except by those registered for it, nor could it be eaten except when roasted.

רבי ישמעאל Rabbi Yishmael says¹: The Torah is expounded by means of thirteen rules:

 A conclusion drawn from a minor premise or more lenien condition to a major or more strict one, and vice versa.

2. An analogy between two laws established on the basis of

וְלְוְלָה ער הַצוֹת: מון הַקְּלָעים לִוֹבֵר בְהְנָה בְּבֶל מַצְּלֵּי לְינִם מְעוּן שָׁהֵי מִהְנוֹת שָׁהֵן צִּרְבַּע וְנְצֵּבְלֵין לְפָנִים בִּצְפוֹן, וָלְבוּל דְּכָּן בִּבְּלִי שָׁרֵת בַּצְפוֹן, וְדְכָּוֹ

י תַתוֹדָר וְאֵיל נְוִיר, קְרָשִׁים קְלִּים, שְׁחִישְׁתָּן בְּכָּל מְקוֹם בְּעַוָּרָה וְצִיל נְוִיר, קְרָשׁים קְלִּים, שְׁחִישְׁתָּן בְּכָל הְעִיר, לְכָל אָרָם, בְּכָל מְאָבָל, לִיוֹם וְלִיְלָה וְנָאֲכָלוֹן בְּכָל הְעִיר, לְכָל אָרָם, בְּכָל מְאָבָל, לִיוֹם וְלִילֶה ער חֲצוֹת, חַמוּרָם מֵהֶם בִּיוֹצֵא בְהֶם, אֶלֶא, שֶׁתַמוּרָם נַאֲּכָל לַכֹּהֲנִים לְנְשִׁיהֶם וְלִבְּנִיהֶם וּלְעַבְּּדֵיהֶם:

ישׁלְבֵּוּם, קְדָשִׁים כַּלִּים, שִׁחִימָרָוּ בָּבֶּל מְּקוֹם בַּעֵּוְרָה,
וְרָמֵן מְעוּן שִׁתֵּי מִהְנוּת שֶׁבֵן צִּרְבַע, וְנָצֵּכְלִין
וְרָמֵן מְעוּן שִׁתִּי מִהְנוּת שֶׁבֵּן צִּרְבַע, וְנָצֵּכְלִין
בְּבֶל הָעִיר, לְּכָל צָּרֶם, בְּכֶל מַצֵּבְל, לשׁנִי יְמִים וְלְיְלֶה בְּבֶל הָעִיר, לְכָל צָּרֶם, בְּכֶל מַצֵּבְל, לשׁנִי יְמִים וְלְיֵלֶה בְּבְל הָעִיר, הַמּוּרָם מַהֶם, כִּיוֹצֵּא בָהֶם, צֻּלָּא, שֶׁרַמּוּרָם נָצֵּבְל לְכֹּהְנִים לְנְשִׁיהֶם וְלְבְּנֵיהֶם וּלְעַבְּוֹיהֶם:

יינון בְּנֵר וְיִמִיעשׁר וְרַשֶּׁסֶה, קָן שִׁים כַּלְים שְׁחִיסְהָן בַּבְּל סְכִּוֹם בְּעוֹרָה וְדָמִן שְׁעוֹן טִינְנָה אֵיָה, יבּלְבָּר טְיִבּן בְּנֵנְר חִיסוֹר. שַּנְּה בַּאָכִילְתוֹ בְּכִר הְעִיר בָּבְּל מַאֵּל טְיִבּן בְּנֵנְר חִיסוֹר. שַּנְּה בַּאָכִילְתוֹ בְּכְל הְעִיר בְּבָּל מַאָּל וְהַשְּׁשֵׁר לְכָל אָרֶם וְנָאֲבָלין בְּכָל הְעִיר בְּבָל מֵאָל וְאִינוֹ נָאֶבֶל אָלְא עַר חֲצוֹת, וְצִינוֹ נָאָבְל אֶלְא לְמִנוּיוָ, וְצִינוֹ נָאֶבֶל אָלְא עַר חֲצוֹת, וְצִינוֹ נָאָבְל אֶלְא לְמִנוּיוָ, וְצִינוֹ נָאֶבְל אֶלְא צֵלוּ וְהַבֶּר בַּשְׁלִשׁ עַשְׁרַר כוּרוֹת וְצִינוֹ נָאֶבְל אֶלְא צֵלוּ וְהָשֶׁת. בְּשְׁלִשׁ עָשְׁרֵר כוּרוֹת וְצִינוֹ נָאֶבְל אֶלְא צֵלְי וְהָשֶׁת. בְּשְׁלִשׁ עַשְׁרַר כוּחִוֹן ברתורה נורהשת: אוֹבֶר, הַמְלִשׁר וְרְמֶר. בישְׁלִשׁ עִּישְׁר בּוֹנְוֹיִר.