

# Mishnah: Seder Kodashim



Mishnah: Seder Kodashim  
Parallel Hebrew – English Edition



Timothy A. Lee Publishing

Mishnah: Seder Kodashim: Parallel Hebrew – English Edition

Copyright © 2026 by Timothy A. Lee

Timothy A. Lee Publishing, Cambridge, England

[www.timothyalee.com](http://www.timothyalee.com)

@Timothy\_A\_Lee

@TimothyALeePub

All rights reserved. This publication may not be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher. For permission requests, contact [requests@timothyalee.com](mailto:requests@timothyalee.com).

The English translation is ‘Mishnah Yomit’ by Dr. Joshua Kulp. It is available on Sefaria under a CC-BY license, sourced from [learn.conservativeyeshiva.org](http://learn.conservativeyeshiva.org). The Hebrew text is ‘Torat Emet 357’. It is in the public domain, it is available on Sefaria and sourced from [toratemetfreeware.com](http://toratemetfreeware.com).

First Edition 2026

ISBN 978-1-83651-004-8 (Hardback)

ISBN 978-1-83651-004-8 (Paperback)

# CONTENTS

Introduction . . . . .	vii
Zevachim . . . . .	2
Menachot . . . . .	42
Chullin . . . . .	84
Bekhorot . . . . .	116
Arakhin . . . . .	144
Temurah . . . . .	164
Keritot . . . . .	180
Meilah . . . . .	200
Tamid . . . . .	216
Middot . . . . .	234
Kinnim . . . . .	252



# Introduction

This is a facing parallel edition for mishnah: Seder Kodashim. The purpose of this book is to encourage students and scholars to read and the Mishnah. The book displays the Hebrew Mishnah alongside a facing English translation for comparison.

## Introduction

The Mishnah is the earliest comprehensive compilation of rabbinic law. These were formulated around the year 200 but derived from earlier teaching. Its title means study by repetition in the sense of learning and teaching (m.Ab. 3.7) and oral instruction (t.Ber 2.12 L. 8).<sup>1</sup> In rabbinic Hebrew, mishnah (מִשְׁנָה) is the noun form of the verb שָׁנָה, ‘to repeat’, or ‘to learn’ (for example, Abot 2.4; 3.3). It comprised interpretations of scripture (midrash), legal rulings (halakhot), and haggadot (non-halakhic material).<sup>2</sup> Later on, a new idea drew from the biblical use of מִשְׁנָה in Deut 17:18 (‘a copy’ of the Torah) and saw the Mishnah as a ‘second’ or parallel Torah. The opening line of tractate Avot, provides an explicit apologetic framework for the authority of oral Torah as found in the Mishnah. Avot 1.1 presents a chain of transmission in which ‘Moses received the Torah at Sinai and handed it on to Joshua, Joshua to the elders, the elders to the prophets, and the prophets to the men of the Great Assembly.’ This formulation serves to legitimise the existence of an authoritative oral corpus by rooting it in Sinai itself. By asserting that oral teaching was transmitted continuously alongside the written Torah, the rabbis justify the very category of Mishnah.<sup>3</sup>

---

<sup>1</sup> See H. L. Strack and Günter Stemberger, *Introduction to the Talmud and Midrash*, trans. Markus Bockmuehl (Minneapolis: Fortress Press, 1996). p 109.

<sup>2</sup> See Strack p 109, though note there is very little haggadah.

<sup>3</sup> Neusner, *Rabbinic Literature: An Essential Guide* (Nashville: Abingdon Press, 2005) p 8.

## Structure and Contents

Like the Talmuds, the Mishnah is divided into six orders (*sedarim*), each containing multiple tractates (*masechtot*), which are further subdivided into chapters and paragraphs (*mishnayot*). The six orders are:

1. Zera'im (Seeds) – agricultural laws, blessings, and prayer
2. Mo'ed (Festival Days) – festivals and Sabbath regulations
3. Nashim (Women) – marriage, divorce, and family law
4. Neziqin (Damages) – civil and criminal law, property, and ethics
5. Qodashim (Holy Things) – sacrificial rites, Temple procedures, and dietary laws
6. Tohorot (Purities) – purity and impurity regulations

This structure is not merely topical but conceptual. It reflects a rabbinic worldview in which daily life, ritual practice, social relations, and sacred space are all governed by divine law. Even after the destruction of the Temple, the Mishnah devotes an entire order to sacrificial worship, preserving the legal memory of a cult no longer practiced. This preservation is not antiquarian; it expresses the conviction that the Torah's commandments remain eternally valid, even when their fulfillment is temporarily suspended.

### 1. Zera'im (Seeds) – agricultural law, blessings, prayer

Berakhot	Blessings, Shema, prayer, liturgical rules.
Pe'ah	Leaving the corner of the field for the poor; agricultural charity.
Demai	Produce of doubtful tithing status.
Kilayim	Forbidden mixtures: seeds, animals, garments.
Shevi'it	Sabbatical year laws.
Terumot	Priestly offerings.
Ma'aserot	First tithes.
Ma'aser Sheni	Second tithe and its redemption.
Hallah	Doughoffering.
Orlah	Forbidden fruit of first three years.
Bikkurim	Firstfruits offerings.

## 2. Mo'ed (Festival) – Sabbath and festival law

Shabbat	Sabbath prohibitions and permitted actions.
Eruvin	Legal fictions enabling movement/carrying on Shabbat.
Pesahim	Passover laws and the paschal sacrifice.
Shekalim	Halfshekel Temple tax.
Yoma	Yom Kippur rituals, especially the High Priest's service.
Sukkah	Festival of Sukkot: booths, lulav, rituals.
Beitzah	Festivalday work rules.
Rosh Hashanah	New Year, calendar, shofar.
Ta'anit	Communal fasts for drought and crisis.
Megillah	Purim, public Torah reading.
Mo'ed Katan	Intermediate festival days (Hol haMoed).
Hagigah	Pilgrimage offerings.

## 3. Nashim (Women) – marriage, divorce, vows

Yevamot	Levirate marriage and related kinship laws.
Ketubbot	Marriage contracts and financial obligations.
Nedarim	Vows and their annulment.
Nazir	Nazirite vows.
Sotah	Suspected adultery ritual; related laws.
Gittin	Divorce documents and procedures.
Qiddushin	Betrothal and acquisition in marriage.

#### 4. Neziqin (Damages) – civil/criminal law, courts, ethics

Bava Kamma	Damages, torts, liability.
Bava Metzia	Property, loans, lost objects, labour law.
Bava Batra	Real estate, inheritance, partnerships.
Sanhedrin	Courts, judicial procedure, capital law.
Makkot	Flogging, false witnesses, cities of refuge.
Shevuot	Oaths and penalties.
Eduyot	Testimonies of early sages; legal precedents.
Avodah Zarah	Relations with idolaters; prohibited benefit.
Avot	Ethical maxims of the sages.
Horayot	Erroneous rulings by courts; sinofferings.

#### 5. Qodashim (Holy Things) – sacrificial law, Temple procedures

Zevahim	Animal sacrifices.
Menahot	Grain offerings.
Hullin	Nonsacred slaughter; dietary laws.
Bekhorot	Firstborn animals and humans.
Arakhin	Vows of valuation.
Temurah	Substitution of sacrificial animals.
Keritot	Offences punishable by karet; required offerings.
Me'ilah	Misuse of sacred property.
Tamid	Daily Temple service.
Middot	Measurements and layout of the Temple.
Qinnim	Birdofferings and their combinations.

## 6. Tohorot (Purities) – ritual purity and impurity

Kelim	Degrees of impurity; vessels.
Oholot	Impurity from corpses; tentlaw.
Negaim	Skin diseases (šara'at).
Parah	Red heifer ritual.
Tohorot	Minor impurities.
Miqva'ot	Ritual baths.
Niddah	Menstrual impurity.
Makhshirin	Liquids enabling impurity.
Zavim	Genital discharges.
Tevul Yom	One who immersed but awaits sunset.
Yadayim	Handimpurity; scribal decrees.
Uktzin	Stalks and attachments transmitting impurity.

## Historical Setting

The Mishnah arises from a period of profound upheaval. The destruction of the Second Temple in 70 CE, followed by the Bar Kokhba revolt (132–135 CE), removed the central institutions that had been the focus of Jewish religious life. The priesthood, sacrificial worship, and the Jerusalemcentred legal system were no longer viable. In their void, came the rabbinic movement – a loose network of sages (*tannaim*) and their disciples – which sought to preserve, interpret, and adapt inherited traditions under different circumstances. These traditions were understood to include not only the written Torah (Bible) but also a body of orally transmitted laws, customs, and exegetical principles.

For generations, these teachings circulated orally in the academies of Yavneh, Usha, and Sepphoris. They were attributed to named sages – Hillel, Shammai, Rabban Gamaliel, Rabbi Akiva, Rabbi Meir, and many others – whose debates and rulings formed the backbone of rabbinic legal discourse. Yet oral transmission alone proved increasingly fragile. The dispersion of scholars, the decline of central authority, and the sheer volume of material created the risk of fragmentation. The Mishnah emerges as a response to this crisis: an attempt to stabilise the tradition without abandoning its fundamentally oral character.

## The Language of the Mishnah: Mishnaic Hebrew

The language of the Mishnah – Mishnaic Hebrew – is the natural historical development of Biblical Hebrew into the Roman period.<sup>4</sup> It is not an artificial pseudo-Hebrew but the next diachronic stage of Hebrew, already anticipated in the linguistic profile of late biblical books such as Chronicles, Qoheleth, Esther, and Daniel. Features that appear sporadically in Late Biblical Hebrew – the decline of the *wayyiqtol* (wawconsecutive), increased use of analytic constructions, participial periphrasis, and noticeable Aramaic influence – become the norm in Mishnaic Hebrew. The language reflects the spoken environment of Roman-period Palestine: morphology is simplified, syntax is more flexible, and Aramaic contact leaves clear traces. The result is a vernacular Hebrew dialect in active use, which the Mishnah preserves in a relatively stable literary form without transforming it into a technical legal register.

## Literary Style and Modes of Reasoning

The Mishnah's literary style is terse, it presents laws in a compressed, almost aphoristic form, often without explicit scriptural grounding or narrative context. This concision reflects its origins in oral pedagogy: the Mishnah was designed to be memorised, recited, and debated.

The Mishnah's reasoning is primarily casuistic. Rather than offering abstract principles, it presents concrete cases: 'If one deposits produce with his neighbour...', 'If a woman vows...', 'If an ox gores...'. These cases function as paradigms from which broader rules may be inferred. The text rarely explains its logic; instead, it juxtaposes rulings, leaving the reader (or student) to discern the underlying principles. This feature is precisely what invited the later development of the Gemara, where amoraic sages unpack, question, and systematize the mishnaic material.

## The Mishnah as a Social and Cultural Document

Beyond its legal content, the Mishnah offers a window into the social world of early rabbinic Judaism. It reflects concerns about agriculture, commerce, family life, ritual purity, and communal governance. It

---

<sup>4</sup> M.H. Segal was correct in this identification one hundred years ago. See, Segal *A Grammar of Mishnaic Hebrew* 1927.

presupposes a society in which rabbis, householders, priests, and artisans interact within a shared halakhic framework. At the same time, the Mishnah constructs an idealised vision of Jewish life – one in which rabbinic norms are central, even if they were not universally practiced.

The Mishnah also encodes the values of the rabbinic elite: the importance of study, the authority of tradition, and the centrality of legal reasoning. Its discussions of ethics (especially in *Avot*), its concern for fair dealing, and its emphasis on intentionality reveal a moral vision that extends beyond strict legalism.

## Transmission and Reception

The Mishnah became the foundational text for rabbinic study. In the academies of Palestine and Babylonia, amoraic sages produced extensive commentaries – the Jerusalem Talmud and the Babylonian Talmud – which transformed the Mishnah into the core of a vast interpretive tradition. Medieval commentators such as Rashi and Maimonides further shaped its reception, while later halakhic codes (e.g., the *Shulḥan Arukh*) distilled its rulings into normative law.

## The Mishnah and the New Testament

The Mishnah's influence extends beyond Judaism. It is a crucial source for historians of late antiquity, scholars of legal theory, and students of ancient Hebrew. Its conceptualisation of law as a living, discursive tradition has parallels in Roman jurisprudence and early Christian canon law, though its methods and assumptions remain distinctively rabbinic.

The Mishnah is invaluable for interpretation of the New Testament, because it preserves the earliest extensive body of Jewish legal concepts, social norms, and institutional assumptions from roughly the same cultural world in which early Christianity emerged. Although the Mishnah postdates the New Testament by more than a century in its redacted form, much of its material reflects earlier tannaitic traditions that illuminate the legal categories, purity concerns, marriage practices, economic arrangements, and dispute-patterns presupposed in the Gospels and Paul. It provides the only systematic evidence for how Pharisaic-rabbinic halakhah conceptualised issues such as Sabbath observance, vows, oaths, tithing, purity, and judicial procedure – all topics that appear in the New Testament T but without explanation. The Mishnah therefore supplies the vocabulary, legal logic, and

social structures that make New Testament texts intelligible within a first-century Jewish context.

## Sources

The English translation is ‘Mishnah Yomit’ by Dr. Joshua Kulp. It is available on Sefaria under a CC-BY license, sourced from [learn.conservativeyeshiva.org](http://learn.conservativeyeshiva.org). The Hebrew text is ‘Torat Emet 357’. It is in the public domain, it is available on Sefaria and sourced from [toratemetfreeware.com](http://toratemetfreeware.com).

## Contact

If a reader finds an issue in this book, or wishes to suggest an improvement, please email: [reader-suggestions@timothyalee.com](mailto:reader-suggestions@timothyalee.com).

## Acknowledgments

Thank you to Nicholas de Lange whose Hebrew reading groups in the Cambridge University Library were some of the highlights of my PhD. Nicholas guided us through one of the earliest complete copies of the Mishnah still in existent (MS Add.470.1) during Michaelmas Term 2023. Thank you also to Paul Rodrigue who became a friend during these classes and is now a fellow post-doctoral research at the Hebrew University, Jerusalem.

*Cambridge*  
*20<sup>th</sup> May, 2026.*

Timothy A. Lee



1 כָּל הַזְבָּחִים שֶׁנִּזְבְּחוּ שְׁלֵא לְשֶׁמֶן, כְּשָׂרִים, אֲלֵא שְׁלֵא עָלוּ  
 לְבַעֲלִים לְשֵׁם חוֹבָה. חוּץ מִן הַפֶּסַח וּמִן הַחֲטָאת. הַפֶּסַח  
 בְּזִמְנוֹ, וְהַחֲטָאת, בְּכָל זְמַן. רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִף הָאֵשׁ.  
 הַפֶּסַח בְּזִמְנוֹ, וְהַחֲטָאת וְהָאֵשׁ, בְּכָל זְמַן. אָמַר רַבִּי אֱלִיעֶזֶר,  
 הַחֲטָאת בָּאָה עַל חֲטָא, וְהָאֵשׁ בָּא עַל חֲטָא. מַה חֲטָאת  
 פְּסוּלָה שְׁלֵא לְשֶׁמֶה, אִף הָאֵשׁ פְּסוּל שְׁלֵא לְשֶׁמוֹ: <sup>2</sup> יוֹסִי  
 בֶּן חוּנִי אוֹמֵר, הַנִּשְׁחָטִים לְשֵׁם פֶּסַח וּלְשֵׁם חֲטָאת, פְּסוּלִים.  
 שְׁמַעוֹן אַחֵי עֲזַרְיָה אוֹמֵר, שְׁחָטָן לְשֵׁם גְבוּהַ מֵהֶם, כְּשָׂרִין.  
 לְשֵׁם נְמוּד מֵהֶם, פְּסוּלִים. כִּי־צַד. קִדְשֵׁי קִדְשִׁים שְׁשָׁחָטָן  
 לְשֵׁם קִדְשִׁים קָלִים, פְּסוּלִין. קִדְשֵׁים קָלִים שְׁשָׁחָטָן לְשֵׁם  
 קִדְשֵׁי קִדְשִׁים, כְּשָׂרִין. הַבְּכוֹר וְהַמַּעֲשֵׂר שְׁשָׁחָטָן לְשֵׁם שְׁלָמִים,  
 כְּשָׂרִין. וְשְׁלָמִים שְׁשָׁחָטָן לְשֵׁם בְּכוֹר, לְשֵׁם מַעֲשֵׂר, פְּסוּלִין:  
<sup>3</sup> הַפֶּסַח שְׁשָׁחָטוּ בַשְּׁחִירִית בְּאַרְבָּעָה עָשָׂר שְׁלֵא לְשֶׁמוֹ, רַבִּי  
 יְהוֹשֻׁעַ מִכְּשִׁיר, כְּאֵלוֹ נִשְׁחַט בַּשְּׁלֶשֶׁה עָשָׂר. בֶּן בְּתִירָא פּוֹסֵל,  
 כְּאֵלוֹ נִשְׁחַט בֵּין הָעֲרֵבִים. אָמַר שְׁמַעוֹן בֶּן עֲזַאִי, מִקְּבֵל  
 אֲנִי מִפִּי שְׁבָעִים וּשְׁנַיִם זָקֵן, בְּיוֹם שֶׁהוֹשִׁיבוּ רַבִּי אֱלִיעֶזֶר בֶּן  
 עֲזַרְיָה בִישִׁיבָה, שְׁכָל הַזְבָּחִים הַנֶּאֱכָלִים שֶׁנִּזְבְּחוּ שְׁלֵא לְשֶׁמֶן,  
 כְּשָׂרִים, אֲלֵא שְׁלֵא עָלוּ לְבַעֲלִים מִשּׁוֹם חוֹבָה, חוּץ מִן הַפֶּסַח  
 וּמִן הַחֲטָאת. וְלֹא הוֹסִיף בֶּן עֲזַאִי אֲלֵא הָעוֹלָה, וְלֹא הוֹדוּ  
 לוֹ חֲכָמִים: <sup>4</sup> הַפֶּסַח וְהַחֲטָאת שְׁשָׁחָטָן שְׁלֵא לְשֶׁמֶן, קָבֵל,  
 וְהֶלֶךְ, וְזָרַק, שְׁלֵא לְשֶׁמֶן, אוֹ לְשֶׁמֶן וְשְׁלֵא לְשֶׁמֶן, אוֹ שְׁלֵא  
 לְשֶׁמֶן וְלְשֶׁמֶן, פְּסוּלִים. כִּי־צַד לְשֶׁמֶן וְשְׁלֵא לְשֶׁמֶן, לְשֵׁם  
 פֶּסַח וּלְשֵׁם שְׁלָמִים. שְׁלֵא לְשֶׁמֶן וְלְשֶׁמֶן, לְשֵׁם שְׁלָמִים  
 וּלְשֵׁם הַפֶּסַח. שֶׁהַזְּבַח נִפְסַל בְּאַרְבָּעָה דְבָרִים, בַּשְּׁחִיטָה  
 וּבַקְּבוּל וּבַהֲלוּף וּבְזָרִיקָה. רַבִּי שְׁמַעוֹן מִכְּשִׁיר בַּהֲלוּף, שֶׁהִיָּה  
 רַבִּי שְׁמַעוֹן אוֹמֵר, אִי אֶפְשָׁר שְׁלֵא בַשְּׁחִיטָה וְשְׁלֵא בַקְּבֵלָה  
 וְשְׁלֵא בְזָרִיקָה, אֲבָל אֶפְשָׁר שְׁלֵא בַהֲלוּף, שׁוֹחֵט בְּצַד הַמִּזְבֵּחַ  
 וְזָרַק. רַבִּי אֱלִיעֶזֶר אוֹמֵר, הַמְהֵלֵךְ בְּמִקּוֹם שֶׁהוּא צָרִיךְ לְהֵלֵךְ,  
 הַמִּחְשְׁבָה פּוֹסֵלָת. וּבְמִקּוֹם שֶׁאֵין צָרִיךְ לְהֵלֵךְ, אֵין הַמִּחְשְׁבָה

## Mishnah Zevachim

1 All sacrifices slaughtered not in their own name are valid, except that they do not count in fulfilling their owners' obligation, with the exception of the pesah and the hatat (sin-offering). [This is true for] a pesah in its proper time and a hatat at all times. Rabbi Eliezer says: also the asham (guilt-offering). [This is true for] a pesah in its proper time and a hatat and an asham at all times. Rabbi Eliezer said: the hatat comes on account of sin, and the asham comes on account of sin: just as a hatat [slaughtered] not in its own name is invalid, so the asham is invalid if [slaughtered] not in its own name. <sup>2</sup> Yose ben Honi says: [Sacrifices] slaughtered in the name of a pesah or a hatat are invalid. Shimon the brother of Azariah says: if one slaughtered them under a higher designation than their own they are valid; under a lower designation than their own, they are invalid. How so? If one slaughtered most sacred sacrifices under the designation of lesser sacrifices, they are invalid; [but] if one slaughtered lesser sacrifices under the designation of most sacred sacrifices, they are valid. If one slaughtered a bekhlor or a tithe in the name of a shelamim, it is valid, but if one slaughtered a shelamim in the name of a bekhlor or tithe, it is invalid. <sup>3</sup> A pesah that was slaughtered on the morning of the fourteenth [of Nisan] under a different designation: Rabbi Joshua declares it valid, just as if it had been slaughtered on the thirteenth. Ben Batera declares it invalid, as if it had been slaughtered in the afternoon. Said Shimon ben Azzai: I have a tradition from seventy-two elder[s] on the day that Rabbi Elazar ben Azariah] was placed in the academy, that all sacrifices which are eaten, though slaughtered under a different designation are valid, except that their owners have not fulfilled their obligation, except the pesah and the hatat. And ben Azzai added only the olah, but the sages did not agree with him. <sup>4</sup> A pesah and a hatat which were slaughtered not in their own name, or he received [the blood], and carried it [to the altar] and sprinkled [it] not in their own name, Or in their own name and not in their own name, or not in their own name and in their own name, they are disqualified. What is the case of 'in their own name and not in their own name'? In the name of it being a pesah [first] and [then] in the name of it being a shelamim. 'Not in their own name and in their own name:' in the name of a shelamim [first] and [then] in the name of a pesah. For a sacrifice can be disqualified in [any one of] the four elements: slaughtering, receiving, carrying and sprinkling. Rabbi Shimon declares it valid if carried [with the wrong intent], for Rabbi Shimon said: it is impossible [to have a valid sacrifice] without slaughtering, without receiving and without sprinkling, but it is possible without carrying. [How so]? One slaughters it at the side of the altar and sprinkles. Rabbi Eliezer says: if

## פוסלת:

2

כָּל הַזְבָּחִים שֶׁקָּבַל דָּמָן זָר, אוֹנָן, טָבוּל יוֹם, מְחֹסֵר בְּגָדִים, מְחֹסֵר כְּפוּרִים, שְׁלֵא רְחוּץ יָדַיִם וְרַגְלָיִם, עָרֵל, טָמֵא, יוֹשֵׁב, עוֹמֵד עַל גִּבֵּי כָלִים, עַל גִּבֵּי בַהֲמָה, עַל גִּבֵּי רַגְלֵי חֲבָרוֹ, פָּסֹל. קָבַל בְּשֹׂמְאֵל, פָּסֹל. רַבִּי שִׁמְעוֹן מְכַשִּׁיר. נִשְׁפָּף הַדָּם עַל הָרִצְפָּה וְאַסְפוֹ, פָּסוּל. נִתְּנוּ עַל גִּבֵּי הַכֶּבֶשׂ שְׁלֵא כָּנָגַד הַיְסוּד, נִתַּן אֶת הַנִּתְּנִין לְמִטָּן, לְמַעַלָּן, וְאֶת הַנִּתְּנִין לְמַעַלָּן, לְמִטָּן, אֶת הַנִּתְּנִים בְּפָנָיִם, בַּחוּץ, וְאֶת הַנִּתְּנִין בַּחוּץ, בְּפָנָיִם, פָּסוּל וְאִין בּוֹ כֶּרֶת: <sup>2</sup> הַשּׁוֹחֵט אֶת הַזְּבַח לְזֶרֶק דָּמוֹ בַּחוּץ אוֹ מִקְצֵת דָּמוֹ בַּחוּץ, לְהִקְטִיר אֶת אֲמוּרָיו בַּחוּץ אוֹ מִקְצֵת אֲמוּרָיו בַּחוּץ, לְאָכַל בְּשָׂרוֹ בַּחוּץ אוֹ כִזֵּית מִבְּשָׂרוֹ בַּחוּץ אוֹ לְאָכַל כִּזֵּית מַעוֹר הָאֵלֶּיָּהּ בַּחוּץ, פָּסוּל וְאִין בּוֹ כֶּרֶת. לְזֶרֶק דָּמוֹ לְמַחֵר אוֹ מִקְצֵת דָּמוֹ לְמַחֵר, לְהִקְטִיר אֲמוּרָיו לְמַחֵר אוֹ מִקְצֵת אֲמוּרָיו לְמַחֵר, לְאָכַל בְּשָׂרוֹ לְמַחֵר אוֹ כִזֵּית מִבְּשָׂרוֹ לְמַחֵר אוֹ כִזֵּית מַעוֹר הָאֵלֶּיָּהּ לְמַחֵר, פִּגּוּל וְחֵיבִין עָלָיו כֶּרֶת: <sup>3</sup> זֶה הַפֶּלֶל, כָּל הַשּׁוֹחֵט וְהַמְקַבֵּל וְהַמְהַלֵּף וְהַזּוֹרֵק, לְאָכַל דָּבָר שֶׁדִּרְכוֹ לְאָכַל, לְהִקְטִיר דָּבָר שֶׁדִּרְכוֹ לְהִקְטִיר, חוּץ לְמִקּוּמוֹ, פָּסוּל וְאִין בּוֹ כֶּרֶת. חוּץ לְזִמְנוֹ, פִּגּוּל וְחֵיבִין עָלָיו כֶּרֶת, וּבִלְבַד שֶׁיִּקְרַב הַמִּתִּיר כְּמִצְוֹתוֹ: <sup>4</sup> פִּיצַד קָרַב הַמִּתִּיר כְּמִצְוֹתוֹ. שִׁחַט בְּשִׁתִּיקָה, קָבַל וְהִלֵּף וְזָרַק חוּץ לְזִמְנוֹ. אוֹ שִׁשְׁחַט חוּץ לְזִמְנוֹ, קָבַל וְהִלֵּף וְזָרַק בְּשִׁתִּיקָה. אוֹ שִׁשְׁחַט, וְקָבַל וְהִלֵּף וְזָרַק חוּץ לְזִמְנוֹ, זֶה הוּא שֶׁקָּרַב הַמִּתִּיר כְּמִצְוֹתוֹ. פִּיצַד לֹא קָרַב הַמִּתִּיר כְּמִצְוֹתוֹ. שִׁחַט חוּץ לְמִקּוּמוֹ, קָבַל וְהִלֵּף וְזָרַק חוּץ לְזִמְנוֹ. אוֹ שִׁשְׁחַט חוּץ לְזִמְנוֹ, קָבַל וְהִלֵּף וְזָרַק חוּץ לְמִקּוּמוֹ. אוֹ שִׁשְׁחַט, קָבַל, וְהִלֵּף, וְזָרַק, חוּץ לְמִקּוּמוֹ. הַפֶּסֶח וְהַחֲטָאֵת שֶׁשִּׁחַטָן שְׁלֵא לְשִׁמֹן, קָבַל וְהִלֵּף וְזָרַק חוּץ לְזִמְנוֹ. אוֹ שִׁשְׁחַט חוּץ לְזִמְנוֹ, קָבַל וְהִלֵּף וְזָרַק שְׁלֵא לְשִׁמֹן. אוֹ שִׁשְׁחַט, קָבַל, וְהִלֵּף, וְזָרַק, שְׁלֵא לְשִׁמֹן. זֶה הוּא שֶׁלֹּא קָרַב הַמִּתִּיר כְּמִצְוֹתוֹ: <sup>5</sup> לְאָכַל כִּזֵּית בַּחוּץ וְכִזֵּית לְמַחֵר, כִּזֵּית לְמַחֵר וְכִזֵּית בַּחוּץ, כִּחְצֵי זֵית בַּחוּץ וְכִחְצֵי זֵית לְמַחֵר, כִּחְצֵי זֵית לְמַחֵר וְכִחְצֵי זֵית

one goes where he needs to go, an [illegitimate] intention disqualifies [it]; where he doesn't need to go, an [illegitimate] intention does not disqualify [it].

2 All sacrifices whose blood was caught by a: non-priest, an onen, a tebul yom, one lacking [priestly] vestments, one lacking sacrificial atonement, one who had not washed his hands and feet, an uncircumcised [priest]; an unclean [priest]; one who was sitting, one who was standing on utensils or on an animal or on another's feet, are disqualified. If [the priest] caught [the blood] with his left hand, it is disqualified. Rabbi Shimon declares it valid. If the blood was poured out on to the pavement and [the priest] collected it, it is disqualified. If [the priest] put it [the blood] on the ramp [to the altar], [or on the altar, but] not against its base; if he applied [the blood] which should be applied below [the scarlet line] above [it] or that which should be applied above, below, or that which should be applied within [he applied] without, or that which should be applied without [he applied] within, it is invalid, but does not involve karet. <sup>2</sup> One who slaughters a sacrifice [intending]: To sprinkle its blood outside [the Temple] or part of its blood outside; To burn its innards or part of its innards outside; To eat its flesh or as much as an olive of its flesh outside, Or to eat as much as an olive of the skin of the fat-tail outside, It is invalid, but it does not involve karet. [One he slaughters a sacrifice intending]: To sprinkle its blood or part of its blood the next day, To burn its innards or part of its innards on the next day; To eat its flesh or as much as an olive of its flesh on the next day; Or to eat as much as an olive of the skin of its fat-tail on the next day, It is piggul, and involves kareth. <sup>3</sup> This is the general rule: anyone who slaughters or receives [the blood], or carries [it] or sprinkles [it] [intending] to eat as much as an olive of that which is normally eaten or to burn [on the altar] as much as an olive of that which is normally burned outside its prescribed place, [the sacrifice] is invalid, but it does not involve karet; [Intending to eat or burn] after its designated time, it is piggul and it involves karet. Provided that the mattir is offered in accordance with the law. <sup>4</sup> How is the mattir offered in accordance with the law? If one slaughtered in silence, and received, or carried, or sprinkled, [intending to eat the sacrifice] after its designated time; Or if one slaughtered [intending to eat] after its designated time, and received, and carried and sprinkled in silence, or if one slaughtered, or received, or carried, or sprinkled [intending to eat] after its designated time. That is offering the mattir in accordance with the law. How is the mattir not offered in accordance with the law? If one slaughtered [intending to eat] outside the designated place, [and] received, carried, and sprinkled [with the intention of eating] after its designated time; Or if one slaughtered [intending to eat] after its designated time, [and] received, carried, and sprinkled [intending to eat] outside its designated place, or if one slaughtered, received, carried, and sprinkled [intending to eat] outside its designated time. If

בַּחוּץ, פְּסוּל וְאֵין בּוֹ כֶּרֶת. אָמַר רַבִּי יְהוּדָה, זֶה הַפֶּלֶל, אִם  
 מִחֻשְׁבֵּת הַזֶּמֶן קִדְמָה לְמִחֻשְׁבֵּת הַמָּקוֹם, פְּגוּל וְחֵיבִים עָלָיו  
 כֶּרֶת. וְאִם מִחֻשְׁבֵּת הַמָּקוֹם קִדְמָה לְמִחֻשְׁבֵּת הַזֶּמֶן, פְּסוּל וְאֵין  
 בּוֹ כֶּרֶת. וְחֻכְמִים אוֹמְרִים זֶה וְזֶה פְּסוּל וְאֵין בּוֹ כֶּרֶת. לְאָכֹל  
 כַּחֲצֵי זֵית וְלִהְקַטִּיר כַּחֲצֵי זֵית, כֶּשֶׁר, שְׂאִין אֲכִילָה וְהַקְטָרָה  
 מִצְטָרְפִין:

3 כָּל הַפְּסוּלִין שֶׁשָּׁחֲטוּ, שֶׁחִיטָתָן כְּשֶׁרָה. שֶׁהִשְׁחִיטָה כְּשֶׁרָה  
 בְּזָרִים, בְּנָשִׁים, וּבְעֵבָדִים, וּבְטֹמְאִים, אֶפְלוּ בְּקֹדֶשִׁי קֹדָשִׁים,  
 וּבִלְבָד שֶׁלֹּא יִהְיוּ טֹמְאִים נוֹגְעִים בְּבֶשֶׁר. לְפִיכֹךָ הֵם פּוֹסְלִים  
 בְּמִחֻשְׁבֵּה. וְכֹלֵן שֶׁקָּבְלוּ אֶת הַדָּם חוּץ לְזִמְנוֹ וְחוּץ לְמָקוֹמוֹ,  
 אִם יֵשׁ דָּם הַנֶּפֶשׁ, יַחְזֹר הַכֶּשֶׁר וַיִּקְבֹּל: <sup>2</sup> קָבַל הַכֶּשֶׁר וְנָתַן  
 לְפְסוּל, יַחְזִיר לְכֶשֶׁר. קָבַל בִּימֵינוּ וְנָתַן לְשִׂמְאָלוֹ, יַחְזִיר  
 לִימֵינוּ. קָבַל בְּכָלִי קֹדֶשׁ וְנָתַן בְּכָלִי חַל, יַחְזִיר לְכָלִי קֹדֶשׁ.  
 נִשְׁפָּךְ מִן הַכָּלִי עַל הָרֹצֶפֶה וְאַסְפוֹ, כֶּשֶׁר. נִתְּנוּ עַל גְּבִי  
 הַכֶּפֶשׁ, שֶׁלֹּא כִּנְגַד הַיְסוּד, נָתַן אֶת הַנִּתְּנִין לְמִטָּה, לְמַעְלָה,  
 וְאֶת הַנִּתְּנִים לְמַעְלָה, לְמִטָּה, אֶת הַנִּתְּנִים בְּפָנִים, בַּחוּץ, וְאֶת  
 הַנִּתְּנִים בַּחוּץ, בְּפָנִים, אִם יֵשׁ דָּם הַנֶּפֶשׁ, יַחְזֹר הַכֶּשֶׁר וַיִּקְבֹּל:  
<sup>3</sup> הַשּׁוֹחֵט אֶת הַזֶּבַח לְאָכֹל דָּבָר שְׂאִין דָּרְכוּ לְאָכֹל, וְלִהְקַטִּיר  
 דָּבָר שְׂאִין דָּרְכוּ לְהַקְטִיר, כֶּשֶׁר. רַבִּי אֶלְיעֶזֶר פּוֹסֵל. לְאָכֹל  
 דָּבָר שֶׁדָּרְכוּ לְאָכֹל וְלִהְקַטִּיר דָּבָר שֶׁדָּרְכוּ לְהַקְטִיר, פְּחוֹת  
 מִכַּזֵּית, כֶּשֶׁר. לְאָכֹל כַּחֲצֵי זֵית וְלִהְקַטִּיר כַּחֲצֵי זֵית, כֶּשֶׁר,

one slaughtered the pesah or the hatat for the sake of something else, and received, carried, and sprinkled [intending to eat them] after their designated time; Or if one slaughtered [them, intending to eat them] after their designated time, [and] received, carried, and sprinkled for the sake of something else, or if one slaughtered, received, carried, and sprinkled for the sake of something else; In these cases the mattir was not offered in accordance with the law. <sup>5</sup> [If one intended] to eat as much as an olive on the next day [and] as much as an olive on the outside its intended place, [or] as much as an olive outside its designated place [and] as much as an olive on the next day; Half as much as an olive on the next day [and] half as much as an olive outside its designated place; Half as much as an olive on the next day [and] half as much as an olive outside its designated place, [The sacrifice] is unfit, and does not involve karet. Rabbi Judah said: this is the general rule: where the [improper] intention of time precedes the [improper] intention of place, [the sacrifice] is piggul, and involves karet; but if the [improper] intention of place precedes the [improper] intention of time, it is invalid and does not involve kareth. But the sages say: in both cases [the sacrifice] is invalid and does not involve karet. [If one intends] to eat half as much as an olive [after its intended time or outside its intended place] [and] to burn half as much as an olive [similarly] it is valid, for eating and burning do not combine.

**3** All unfit persons who slaughtered, their slaughtering is valid, for slaughtering is valid [even when performed] by non-priests, and by women, and by slaves, and by the unclean, even in the case of most-holy sacrifices, provided that unclean [persons] do not touch the flesh. Therefore they invalidate [the sacrifice] by an [illegitimate] intention. And in all of these cases, if they received the blood [in order to eat the sacrifice] after the prescribed time, or outside of the prescribed place, if there remains [in the animal] life-blood, a fit person should go back and receive the blood. <sup>2</sup> If a fit person received [the blood] and gave [it] to an unfit person, he must return it to the fit one. If he received [the blood] in his right hand and transferred [it] to his left, he must return it to his right. If he received [it] in a sacred vessel and poured it into a secular [non-sacred] vessel, he must return it to the sacred vessel. If he spilled it from the vessel on to the pavement and then collected it, it is fit. If [the priest] applied it on the ascent [or on the altar], [but] not against [the altar's] base; [or] if he applied what should be applied below [the scarlet line] above [it], or what should be applied above, below; or what should be applied within [he applied] without, or what should be applied without, within and life-blood is [still] available, a fit [priest] must receive [blood] anew. <sup>3</sup> If one slaughters the sacrifice [intending] to eat what is not normally eaten, or to burn [on the altar] what is not normally burned [outside of the time or place the sacrifice must be eaten or burned], it is valid; But Rabbi Eliezer invalidates [the sacrifice]. [If he slaughters it intending] to eat what

שָׂאִין אֲכִילָה וְהִקְטֶרָה מִצְטָרְפִין : <sup>4</sup> הַשּׁוֹחֵט אֶת הַזֶּבֶחַ לְאָכֹל  
 בַּיַּת מִן הָעוֹר, מִן הָרֶטֶב, מִן הַקִּיפָה, מִן הָאֶלֶל, מִן הָעֲצָמוֹת,  
 מִן הַגִּידִים, מִן הַטְּלָפִים, מִן הַקֶּרְנִים, חוּץ לְזִמְנוֹ אוֹ חוּץ  
 לְמִקְוָמוֹ, כָּשֶׁר, וְאִין חֲזִיבִים עֲלֵיהֶם מִשּׁוּם פִּגּוּל וְנוֹתֵר וְטָמֵא :  
<sup>5</sup> הַשּׁוֹחֵט אֶת הַמִּקְדָּשִׁין לְאָכֹל שְׁלִיל אוֹ שְׁלִיא בַּחוּץ, לֹא פִגּוּל.  
 הַמּוֹלֵק תּוֹרִין בְּפָנִים לְאָכֹל בִּיצִיָּהֶם בַּחוּץ, לֹא פִגּוּל. חֵלֶב  
 הַמִּקְדָּשִׁין וּבִיצֵי תּוֹרִין, אִין חֲזִיבִין עֲלֵיהֶן מִשּׁוּם פִּגּוּל וְנוֹתֵר  
 וְטָמֵא : <sup>6</sup> שְׁחָטוּ עַל מְנַת לְהַנִּיחַ דָּמוֹ אוֹ אֶת אֲמוּרָיו לְמַחֵר,  
 אוֹ לְהוֹצִיאָן לַחוּץ, רַבִּי יְהוּדָה פּוֹסֵל, וְחַכְמַיִם מְכַשְׁרִין.  
 שְׁחָטוּ עַל מְנַת לְתַנּוּ עַל גְּבֵי הַכֶּבֶשׂ שְׁלֹא כִּנְגַד הַיְסוּד, לְתַן  
 אֶת הַנִּתְּנִין לְמַטָּה, לְמַעְלָה, וְאֶת הַנִּתְּנִין לְמַעְלָה, לְמַטָּה, אֶת  
 הַנִּתְּנִין בְּפָנִים, בַּחוּץ, וְאֶת הַנִּתְּנִין בַּחוּץ, בְּפָנִים, שְׂיֵאכְלוּהוּ  
 טָמְאִים, שְׂיִקְרִיבוּהוּ טָמְאִים, שְׂיֵאכְלוּהוּ עֲרֵלִים, שְׂיִקְרִיבוּהוּ  
 עֲרֵלִים, לְשִׁבֵר עֲצָמוֹת הַפֶּסַח וְלְאָכֹל הַיְמִנּוֹ נָא, לְעֶרֶב דָּמוֹ בְּדָם  
 פְּסוּלִין, כָּשֶׁר, שָׂאִין הַמַּחֲשֶׁבֶה פּוֹסֵלֵת אֶלֶּא חוּץ לְזִמְנוֹ וְחוּץ  
 לְמִקְוָמוֹ, וְהַפֶּסַח וְהַחֲטָאת שְׁלֹא לְשָׂמֵן :

בֵּית שְׂמַאי אוֹמְרִים, כָּל הַנִּתְּנִין עַל מִזְבֵּחַ הַחִיצוֹן, שְׂאֵם נִתְּנֵן  
 מִתְּנָה אַחַת, כֶּפֶר. וּבַחֲטָאת, שְׁתֵּי מִתְּנוֹת. וּבֵית הֵלֵל אוֹמְרִים,  
 אַף חֲטָאת שְׁנֵתְנָה מִתְּנָה אַחַת, כֶּפֶר. לְפִיכָךְ, אִם נָתַן אֶת  
 הָרֵאשׁוֹנָה כְּתִקְנָה וְאֶת הַשְּׁנִיָּה חוּץ לְזִמְנָה, כֶּפֶר. נָתַן אֶת  
 הָרֵאשׁוֹנָה חוּץ לְזִמְנָה וְאֶת הַשְּׁנִיָּה חוּץ לְמִקְוָמָה, פִּגּוּל, וְחֲזִיבִין

is normally eaten and to burn what is normally burned [outside of the time or place the sacrifice must be eaten or burned], [but] less than the size of an olive, it is valid. To eat half as much as an olive and to burn half as much as an olive [outside of the time or place the sacrifice must be eaten or burned], it is valid, because [intentions concerning] eating and burning do not combine. <sup>4</sup> One who slaughters the sacrifice [intending] to eat as much as an olive of the skin, or of the juice, or of the jelly, or of the hardened meat, or of the bones, or of the tendons, or of the horns, or of the hoofs, either after time or out of bounds, it is valid, and one is not liable on their account in respect of piggul, remnant, or uncleanness. <sup>5</sup> If one slaughters sacred animals [intending] to eat the fetus or the afterbirth outside [of the place or time where the animal must be eaten], he does not render it piggul. If one plucks off [the necks of] doves, [intending] to eat their eggs outside [of the place or time where the animal must be eaten], he does not render [them] piggul. The milk of sacred animals or the eggs of doves one is not liable for eating them in respect of piggul, remnant, or uncleanness. <sup>6</sup> If he slaughtered it with the intention of leaving its blood or its innards for the next day, or of carrying them outside of their place: Rabbi Judah disqualifies [it], But the sages declare it valid. [If he slaughtered it] with the intention of sprinkling [the blood] on the ascent, [or on the altar] but not against its base; or of applying below [the scarlet line] what should be applied above, or above what should be applied below, or without what should be applied within, or within what should be applied without; [Or with the intention] that unclean [persons] should eat it, [or] that unclean [priests] should offer it; [Or] that uncircumcised [persons] should eat it, [or] that uncircumcised persons should offer it; [Or with the intention] of breaking the bones of the pesah, or eating of it before it is roasted; Or of mingling its blood with the blood of invalid [sacrifices]; [In all of these cases] it is valid, because an [illegitimate] intention does not disqualify [a sacrifice] except when it refers to after its time or outside its prescribed place, and [in the case of] a pesah and a hatat, [the intention to slaughter them] for the sake of their being a different sacrifice.

**4** Bet Shammai says: any [blood] which is to be sprinkled on the outer altar, if [the priest] applied [it] with one sprinkling, he has made atonement, [and in the case of a hatat two applications, but Bet Hillel says: also the case of the hatat if the priest applied it with one sprinkling it atones Therefore if he made the first application in the proper manner and the second [with the intention to eat the flesh] after the prescribed time, it atones. If he made the first application [with the intention to eat the flesh] after the prescribed time and the second outside the prescribed place, it is piggul and involves [the punishment of] karet. <sup>2</sup> With regard to any [blood] which is sprinkled on the inner altar, if [the priest] omitted one of the applications, he has not atoned; therefore if he applied all in the proper manner but

עָלֵיו כָּרַת: <sup>2</sup> כָּל הַנִּתְּנִין עַל מִזְבֵּחַ הַפְּנִימִי, שְׂאֵם חֶסֶר אַחַת מִן הַמִּתְּנֹת, לֹא כֹפֵר. לְפִיכֹךְ, אִם נָתַן כֶּלֶן כֶּתִיקָנָן וְאַחַת שְׂלֹא כֶתִיקָנָה, פֶּסוּל, וְאִין בּוֹ כָרַת: <sup>3</sup> אֱלוֹ דְבָרִים שְׂאִין חִיבִין עֲלֵיהֶם מִשׁוּם פְּגוּל. הַקֶּמֶץ, וְהַלְבוּנָה, וְהַקְטָרֶת, וּמִנְחַת כֹּהֲנִים, וּמִנְחַת כֹּהֵן מְשִׁיחַ, (וּמִנְחַת נֹסְכִים), וְהֶדֶם, וְהַנֹּסְכִים הַבָּאִים בְּפָנֵי עֶצְמוֹן, דְּבָרֵי רַבִּי מְאִיר. וְחֻכְמִים אוֹמְרִים, אִף הַבָּאִים עִם הַבְּהֵמָה. לֵג שְׂמֹן שֶׁל מִצְרַע, רַבִּי שְׂמַעוֹן אוֹמֵר, אִין חִיבִין עָלֵיו מִשׁוּם פְּגוּל. וְרַבִּי מְאִיר אוֹמֵר, חִיבִין עָלֵיו מִשׁוּם פְּגוּל, שְׂדֵם הָאֶשֶׁם מִתִּירוֹ. וְכֹל שְׂיֵשׁ לוֹ מִתִּירִים בֵּין לְאָדָם בֵּין לְמִזְבֵּחַ, חִיבִין עָלֵיו מִשׁוּם פְּגוּל: <sup>4</sup> הָעוֹלָה, דְּמָה מִתִּיר אֶת בְּשָׂרָהּ לְמִזְבֵּחַ וְעוֹרָהּ לַכֹּהֲנִים. עוֹלַת הָעוֹף, דְּמָה מִתִּיר אֶת בְּשָׂרָהּ לְמִזְבֵּחַ. חֹטְאֵת הָעוֹף, דְּמָה מִתִּיר אֶת בְּשָׂרָהּ לַכֹּהֲנִים. פָּרִים הַנִּשְׂרָפִים וְשְׂעִירִים הַנִּשְׂרָפִים, דְּמֵן מִתִּיר אֶת אִמּוּרֵיהֶן לְקָרֵב. רַבִּי שְׂמַעוֹן אוֹמֵר, כֹּל שְׂאִינוֹ עַל מִזְבֵּחַ הַחִיצוֹן כְּשֶׁלָּמִים, אִין חִיבִין עָלֵיו מִשׁוּם פְּגוּל: <sup>5</sup> קִדְשֵׁי נֹכְרִים, אִין חִיבִין עֲלֵיהֶם מִשׁוּם פְּגוּל, נוֹתֵר וְטָמֵא. וְהַשׁוֹחֲטֵן בְּחוּץ, פֶּטוּר, דְּבָרֵי רַבִּי מְאִיר. רַבִּי יוֹסִי מְחַיֵּב. דְּבָרִים שְׂאִין חִיבִין עֲלֵיהֶם מִשׁוּם פְּגוּל, חִיבִים עֲלֵיהֶם מִשׁוּם נוֹתֵר, מִשׁוּם טָמֵא, חוּץ מִן הֶדֶם. רַבִּי שְׂמַעוֹן אוֹמֵר, בְּדָבָר שֶׁדִּרְכָּן לְהֵאָכֵל. אֲבָל כְּגוֹן הָעֵצִים וְהַלְבוּנָה וְהַקְטָרֶת, אִין חִיבִין עֲלֵיהֶם מִשׁוּם טָמֵא: <sup>6</sup> לְשֵׁם שְׂשָׂה דְבָרִים הַזֵּבַח נִזְבַּח, לְשֵׁם זֶבַח, לְשֵׁם זֹבַח, לְשֵׁם הַשֵּׁם, לְשֵׁם אֲשִׁים, לְשֵׁם רִיחַ, לְשֵׁם גִּיחוּחַ. וְהַחֹטְאֵת וְהָאֶשֶׁם, לְשֵׁם חֵטָא. אָמַר רַבִּי יוֹסִי, אִף מִי שְׂלֹא הִיָּה בְּלָבוֹ לְשֵׁם אֶחָד מִכָּל אֱלוֹ, כְּשֶׁר, שֶׁהוּא תְּנַאי בֵּית דִּין, שְׂאִין הַמִּחְשְׁבָה הוֹלֶכֶת אֵלָא אַחַר הָעוֹבֵד:

5  
אִיזְהוּ מְקוֹמָן שֶׁל זְבָחִים, קִדְשֵׁי קִדְשִׁים שְׂחִיטָתָן בְּצִפּוֹן, פֶּר וְשְׂעִיר שֶׁל יוֹם הַכֹּפָרִים שְׂחִיטָתָן בְּצִפּוֹן, וְקָבוּל דְּמֵן בְּכָלִי שֶׁרֶת בְּצִפּוֹן, וְדֵמֵן טְעוֹן הַזֵּיָה עַל בֵּין הַבְּדִים וְעַל הַפְּרוֹכֶת

one in an improper manner, it [the sacrifice] is invalid, but does not involve karet. <sup>3</sup> These are the things for which one is not liable on account of piggul: The fistful, The incense, The frankincense, The priests' meal-offering, The anointed priest's meal-offering, The minhah with libation The blood, The libations that are brought separately, the words of Rabbi Meir. The sages say: also those that are brought with an animal [sacrifice]. The log of oil brought by the metzora: Rabbi Shimon says: one is not liable on account of piggul; But Rabbi Meir says: one is liable on account of piggul, because the blood of the asham makes it permitted and whatever has something else that makes it permitted, whether for man or for the altar, one is liable on its account for piggul. <sup>4</sup> [The sprinkling of] the blood of the olah permits its flesh for [burning on] the altar, and its skin to the priests. [The sprinkling of] the blood of the olah of a bird permits its flesh to the altar. [The sprinkling of] the blood of the hatat of a bird permits its flesh to the priests. [The sprinkling of] the blood of the bullocks that are burned and the goats that are burned permits their innards to be offered [on the altar]. Rabbi Shimon said: whatever is not [sprinkled] on the outer altar, as in the case of shelamim, one is not liable for it on account of piggul. <sup>5</sup> The sacrifices of non-Jews: one is not liable on their account for piggul, remnant, or defilement, and if [a priest] slaughters them outside [the Temple], he is not liable, the words of Rabbi Meir. But Rabbi Yose declares him liable. The things for which one is not liable on account of piggul, one is liable on account of remnant and defilement except blood. Rabbi Shimon declares one liable for anything which is normally eaten, but for wood, frankincense and incense, one is not liable for [transgressions involving] defilement. <sup>6</sup> The sacrifice is slaughtered for the sake of six things: For the sake of the sacrifice, For the sake of the sacrificer, For the sake of the [Divine] Name, For the sake of fire-offerings, For the sake of fragrance, For the sake of pleasing; And a hatat and an asham for the sake of sin. Rabbi Yose said: even if one did not have any of these purposes in his heart, it is valid, because it is a regulation of the court. Since the intention is determined only by the worshipper.

**5** Which is the place [for the offering] of the sacrifices? Most holy sacrifices are slaughtered on the north [side of the altar]. The bullock and the goat of Yom Kippur are [done] at the north, and the receiving of their blood is [performed] with ministering vessels at the north, and their blood requires sprinkling between the poles [of the ark], on the curtain, and on the golden altar. [The omission of] a single application of [the blood] invalidates [them]. He [the priest] would pour out the remainders of the blood on the western base of the outer altar, but if he did not pour it out, he did not invalidate [the sacrifice]. <sup>2</sup> As for the bullocks which were burnt and the goats which were burnt, their slaughtering is [done] at the north, and the reception of their blood is [done] at the north, and their blood requires sprinkling on

שְׁמֵעוֹן אוֹמֵר, שְׁלֹשָׁה מֵיָנִים טְעוּנִים שְׁלֹשׁ מִצּוֹת, שְׁתֵּים בְּכָל אַחַת וְאַחַת, וְהַשְּׁלִישִׁית אֵין בָּהֶן. וְאֵלוֹ הֵן, זְבַחֵי שְׁלָמֵי יָחִיד, וְזְבַחֵי שְׁלָמֵי צְבוּר, וְאַשֶׁם מִצָּרַע. זְבַחֵי שְׁלָמֵי יָחִיד, טְעוּנִים סְמִיכָה חַיִּים, וְתַנּוּפָה שְׁחוּטִים, וְאֵין בָּהֶם תַּנּוּפָה חַיִּים. זְבַחֵי שְׁלָמֵי צְבוּר, טְעוּנִים תַּנּוּפָה חַיִּים וְשְׁחוּטִים, וְאֵין בָּהֶן סְמִיכָה. וְאַשֶׁם מִצָּרַע, טְעוֹן סְמִיכָה וְתַנּוּפָה חַי, וְאֵין בּוֹ תַּנּוּפָה שְׁחוּט: <sup>8</sup> הָאוֹמֵר הָרִי עָלַי בְּמַחְבֵּת, לֹא יָבִיא בְּמַרְחֶשֶׁת. בְּמַרְחֶשֶׁת, לֹא יָבִיא בְּמַחְבֵּת. וּמָה בֵּין מַחְבֵּת לְמַרְחֶשֶׁת, אֲלֵא שֶׁהַמַּרְחֶשֶׁת יֵשׁ לָהּ כְּפוּי, וְהַמַּחְבֵּת אֵין לָהּ כְּפוּי, דְּבָרֵי רַבִּי יוֹסִי הַגְּלִילִי. רַבִּי חֲנַנְיָה בֶּן גַּמְלִיאֵל אוֹמֵר, מַרְחֶשֶׁת עִמְקָה וּמַעֲשִׂיָה רוּחְשִׁים, וּמַחְבֵּת צְפָה וּמַעֲשִׂיָה קָשִׁים: <sup>9</sup> הָאוֹמֵר הָרִי עָלַי בְּתַנּוּר, לֹא יָבִיא מֵאֶפֶה כֶּפֶח וּמֵאֶפֶה רְעָפִים וּמֵאֶפֶה יוּרוֹת הָעֶרְבִיִּים. רַבִּי יְהוּדָה אוֹמֵר, אִם רָצָה, יָבִיא מֵאֶפֶה כֶּפֶח. הָרִי עָלַי מִנְחַת מֵאֶפֶה, לֹא יָבִיא מִחֻצָּה חִלּוֹת וּמִחֻצָּה רְקִיקִין. רַבִּי שְׁמֵעוֹן מַתִּיר, מִפְּנֵי שֶׁהוּא קָרָבָן אֶחָד:

6 אֵלוֹ מִנְחוֹת נִקְמָצוֹת וְשִׁרְיָהֶן לְכַהֲנִים, מִנְחַת סֹלֶת, וְהַמַּחְבֵּת, וְהַמַּרְחֶשֶׁת, וְהַחִלּוֹת, וְהָרְקִיקִין, מִנְחַת גּוֹיִם, מִנְחַת נָשִׁים, מִנְחַת הָעֵמֶר, מִנְחַת חוּטָא, וּמִנְחַת קְנָאוֹת. רַבִּי שְׁמֵעוֹן אוֹמֵר, מִנְחַת חוּטָא שֶׁל כַּהֲנִים נִקְמָצוֹת, וְהַקֶּמֶץ קָרָב לְעֶצְמוֹ, וְהַשִּׁירִים קָרָבִין לְעֶצְמוֹ: <sup>2</sup> מִנְחַת כַּהֲנִים וּמִנְחַת פֶּהֶן מְשִׁיחַ וּמִנְחַת נֹסְכִים, לְמִזְבֵּחַ, וְאֵין בָּהֶם לְכַהֲנִים. בְּזֶה יָפָה כַח הַמִּזְבֵּחַ מִכַּח הַכַּהֲנִים. שְׁתֵּי הַלֶּחֶם וְלֶחֶם הַפָּנִים, לְכַהֲנִים, וְאֵין בָּהֶם לְמִזְבֵּחַ. וּבְזֶה יָפָה כַח הַכַּהֲנִים מִכַּח הַמִּזְבֵּחַ: <sup>3</sup> כָּל הַמִּנְחוֹת הַנֶּעֱשׂוֹת בְּכָלֵי טְעוּנוֹת שְׁלֹשׁ מִתְּנוֹת שְׁמֹן, יִצִּיקָה, וּבְלִילָהּ, וּמִתֵּן שְׁמֹן בְּכָלֵי קֹדֶם לְעִשְׂתָּן. וְהַחִלּוֹת בּוֹלְלִין, דְּבָרֵי רַבִּי וַחֲכָמִים אוֹמְרִים, סֹלֶת. הַחִלּוֹת טְעוּנוֹת בְּלִילָהּ, הָרְקִיקִים מְשׁוּחִין. כִּי צָד מוֹשָׁחֵן, כָּמִין כִּי. וְשָׂאֵר הַשְּׁמֹן נֶאֱכָל לְכַהֲנִים: <sup>4</sup> כָּל הַמִּנְחוֹת הַנֶּעֱשׂוֹת בְּכָלֵי טְעוּנוֹת פְּתִיתָהּ. מִנְחַת יִשְׂרָאֵל, כּוֹפֵל אֶחָד לְשָׁנִים, וְשָׁנִים לְאַרְבָּעָה, וּמִבְּדִיל. מִנְחַת כַּהֲנִים, כּוֹפֵל אֶחָד לְשָׁנִים, וְשָׁנִים לְאַרְבָּעָה, וְאֵינוֹ מִבְּדִיל. מִנְחַת פֶּהֶן הַמְּשִׁיחַ, לֹא הִיא מְכַפְּלָה. רַבִּי שְׁמֵעוֹן אוֹמֵר, מִנְחַת כַּהֲנִים

after it is slaughtered, but it does not require the laying on of hands. The asham of the leper requires the laying on of hands and also waving while alive, but it does not require waving after it is slaughtered. <sup>8</sup> One who says, “I take upon myself [to offer a minhah] prepared on a griddle,” he must not bring one prepared in a pan; If [he says, I take upon myself to offer a minhah prepared] in a pan,” he must not bring one prepared on a griddle. What is the difference between a griddle [mahabat] and a pan [marheshet]? The pan has a lid to it, but the griddle has no lid, the words of Rabbi Yose the Galilean. Rabbi Hanina ben Gamaliel says: a pan is deep and what is prepared is spongy; a griddle is flat and what is prepared on it is hard. <sup>9</sup> [If a man said,] “I take upon myself [to offer a minhah baked] in an oven,” he must not bring what is baked in a stove or on tiles or in the cauldrons of the Arabs. Rabbi Judah says: he may bring what is baked in a stove. [If he said,] “I take upon myself [to offer] a baked minhah,” he may not bring half in loaves and half in wafers. Rabbi Shimon permits it for it is one kind.

**6** From the following menahot the handful must be taken and the remainder is for the priests: The minhah of fine flour, that prepared on a griddle, that prepared in a pan, the loaves and the wafers, the minhah of a Gentile, the minhah of women, the minhah of the omer, the sinners’ minhah, and the minhah of jealousy. Rabbi Shimon says: a sinners’ minhah brought by priests the handful is taken, and the handful is offered by itself and so also the remainder is offered by itself. <sup>2</sup> The minhah of the priests, The minhah of the anointed high priest, And the minhah that is offered with the libations are [wholly] for the altar and the priests have no share in them; with these the altar is more privileged than the priests. The two loaves and the showbread are eaten by the priests and the altar has no share in them; with these the priests are more privileged than the altar. <sup>3</sup> All menahot that are prepared in a vessel require three applications of oil: pouring, mixing and putting oil in the vessel, before they are completed. The [baked] cakes were mixed [with oil], the words of Rabbi [Judah Ha-Nasi]. But the sages say: the fine flour [was mixed with oil]. The loaves were mixed and the wafers anointed. How did he anoint them? In the form of a “chi.” And the rest of the oil was eaten by the priests. <sup>4</sup> All menahot prepared in a vessel must be broken into pieces. The minhah of an Israelite was folded into two and the two were folded into four, and it was severed [at each bend]. The minhah of priests was folded into two and the two were folded into four, but it was not severed. The minhah of the anointed high priest was not folded. Rabbi Shimon says: neither the minhah of the priests nor the minhah of the anointed high priest was broken in pieces, since the handful was not taken from them, and whenever the handful is not taken [from a minhah] it is not to be broken in pieces. The pieces were the size of an olive. <sup>5</sup> All menahot must be rubbed three hundred times and beaten five hundred

וּמִנְחַת כֹּהֵן מְשִׁיחַ, אֵין בָּהֶם פְּתִיחָה, מִפְּנֵי שְׂאִין בָּהֶם קְמִיצָה, וְכֹל שְׂאִין בָּהֶם קְמִיצָה, אֵין בָּהֶן פְּתִיחָה. וְכֹלֵן כְּנִיטִים: <sup>5</sup> כָּל הַמְּנַחֹת טְעוֹנוֹת שְׁלֹשׁ מֵאוֹת שִׁיפָה וְחֲמֵשׁ מֵאוֹת בְּעִיטָה. וְהַשִּׁיפָה וְהַבְּעִיטָה בַחֲטִים. רַבִּי יוֹסִי אוֹמֵר, אַף בַּבָּצֶק. כָּל הַמְּנַחֹת בְּאוֹת עֶשֶׂר עֶשֶׂר, חוּץ מִלֶּחֶם הַפָּנִים, וְחֻבְתֵי כֹהֵן גָּדוֹל, שֶׁהֵם בְּאוֹת שְׁתַּיִם עֶשְׂרֵה, דְּבַרֵי רַבִּי יְהוֹדָה. רַבִּי מֵאִיר אוֹמֵר, כֹּלֵן בְּאוֹת שְׁתַּיִם עֶשְׂרֵה, חוּץ מִחֻלּוֹת תּוֹדָה וְהַנְּזִירוֹת, שֶׁהֵן בְּאוֹת עֶשֶׂר עֶשֶׂר: <sup>6</sup> הֵעֱמַר הִיָּה בָּא עֶשְׂרוֹן מִשְׁלֹשׁ סָאִין. שְׁתֵּי הַלֶּחֶם, שְׁנֵי עֶשְׂרוֹנִים מִשְׁלֹשׁ סָאִין. לֶחֶם הַפָּנִים, עֶשְׂרִים וְאַרְבָּעָה עֶשְׂרוֹנִים מִעֶשְׂרִים וְאַרְבַּע סָאִין: <sup>7</sup> הֵעֱמַר הִיָּה מִנֶּפֶשׁ בְּשֹׁלֵשׁ עֶשְׂרֵה נֶפֶשׁ. וְשְׁתֵּי הַלֶּחֶם בְּשְׁתַּיִם עֶשְׂרֵה. וְלֶחֶם הַפָּנִים בְּאַחַת עֶשְׂרֵה. רַבִּי שִׁמְעוֹן אוֹמֵר, לֹא הִיָּה לָהּ קֶצֶבָה, אֲלֹא סֵלֶת מִנֶּפֶשׁ כָּל צֶרֶפָה הִיָּה מֵבִיא, שְׁנֵאמַר (ויקרא כד), וְלִקְחֹת סֵלֶת וְאַפִּיתָ אֹתָהּ, עַד שֶׁתֵּהָא מִנֶּפֶשׁ כָּל צֶרֶפָה:

7  
הַתּוֹדָה הִיָּתָה בָּאָה חֲמֵשׁ סָאִין יְרוּשְׁלַמִּיּוֹת, שֶׁהֵן שֵׁשׁ מִדְּבָרִיּוֹת, שְׁתֵּי אֵיפוֹת, הָאֵיפָה שְׁלֹשׁ סָאִין, עֶשְׂרִים עֶשְׂרוֹן, עֶשְׂרֵה לְחֻמָּץ וְעֶשְׂרֵה לְמִצָּה. עֶשְׂרֵה לְחֻמָּץ, עֶשְׂרוֹן לְחֻלָּה. וְעֶשְׂרֵה לְמִצָּה, וּבִמְצָה שְׁלֹשָׁה מִיָּנִין, חֻלּוֹת וּרְקִיקִים וּרְבוּכָה. נִמְצְאוּ שְׁלֹשָׁה עֶשְׂרוֹנוֹת וְשִׁלִּישׁ לְכֹל מִין, שְׁלֹשׁ חֻלּוֹת לְעֶשְׂרוֹן. בְּמִדָּה יְרוּשְׁלַמִּית הָיוּ שְׁלֹשִׁים קַב, חֲמִשָּׁה עֶשֶׂר לְחֻמָּץ, וְחֲמִשָּׁה עֶשֶׂר לְמִצָּה. חֲמִשָּׁה עֶשֶׂר לְחֻמָּץ, קַב וְחֻצֵי לְחֻלָּה. וְחֲמִשָּׁה עֶשֶׂר לְמִצָּה, וְהַמְצָה שְׁלֹשָׁה מִיָּנִין, חֻלּוֹת וּרְקִיקִים וּרְבוּכָה, נִמְצְאוּ חֲמִשָּׁת קַבִּים לְכֹל מִין, שְׁתֵּי חֻלּוֹת לְקַב: <sup>2</sup> הַמְּלוֹאִים הָיוּ בָּאִים כְּמִצָּה שְׁבַת־תּוֹדָה, חֻלּוֹת וּרְקִיקִים וּרְבוּכָה. הַנְּזִירוֹת הִיָּתָה בָּאָה שְׁתֵּי יְדוֹת כְּמִצָּה שְׁבַת־תּוֹדָה, חֻלּוֹת וּרְקִיקִים, וְאֵין בָּהּ רְבוּכָה, נִמְצְאוּ עֶשְׂרֵה קַבִּים יְרוּשְׁלַמִּיּוֹת, שֶׁהֵן שֵׁשׁ עֶשְׂרוֹנוֹת וְעַדוּיָן. וּמִכֹּלֵן הִיָּה נוּטֵל אֶחָד מִעֶשְׂרֵה תְּרוּמָה, שְׁנֵאמַר (ויקרא ז), וְהִקְרִיב מִמֶּנּוּ אֶחָד מִכֹּל קֶרֶבֶן תְּרוּמָה לָהּ. אֶחָד, שְׁלֹא יֵטֵל פָּרוּס. מִכֹּל קֶרֶבֶן, שִׁיָּהוּ כָּל הַקֶּרְבָּנוֹת שְׁוִין, וְשְׁלֹא יֵטֵל מִקֶּרֶבֶן לְחֻבְרוֹ. לִפְנֵי הַזֶּרֶק אֵת דָּם

times. The rubbing and the beating apply is performed with the grains of wheat. Rabbi Yose says: also to the dough. All menahot consist of ten cakes each, except the showbread and the griddle-cakes of the high priest, which consist of twelve cakes each, the words of Rabbi Judah. But Rabbi Meir says: they all consist of twelve cakes each, except the loaves of the todah and of the nazirite-offering, which consist of ten cakes each. <sup>6</sup> The omer consisted of one tenth [of an ephah of flour] taken from three se'ahs. The two loaves consisted of two tenths taken from three se'ahs. And the showbread consisted of twenty-four tenths taken from twenty-four se'ahs. <sup>7</sup> The omer was sifted through thirteen sieves, the two loaves through twelve, and the showbread through eleven. Rabbi Shimon says: there was no prescribed number for them, rather they brought fine flour and sifted it as much as was necessary, as it is said, "You shall take fine flour and bake it" (Le 24:5) [you should not bake it] until it is sifted as much as is necessary.

**7** The todah required five Jerusalem seahs [of flour], which are six wilderness seahs; This is the equivalent to two ephahs, for an ephah is three seahs, or to twenty tenths [of an ephah], ten for the leavened cakes and ten for the matzot. "Ten for the leavened cakes" one tenth for each cake; "And ten for the matzot" –there were three kinds of matzot: loaves, wafers, and soaked cakes, thus there were three and a third tenths of flour for each kind, three cakes to every tenth. By Jerusalem measure they were thirty kavs, fifteen for the leavened cakes and fifteen for the matzot. "Fifteen for the leavened cakes", one kav and a half for each cake. "And fifteen for the matzot" there were three kinds of matzot: loaves, wafers, and soaked cakes, thus there were five kavs for each kind, two cakes to every kav. <sup>2</sup> The consecration [minhah] consisted of matzah like the todah: cakes, wafers, and soaked cakes. The nazirite minhah consisted of two thirds of the matzah of the todah: cakes and wafers, but not soaked cakes. Thus there were ten kavs by Jerusalem measure, which are six tenths and something over. From each kind [the priest] took one tenth part as terumah, as it is said, "Out of this he shall offer one of each kind as a gift to the Lord" (Leviticus 7:1: "One:" that he may not take what is broken. "Out of each offering:" that each kind of offering shall be equal, [and] that he must not take [the terumah] from the one kind of offering on behalf of another. "It shall go to the priest who dashes the blood of the shelamim:" and the rest was consumed by the owner. <sup>3</sup> One who slaughtered the todah within [the Temple court] while its bread was outside the wall, the bread has not been sanctified. If he slaughtered it before [the loaves] had become crusted in the oven, even if all except one had become crusted, the bread is not sanctified. If he slaughtered the todah [intending to eat it] outside its proper time or outside its proper place, the bread is sanctified. If he slaughtered it and it was found to be terefah, the bread is not sanctified. If he slaughtered it and it was found

אין מְכַר. כָּל מְקוֹם שֵׁישׁ מֵאוֹן, אֵין חֲלִיצָה. וְכָל מְקוֹם שֵׁישׁ חֲלִיצָה, אֵין מֵאוֹן. כָּל מְקוֹם שֵׁישׁ תְּקִיעָה, אֵין הַבְּדֵלָה. וְכָל מְקוֹם שֵׁישׁ הַבְּדֵלָה, אֵין תְּקִיעָה. יוֹם טוֹב שֶׁחַל לְהִיּוֹת בְּעֶרְבֵי שַׁבָּת, תּוֹקְעִין וְלֹא מְבַדְּלִין. בְּמוֹצָאֵי שַׁבָּת, מְבַדְּלִין וְלֹא תּוֹקְעִין. כִּיצַד מְבַדְּלִין, הַמְּבַדֵּיל בֵּין קֶדֶשׁ לְקֶדֶשׁ. רַבִּי דוֹסָא אוֹמֵר, בֵּין קֶדֶשׁ חֲמוּר לְקֶדֶשׁ הַקָּל:

2  
הַשּׁוֹחֵט אֶחָד בְּעוֹף, וּשְׁנַיִם בְּבַהֲמָה, שְׁחִיטָתוֹ כְּשֶׁרָה. וְרַבּוֹ שֶׁל אֶחָד, כְּמוֹהוּ. רַבִּי יְהוּדָה אוֹמֵר, עַד שֵׁישְׁחֹט אֶת הַוְּרִידִין. חֲצִי אֶחָד בְּעוֹף, וְאֶחָד וְחֲצִי בְּבַהֲמָה, שְׁחִיטָתוֹ פְּסוּלָה. רַב אֶחָד בְּעוֹף וְרַב שְׁנַיִם בְּבַהֲמָה, שְׁחִיטָתוֹ כְּשֶׁרָה: <sup>2</sup> הַשּׁוֹחֵט שְׁנַיִ רְאשֵׁין כְּאֶחָד, שְׁחִיטָתוֹ כְּשֶׁרָה. שְׁנַיִם אוֹחֲזִין בְּסַפְּכִין וְשׁוֹחֲטִין, אֶפְלוּ אֶחָד לְמַעַלָּה וְאֶחָד לְמַטָּה, שְׁחִיטָתָן כְּשֶׁרָה: <sup>3</sup> הַתִּיז אֶת הָרֹאשׁ בְּבֵת אַחַת, פְּסוּלָה. הִזָּה שׁוֹחֵט וְהַתִּיז אֶת הָרֹאשׁ בְּבֵת אַחַת, אִם יֵשׁ בְּסַפְּכִין מְלֵא צְנוּאֵר, כְּשֶׁרָה. הִזָּה שׁוֹחֵט וְהַתִּיז שְׁנַיִ רְאשֵׁים בְּבֵת אַחַת, אִם יֵשׁ בְּסַפְּכִין מְלֵא צְנוּאֵר אֶחָד, כְּשֶׁרָה. בְּמָה דְּבָרִים אֲמוּרִים. בְּזִמְנֵי שְׁהוּלִיף וְלֹא הִבִּיא, אוֹ הִבִּיא וְלֹא הוּלִיף. אֲבָל אִם הוּלִיף וְהִבִּיא, אֶפְלוּ כָּל שֶׁהוּא, אֶפְלוּ בְּאִזְמַל, כְּשֶׁרָה. נִפְלָה סַפְּכִין וְשִׁחְטָהּ, אִף עַל פִּי שְׁשִׁחְטָהּ כְּדַרְכָּהּ, פְּסוּלָה, שֶׁנֶּאֱמַר (דְּבָרִים יב), וְזָבַחְתָּ וְאָכַלְתָּ, מִה שֶׁאֲתָה זוֹבַח, אֲתָה אוֹכֵל. נִפְלָה הַסַּפְּכִין וְהִגְבִּיחָהּ, נִפְלוּ כֻלָּיו וְהִגְבִּיחָן, הַשְּׁחִיזוּ אֶת הַסַּפְּכִין וְעָף, וּבָא חֲבָרוֹ וְשִׁחַט, אִם שָׁהָה

which cannot be rendered unclean in wooden things can be rendered unclean in metal things, and that which cannot be rendered unclean in metal things can be rendered unclean in wooden things. When bitter almonds are subject to tithing sweet almonds are exempt, and when sweet almonds are subject to tithing bitter almonds are exempt. <sup>7</sup> Temed: Before it has fermented it may not be bought with second tithe money and it renders a mikveh invalid; After it has fermented it may be bought with second tithe money and it does not render a mikveh invalid. Brothers who are partners [in their inheritance]: When they are liable to pay the kalbon, they are exempt from the cattle tithe, And when they are liable to the cattle tithe, they are exempt from the kalbon. Whenever there is [the power] to sell, there is no fine, and whenever there is a fine there is no power to sell. Whenever there is the right of refusal there can be no halizah, and whenever there can be halizah there is no longer the right of refusal. When the shofar is blown there is no havdalah, and when there is havdalah the shofar is not blown. [Thus], if a festival falls on the day before Shabbat the shofar is blown but there is no havdalah; If it falls on the day following Shabbat there is havdalah but the shofar is not blown. How do they recite havdalah [on a festival that follows Shabbat]? “Who distinguishes between holy and holy.” Rabbi Dosa says: “Who distinguishes between the more holy and less holy day.”

**2** If one cut one [of the organs of the throat] in the case of a bird, or both organs in the case of cattle, the slaughtering is valid. The greater part of an organ is equivalent to [the whole of] it. Rabbi Judah says: he must cut through the veins. [If one cut] half of one organ in the case of a bird, or one and a half organs in the case of cattle, the slaughtering is invalid. [If one man cut] the greater part of one organ in the case of a bird, or the greater part of each organ in the case of cattle, the slaughtering is valid. <sup>2</sup> If one slaughtered two animals simultaneously, the slaughtering is valid. If two persons held the knife and slaughtered, even if one cut higher up and the other cut lower down [in the neck], the slaughtering is valid. <sup>3</sup> If he chopped off the head with one stroke, the slaughtering is invalid. He was slaughtering and he cut through the neck with one stroke, if the knife was as long as the neck, the slaughtering is valid. If he was slaughtering and he cut off two heads at the same time, if the knife is as long as the neck it is valid. When is this so? When the slaughterer moved the knife forward and not backward, or backward and not forward; but if he moved the knife to and fro, however small it was, even if it was a scalpel, the slaughtering is valid. If a knife fell down and slaughtered [an animal], even though it slaughtered it in the proper way, the slaughtering is invalid, for it is said, “And you shall slaughter and eat,” that which you slaughter, you may eat. If [while slaughtering] the knife fell and he picked it up, if his clothes fell and he picked them up, if he sharpened the knife, or if he got tired and his friend came and [continued] slaughtering, if

רבי יהודה אומר, הולד עושה תמורה. אמרו לו, הקדש עושה תמורה, לא הולד ולא תמורה עושין תמורה: <sup>6</sup> העופות והמנחות אינן עושין תמורה, שלא נאמר אלא (ויקרא כז) בבהמה. הצבור והשתפים אינן עושים תמורה, שנאמר (שם), לא ימיר אתו, יחיד עושה תמורה, לא הצבור ולא השתפים עושים תמורה. קרבנות בדרך הבית אינן עושין תמורה. אמר רבי שמעון, והלא המעשר בכלל היה, ולמה יצא, להקיש אליו, מה מעשר קרבן יחיד, יצאו קרבנות צבור. מה מעשר קרבן מזבח, יצאו קרבנות בדרך הבית:

2 יש בקרבנות היחיד מה שאין בקרבנות הצבור, ויש בקרבנות הצבור מה שאין בקרבנות היחיד. שקרבנות היחיד עושים תמורה, וקרבנות הצבור אינם עושים תמורה. קרבנות היחיד נוהגין בזכרים ובנקבות, וקרבנות צבור אינן נוהגין אלא בזכרים. קרבנות היחיד חייבין באחריותן ובאחריות נספיהם, וקרבנות הצבור אין חייבין לא באחריותן ולא באחריות נספיהן, אבל חייבין באחריות נספיהן משקרב הזבח. יש בקרבנות הצבור מה שאין בקרבנות היחיד. שקרבנות הצבור דוחין את השבת ואת הטמאה, וקרבנות היחיד אינן דוחים לא את השבת ולא את הטמאה. אמר רבי מאיר, והלא חבתי כהן גדול ופר יום הכפורים, קרבן יחיד ודוחין את השבת ואת הטמאה. אלא שזמנן קבוע: <sup>2</sup> חטאת היחיד שפפרו בעליו, מתות. ושל צבור, אינן מתות. רבי יהודה אומר, ימותו. אמר רבי שמעון, מה מצינו בולד חטאת ובתמורת חטאת ובחטאת שמתו בעליה, ביחיד דברים

subject to the law of terumah through] a mixture can affect a [second] mixture only in proportion. [Dough] leavened [through terumah] can affect [other dough] only in proportion. Drawn water can disqualify a mikveh only in proportion.<sup>5</sup> Hatat water does not become hatat water except with the putting of ashes [in the water]. A doubtful graveyard cannot make another doubtful graveyard. Nor can terumah be made after terumah. A substitute cannot make another substitute. The offspring of a dedicated animal cannot make a substitute. Rabbi Judah says: the offspring of a dedicated animal can make a substitute. They said to him: a dedicated animal can make a substitute, but neither the offspring of a dedicated animal nor a substitute can make a substitute.<sup>6</sup> Birds and menahot do not make a substitute, since it only says “a beast” (Le 27:10). A congregation or partners cannot make a substitute, since it says: “He shall not substitute for it” an individual can make a substitute but a congregation or partners cannot make substitute. One cannot make a substitute with [objects] dedicated for Temple repairs. Rabbi Shimon said: Now is not tithe included [in the laws of substitutes]? Then why was it specially mentioned? In order to make a comparison with it: tithe is a private offering, it thus excludes congregational offerings. And tithe is a dedication for the altar, it thus excludes offerings dedicated for Temple repairs.

2 There are [laws relating] to the sacrifices of an individual which do not apply to congregational sacrifices and [laws relating] to congregational sacrifices which do not apply to the sacrifices of individuals. For sacrifices of an individual can make a substitute whereas congregational sacrifices cannot make a substitute; Sacrifices of an individual can be either males or females, whereas congregational sacrifices can be only males. For sacrifices of an individual the owner is responsible for them and their libations, whereas for congregational sacrifices they are not liable for them or for their libations, although they are liable for their libations once the sacrifice has been offered. There are [laws relating] to congregational sacrifices which do not apply to the sacrifices of individuals: For congregational sacrifices override Shabbat and [the laws] of ritual impurity, whereas sacrifices of individuals do not override the Shabbat or [the laws] of ritual impurity. Rabbi Meir said: but do not the griddle cakes of a high priest and the bull for Yom Hakippurim which are sacrifices of individuals and yet override the Shabbat and [the laws] of ritual impurity? The matter therefore depends on [whether] the time [for the offering up] is fixed.<sup>2</sup> A hatat of an individual whose owners have been atoned for is left to die, whereas that of a congregation is not left to die. Rabbi Judah says: it is left to die. Rabbi Shimon said: Just as we have found with regard to the offspring of a hatat, the substitute of a hatat and a hatat whose owners died, that these rules apply only to an individual but not to a congregation, so too [the rules concerning] the hatat whose owners