

*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.<sup>1</sup> 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 peace-offering.<sup>2</sup>

אידיהו 1. Where<sup>3</sup> were the places of sacrifice in the Bet 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

<sup>1</sup> *Leviticus* 14:3    <sup>2</sup> *Leviticus* 7:37    <sup>3</sup> *Zevachim* Chapter 5, Mishna 1-8

לְיָי פְּדוּקֵנוּ, וְלֹא יִשְׂרָאֵל כַּמְעֻמּוֹת; לְכֹן יְהִי רִצּוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ שִׁירָתָהּ שִׁית שְׁפָחוֹתֵינוּ חֲשׁוֹב וְמִקְבֵּץ לְפָנֶיךָ, כַּאֲשֶׁר תִּקְרְבֵנוּ קִרְבֵּן חַטָּאת בְּצִעְרוֹ וְעִסְרוֹ עַל מַקְלוֹת וְהַקְטָרְנוּ תִּקְטָרְתָהּ בְּחֻמְתָּהּ כַּמִּזְבֵּחַ, וְתִשְׁלַח פְּרִים שְׁפָחוֹתֵינוּ: וְנִאֲמַר זאת רְחֹמֶיךָ לְעֹלָה לְפָנֶיךָ וְחַטָּאת וְלִאֲשֵׁם וְלַמִּלּוּאִים וְלִבְרַחַת חַטָּאוֹת:

א אֵלֶיךָ מִקְדָּמֵי שֶׁל זְבָחִים, קָרְשִׁי

וְשַׁעֲרֵי שֶׁל יוֹם הַמִּזְבֵּחַ שִׁיחַטְמוֹ בְּצִפּוֹן. פָּר

בְּצִפּוֹן וְקָבוֹל דָּמֵי בְּכָל־שִׁירַת בְּצִפּוֹן  
וְדָמֵי מִעֵזוֹ הַזֶּה עַל פִּי הַבָּרִים, וְעַל  
הַפְּרָכָה, וְעַל מִזְבֵּחַ הַזֶּה. מִתְנַה

אֶחָד מֵהֵן מֵעַבְרָתָהּ. שִׁירֵי הַדָּם הֵיךָ הִיךָ

שִׁזְפָּךְ עַל יָסוּד מֵעֵרְבֵי שֶׁל מִזְבֵּחַ

הַחַיִּצוֹן, אִם לֹא נִתְּנָה לָאֵלֶיךָ: כ פְּרִים

הַגִּישְׁרִיִּים וְשִׁעֵרֵי־יָם הַגִּישְׁרִיִּים

שִׁיחַטְמוֹת בְּצִפּוֹן וְקָבוֹל דָּמֵי בְּכָל־שִׁירַת

בְּצִפּוֹן, וְדָמֵי מִעֵזוֹ הַזֶּה עַל הַפְּרָכָה,

וְעַל מִזְבֵּחַ הַזֶּה. מִתְנַה אֶחָד מֵהֵן

מֵעַבְרָתָהּ, שִׁירֵי הַדָּם, הִיךָ שִׁזְפָּךְ עַל

יָסוּד מֵעֵרְבֵי שֶׁל מִזְבֵּחַ הַחַיִּצוֹן, אִם לֹא



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 parts 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 Bet Hamikdash. Of their blood two sprinklings were to be made [at 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.

לפי רבי ישמעאל רבי ישמעאל says<sup>1</sup>: The Torah is expounded by means of thirteen rules:

1. A conclusion drawn from a minor premise or more lenient condition to a major or more strict one, and vice versa.
2. An analogy between two laws established on the basis of

<sup>1</sup> Sifra, Introduction.

בצפון, וקרובו דמן כלי ישרת בצפון, ודמן  
 פועון ישרת מתנות ישרת ארבע, ונאכלין לפנים  
 מן הקרעים לזכרי כדונה, פכל מאכל, ליום  
 ולילה עד העזת:

והתורה ואיל נזיר קדשים קלים שזושתן פכל מקום  
 בעזרה, ודמן פועון ישרת מתנות ישרת ארבע,  
 ונאכלין פכל העיר, לכל אדם, פכל מאכל, ליום ולילה  
 עד העזת. המורה מהם פיוצא בהם, אלא, שדמורם  
 נאכל לכהנים ולשריהם ולבניהם ולעבדיהם:

ישלמים, קדשים קלים, שזושתן פכל מקום בעזרה,  
 ודמן פועון ישרת מתנות ישרת ארבע, ונאכלין  
 פכל העיר, לכל אדם, פכל מאכל, לישני ימים ולילה  
 אחד. המורה מהם, פיוצא בהם, אלא, שדמורם נאכל  
 לכהנים ולשריהם ולבניהם ולעבדיהם:

הפכור והמעשר והפקח קדשים קלים שזושתן פכל  
 מקום בעזרה, ודמן פועון מתנה אחת, וכל  
 שזושתן היום. שנה באבירתי, הפכור נאכל לפנים,  
 והמעשר לכל אדם, ונאכלין פכל העיר, פכל מאכל,  
 לישני ימים ולילה אחד. הפכח, אינו נאכל אלא כלילה,  
 ואינו נאכל אלא עד העזת, ואינו נאכל אלא לפועו,  
 ואינו נאכל אלא יצי:

לפי ישמעאל אמר, פשילש עשרה מדות  
 דהתורה נדרישת: א) פכל וחקר. ב) ומנורה  
 שור