

MISHNAH

1. Where 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.

MISHNAH

- א. אֵיזוֹתָּהּ מְקוֹמָן לֶשׁל זְבָחִים, קִדְּשֵׁי קִדְּשִׁים שְׁחִטָּוָהּ בְּאַצְבָּאָן. פֶּרֶךְ וְשִׁעִיר לֶשׁל יוֹם הַכִּפּוּרִים שְׁחִטָּוָהּ בְּאַצְבָּאָן, וְקָבֹל דָּמָן בְּכָלִי שְׁחִיטָה בְּאַצְבָּאָן, וְדָמָן שְׁחִיטָה בְּהִיָּה עַל בֵּין הַפְּדִים, וְעַל הַפְּרָכָה, וְעַל מִזְבֵּחַ הַזֶּהָב. מִתְּנָה אֶחָת מֵהֶן מְעַבְּבָתָּ. שְׁחִיטָה הִיא שְׁחִיטָה עַל יָסוֹד מְעַרְבֵי לֶשׁל מִזְבֵּחַ הַחֵיצוֹן, אִם לֹא נִתֵּן לֹא עֶפֶב:

1. See page 592. 2. Hosea 14:3. 3. Leviticus 7:37.

6 7 פרים 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. 9 [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. 10 All these offerings¹ were burnt at the place where the ashes were deposited. 3. The sin-offerings of the community and of the individual—these are the communal sin-offerings: the he-goats offered on Rosh Chodesh and on the festivals—were slaughtered on the north side of the altar, their blood was received there in a service vessel, and of this blood four sprinklings were to be made, one upon each of the four corners of the altar. How was this done? [The Kohen] went up the ramp, turned to the ledge bordering the altar, and walked to the southeastern, northeastern, northwestern and southwestern corners. He poured out the rest of the blood at the southern base of the altar. 15 These offerings, prepared in any manner, were eaten within the courtyard of the Sanctuary only by the male Kohanim, on the same day and evening until midnight.

16 העולה 4. The burnt-offering—a sacrifice of the most holy order—was slaughtered on the north side of the altar; its blood was received there in a service vessel, and of its blood two sprinklings were to be made [at opposite corners of the altar] so as to constitute four.² This offering was to be flayed, dismembered and totally consumed by fire. 5. The communal peace-offerings and guilt-offerings—these are the guilt-offerings: the guilt-offering for robbery, the guilt-offering for misusing sacred objects, the guilt-offering for violating a betrothed handmaiden, the guilt-offering of a Nazir [who had become ritually unclean], the guilt-offering of a leper [after his purification], and the guilt-offering of a person in doubt whether an act he had committed requires a sin-offering—all these were slaughtered 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,

1 פרים הנשרפים ושעירים הנשרפים שחיטתו בצפון, וקבול דמן כלי שרת בצפון, ודמן פעון היתה על תפרכת, ועל מזבח הזהב. מתנה אחת מן מערכת. 9 שרי הדם היה שופך על יסוד מערכי של מזבח המיצון, אם לא נתן לא עיב, אלו ואלו נשרפין בבית הדשין: 10 חטאות העבור והזר, אלו הן חטאות העבור: 11 שעיר ראשי חדשים ושל מועדות, שחיטתו בצפון, וקבול דמן כלי שרת בצפון, ודמן פעון ארבע מתנות על ארבע קרנות, ביצד: 12 על כפכש ופנה לפונה, וכא לו לקרן דרומית מזרחית, מזרחית צפונית, צפונית מערבית, מערבית דרומית. 13 שרי הדם היה שופך על יסוד דומין ונאכלין לפנים מן הקלעים לזרי מתנה ככל מאכל, ליום ולילה עד העצות:

14 ר העולה קדש קדשים, שחיטתה בצפון, וקבול דמה כלי שרת בצפון, ודמה פעון שתי מתנות שהן ארבע, וטעונה הפישט ונתנה, וכליל לאשים: 15 וזחי שלמי צבור ואשמות, אלו הן אשמות: 16 אש גולות, אש מעלות, אש שפחה חרופה, אש מזיר, אש מזזע, אש תלי. 17 שחיטתו בצפון, וקבול דמן כלי שרת בצפון, ודמן פעון שתי מתנות שהן

1. The sin-offerings of Yom Kippur and the other sin-offerings which were burnt. 2. The blood was sprinkled on the southwestern and northeastern corners. It was not applied exactly on the edge, but spread further, so that all four sides of the altar received some of it.

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.

- 23 **הַתְּנוּחָה** 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.
- 24 [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, their children, and their servants.

- 27 **שְׁעֵרֵי** 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.
- 29 [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.

- 31 **הַכֹּהֵן** 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.]

- 22 **אֲרֵפֶעַי וְנִאֲכָלִין לִפְנֵים בֵּין הַקְּלָעִים לְזָכָרִי כְּרֹגָה, כָּכָל מֵאֲכָל, לַיּוֹם וְלַיְלָה עַד חֲצוֹת:**

- 23 **יְהִי זָכָר וְאֵיל עוֹר, קָדָשִׁים קָדָשִׁים, שְׂחִיטָתוֹ כָּכָל מְקוֹם בְּעֶזְרָה, וְדָבָן פָּעוֹן שְׂחִי מִחֲנוֹת שְׂחִי**
- 24 **אֲרֵפֶעַי וְנִאֲכָלִין כָּכָל הָעִיר, לְכָל אָדָם, כָּכָל מֵאֲכָל, לַיּוֹם וְלַיְלָה עַד חֲצוֹת. הַמִּזְבֵּחַ מִתָּהם פִּיזְעָא בְּרָחֵם, אֲלֵא,**
- 25 **שְׂחִי מִזְבֵּחַ נֵאֲכָל לְפָנֵינוּם לְשִׁיחָהם וְלִכְנִיחָהם וְלְעִבְדֵיהֶם:**

- 27 **יִשְׁלַחֲנוּם, קָדָשִׁים קָדָשִׁים, שְׂחִיטָתוֹ כָּכָל מְקוֹם בְּעֶזְרָה, וְדָבָן פָּעוֹן שְׂחִי מִחֲנוֹת שְׂחִי אֲרֵפֶעַי, וְנִאֲכָלִין כָּכָל הָעִיר, לְכָל אָדָם, כָּכָל מֵאֲכָל, לְשִׁנֵּי יָמִים וְלַיְלָה אַחֵר. הַמִּזְבֵּחַ מִתָּהם פִּיזְעָא בְּרָחֵם, אֲלֵא, שְׂחִי מִזְבֵּחַם נֵאֲכָל לְפָנֵינוּם לְשִׁיחָהם וְלִכְנִיחָהם וְלְעִבְדֵיהֶם:**
- 29 **וְנִאֲכָלִין כָּכָל הָעִיר, לְכָל אָדָם, כָּכָל מֵאֲכָל, לְשִׁנֵּי יָמִים וְלַיְלָה אַחֵר. הַמִּזְבֵּחַ מִתָּהם פִּיזְעָא בְּרָחֵם, אֲלֵא, שְׂחִי מִזְבֵּחַם נֵאֲכָל לְפָנֵינוּם לְשִׁיחָהם וְלִכְנִיחָהם וְלְעִבְדֵיהֶם:**

- 31 **יְהִי זָכָר וְהַמִּזְבֵּחַ וְהַפֶּסַח, קָדָשִׁים קָדָשִׁים, שְׂחִיטָתוֹ כָּכָל מְקוֹם בְּעֶזְרָה, וְדָבָן פָּעוֹן מִחֲנוֹת אַחֵר, וְכִלְכֵּד שְׂחִי מִחֲנוֹת הַיּוֹסֵד. שְׂחִי בְּאֵיכָלֵהוּ, הַפֶּסַח נֵאֲכָל לְפָנֵינוּם, וְהַמִּזְבֵּחַ לְכָל אָדָם, וְנִאֲכָלִין כָּכָל הָעִיר, כָּכָל מֵאֲכָל, לְשִׁנֵּי יָמִים וְלַיְלָה אַחֵר. הַפֶּסַח, אֵינוֹ נֵאֲכָל אֲלֵא בְּלֵילָה, וְאֵינוֹ נֵאֲכָל אֲלֵא עַד חֲצוֹת, וְאֵינוֹ נֵאֲכָל אֲלֵא לְמִנְחוּהוֹ, וְאֵינוֹ נֵאֲכָל אֲלֵא צִלְי:**